

English Translation of

**Sahîh
Muslim**

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Compiled by:

**Imâm Abul Hussain Muslim
Ibn al-Hajjaj**

Volume 5

From Hadith No. 4519 to 5645

Ahâdîth edited & referenced by:
Hâfiż Abu Tâhir Zubair 'Ali Za'i

Translated by:
Nasiruddin al-Khattab (Canada)

Final review by:
Abu Khaliyl (USA)



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/In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

32. The Book Of *Jihâd* And Expeditions

Chapter 1. Permissibility Of Raiding The *Kuffâr* Who Have Been Reached With The Call Of Islam, Without Giving Prior Warning

[4519] 1 - (1730) It was narrated that Ibn ‘Awn said: I wrote to Nâfi‘ asking him about calling people (to Islam) before fighting. He wrote back to me (saying): That was only at the beginning of Islam. The Messenger of Allâh ﷺ raided Banû Al-Mušâliq when they were unaware, and their cattle were drinking at the water. He killed their warriors and took their women and children captive. On that day - Yahyâ said: I think he said - Juwayriyah, the daughter of Al-Hâarith, fell to his lot.

He said: And ‘Abdullâh bin ‘Umar narrated this *Hadîth* to me, and he was one of that army.

[4520] (...) A similar report (as no. 4519) was narrated from Ibn

١ - (المعجم ٣٢) - كتاب الجهاد والسير (التحفة ...)

(المعجم ١) - (باب جواز الإغارة على الكفار الذين بلغتهم دعوة الإسلام، من غير تقدم إعلام بالإغارة) (التحفة ٣)

[٤٥١٩] ١ - (١٧٣٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّوْسِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ أَخْضَرَ عَنْ أَبْنِ عَوْنَى قَالَ: كَتَبْتُ إِلَى نَافِعٍ أَسْأَلُهُ عَنِ الدُّعَاءِ قَبْلَ الْقِتَالِ؟ قَالَ: فَكَتَبْتُ إِلَيْهِ: إِنَّمَا كَانَ ذَلِكَ فِي أَوَّلِ إِسْلَامٍ، قَدْ أَغَارَ رَسُولُ اللَّهِ ﷺ عَلَى بَنِي الْمُصْطَلِقِ وَهُمْ غَارُونَ، وَأَعْمَاهُمْ تُسْقَى عَلَى الْمَاءِ، فَقَتَلَ مُقَااتِلَتَهُمْ وَسَبَى سَبِيلَهُمْ وَأَصَابَ يَوْمَئِذٍ - قَالَ يَحْيَى: أَحَسِبْتُهُ قَالَ - جُوَرِيَّةً - أَوِ الْبَتَّةَ - ابْنَةَ الْحَارِثِ.

قَالَ: وَحَدَّثَنِي هَذَا الْحَدِيثُ عَبْدُ اللَّهِ ابْنُ عُمَرَ، وَكَانَ فِي ذَلِكَ الْجَيْشِ.

[٤٥٢٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ

'Awn with this chain, and he said: Juwayriyah bint Al-Hârith, with no uncertainty.

Chapter 2. Ruler Appointing Leaders Of Expeditions And Advising Them Of The Etiquette Of War, Etc.

[4521] 2 - (1731) Sufyân said: He dictated (the etiquette of warfare) to us.

[4522] 3 - (...) It was narrated from Sulaimân bin Buraidah that his father said: When the Messenger of Allâh ﷺ appointed commanders for an army or expedition, he would advise them personally to fear Allâh, exalted and glorified is He, and to be good to those of the Muslims who were under their command. Then he said: "Fight in the Name of Allâh, for the sake of Allâh. Fight those who disbelieve in Allâh. Fight but do not steal from the war booty, do not break your promises, do not mutilate (the dead enemy) and do not kill children. When you meet your enemy among the idolaters, offer them three options, and whichever one they choose, accept it from them and refrain from

الْمُنْتَى: حَدَّثَنَا ابْنُ أَبِي عَدَيْ عَنْ بْنِ عَوْنَى بِهَذَا الْإِسْنَادِ. مِثْلُهُ وَقَالَ: جُوَيْرَةٌ بِنْتُ الْحَارِثِ، وَلَمْ يُشَكْ.

(المعجم ٢) - (باب تأمير الإمام الأمراء على البعث، ووصيته إياهم بآداب الغزو وغيرها) (التحفة ٤)

[٤٥٢١] [١٧٣١] حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْعَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحَ عَنْ سُفِيَّانَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: أَخْبَرَنَا سُفِيَّانُ قَالَ: أَمْلَاهُ عَلَيْنَا إِمْلَاهُ فَلَا؛ ح:

[٤٥٢٢] (...) حَدَّثَنِي عَبْدُ اللهِ ابْنُ هَاشِمٍ - وَاللَّعْظُ لَهُ - حَدَّثَنِي عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا سُفِيَّانُ عَنْ عَلْقَمَةَ بْنِ مَرْثِدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا أَمَرَ أَمِيرًا عَلَى جَنْشِنَ أَوْ سَرِيَّةَ، أُوْصَاهُ فِي خَاصَّتِهِ بِتَقْوَى اللهِ عَزَّ وَجَلَّ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا، ثُمَّ قَالَ: «اغْزُوا بِاسْمِ اللهِ، فِي سَبِيلِ اللهِ، قَاتِلُوا مَنْ كَفَرَ بِاللهِ، اغْزُوا فَلَا تَغْلُوا وَلَا تَعْدِرُوا وَلَا تَمْثُلُوا وَلَا تَقْتُلُوا وَلِيَدًا، وَإِذَا لَقِيْتُ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى ثَلَاثَ حَصَالٍ - أَوْ خَلَالٍ -، فَإِنْتَهُنَّ مَا أَجَابُوكَ فَاقْبِلْ

(fighting) them. Invite them to Islam and if they respond, then accept it from them and refrain from (fighting) them. Then invite them to migrate from their land to the land of the *Muhâjirîn* (Al-Madinah), and tell them that if they do that, they will have the same rights and duties as the *Muhâjirîn* have. If they refuse to leave, then tell them that they are like the Muslim Bedouin and subject to the same rulings as the believers, but they will have no share of the booty and spoils of war, unless they strive alongside the Muslims. If they refuse, then ask them to pay *Jizyah*. If they respond, then accept it from them and refrain from (fighting) them. If they refuse that, then seek the help of Allâh and fight them. If you lay siege to a stronghold, and the people ask you to promise them the protection of Allâh and His Prophet ﷺ, do not give them the promise of the protection of Allâh and His Prophet; rather give them your promise of protection and that of your companions, for then if you break your promise and that of your companions, that is less serious than if the promise of Allâh and His Messenger is broken. If you besiege a stronghold and the people want to make a deal on the basis of the ruling of Allâh, do not make a deal on the basis of the ruling of Allâh, rather make a deal on the basis of your own ruling, for

مِنْهُمْ وَكُفَّارُهُمْ، ثُمَّ اذْعُهُمْ إِلَى
الإِسْلَامِ، فَإِنْ أَجَابُوكُمْ فَاقْبِلُ مِنْهُمْ وَكُفَّارُ
عَنْهُمْ، ثُمَّ اذْعُهُمْ إِلَى التَّحْوِلِ مِنْ دَارِهِمْ
إِلَى دَارِ الْمُهَاجِرِينَ، وَأَخِيرُهُمْ أَنَّهُمْ، إِنْ
فَعَلُوا ذَلِكَ، فَلَهُمْ مَا لِلْمُهَاجِرِينَ،
وَعَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، فَإِنْ أَبَوَا أَنْ
يَتَحَوَّلُوا مِنْهَا، فَأَخِيرُهُمْ أَنَّهُمْ يَكُونُونَ
كَأَغْرَابِ الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حُكْمُ
اللهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ، وَلَا
يَكُونُ لَهُمْ فِي الْغَنِيمَةِ وَالْفَيْءِ شَيْءٌ، إِلَّا
أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ، فَإِنْ هُمْ أَبَوَا
فَسَلِّهُمُ الْجِرْيَةَ، فَإِنْ هُمْ أَجَابُوكُمْ فَاقْبِلُ
مِنْهُمْ وَكُفَّارُهُمْ، فَإِنْ هُمْ أَبَوَا فَاسْتَعِنْ
بِاللهِ وَقَاتِلْهُمْ، وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ
فَأَرْأُوكَمْ أَنْ تَجْعَلَ لَهُمْ ذَمَّةَ اللهِ وَذَمَّةَ نَبِيِّهِ
ﷺ، فَلَا تَجْعَلْ لَهُمْ ذَمَّةَ اللهِ وَلَا ذَمَّةَ
نَبِيِّهِ، وَلَكِنْ اجْعَلْ لَهُمْ ذَمَّةَ دَمَّتَكَ وَذَمَّةَ
أَصْحَابِكَ، فَإِنَّكُمْ، أَنْ تُخْفِرُوا ذَمَّمُكُمْ
وَذَمَّمَ أَصْحَابِكُمْ، أَهُوَنُ مِنْ أَنْ تُخْفِرُوا
ذَمَّةَ اللهِ وَذَمَّةَ رَسُولِهِ، وَإِذَا حَاصَرْتَ أَهْلَ
حِصْنٍ، فَأَرْأُوكَمْ أَنْ تُنْزِلَهُمْ عَلَى حُكْمِ
اللهِ، فَلَا تُنْزِلَهُمْ عَلَى حُكْمِ اللهِ، وَلَكِنْ
أَنْزِلْهُمْ عَلَى حُكْمِكَ، فَإِنَّكَ، لَا تَنْدِري
أَتُصِيبُ حُكْمَ اللهِ فِيهِمْ أَمْ لَا».

you cannot be certain that you will be able to work out a deal with them that is in accordance with Allâh's ruling."

'Abdur-Rahmân (a narrator) said this or something similar, and Ishâq added at the end of his *Hadîth*: Yahyâ bin Adam said: I mentioned this *Hadîth* to Muqâtil bin Hayyân and he said: Muslim bin Haysam narrated something similar to me from An-Nu'mân bin Muqarrin from the Prophet ﷺ.

[4523] 4 - (...) Sulaimân bin Buraidah narrated that his father said: When the Messenger of Allâh ﷺ sent a commander or an expedition, he would call him and advise him, and he quoted a *Hadîth* like that of Sufyân (no. 4522).

[4524] 5 - (...) This was narrated from Shu'bah.

Chapter 3. The Command To Show Leniency And Avoid Causing Aversion Towards Islam)

[4525] 6 - (1732) It was narrated that Abû Mûsâ said: When the Messenger of Allâh ﷺ

قَالَ عَبْدُ الرَّحْمَنِ هَذَا أَوْ تَحْوِهُ، وَرَأَدَ إِسْحَاقُ فِي آخِرِ حَدِيثِهِ، عَنْ يَحْيَى بْنِ آدَمَ قَالَ: فَذَكَرْتُ هَذَا الْحَدِيثَ لِمُقَاتَلٍ بْنِ حَيَّانَ، - قَالَ يَحْيَى: يَعْنِي أَنَّ عَلْقَمَةَ يَقُولُهُ لِابْنِ حَيَّانَ - فَقَالَ: حَدَّثَنِي مُسْلِمٌ أَبْنُ هَيْصَمٍ، عَنِ التَّعْمَانِ بْنِ مُقْرَنٍ عَنِ الْبَيْهِيِّنِ تَحْوِهُ.

[٤٥٢٣] ٤ - (...) وَحَدَّثَنِي حَجَاجُ أَبْنُ الشَّاعِرِ: حَدَّثَنِي عَبْدُ الصَّمَدِ أَبْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَلْقَمَةُ بْنُ مَرْثِدٍ أَنَّ سُلَيْمَانَ بْنَ بُرَيْدَةَ حَدَّثَهُ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ أَمِيرًا أَوْ سَرِيَّةَ دَعَاهُ فَأَوْصَاهُ، وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ سُعِيَّانَ.

[٤٥٢٤] ٥ - (...) [حَدَّثَنَا] إِبْرَاهِيمُ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَهَابِ الْفَرَاءُ عَنِ الْحُسَيْنِ بْنِ الْوَلِيدِ، عَنْ شُعْبَةَ بِهَذَا.

(المعجم ٣) - (بَابُ فِي الْأَمْرِ بِالتَّيسِيرِ وَتَرْكِ التَّنْفِيرِ) (التحفة ٥)

[٤٥٢٥] ٦ - (١٧٣٢) حَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْبَةَ [وَأَبُو كَرِيْبٍ] - وَاللَّفْظُ

sent any of his Companions on a mission, he would say: "Give glad tidings and do not put people off; be easy going and do not be hard on them."

لَأَيْ بَكْرٍ - قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ
بُرِيدَةَ ابْنِ عَبْدِ اللَّهِ، عَنْ أَيْ بُرْدَةَ، عَنْ
أَيْ مُوسَى قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا
بَعَثَ أَحَدًا مِنْ أَصْحَاحِهِ فِي بَعْضِ أَمْرِهِ
قَالَ: «بَشِّرُوا وَلَا تُنْفِرُوا، وَيَسِّرُوا وَلَا
تُعُسِّرُوا».

[4526] 7 - (1733) It was narrated from Sa'eed bin Abî Burdah, from his father, from his grandfather, that the Prophet ﷺ sent him and Mu'âdh to Yemen, and he said: "Be easy going and do not be harsh, give glad tidings and do not put people off, cooperate and do not be divided."

[٤٥٢٦] ٧ - (١٧٣٣) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَيْ شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعبَةَ،
عَنْ سَعِيدِ بْنِ أَيْ بُرْدَةَ، عَنْ أَيْهِ، عَنْ
جَدِّهِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِلَيْهِمْ فَقَالَ: «يَسِّرَا وَلَا تُنْفِرَا، وَبَشِّرَا
وَلَا تُعُسِّرَا، وَتَطَاوِعا وَلَا تَخْتِلُفَا». [انظر:

٤٧١٧ ، ٥٢١٤]

[4527] (...) A *Hadîth* like that of Shu'bah (no. 4526) was narrated from Sa'eed bin Abî Burdah, from his father, from his grandfather from the Prophet ﷺ, but in the *Hadîth* of Zaid bin Abî Unaysah it does not say: "Cooperate and do not be divided."

[٤٥٢٧] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
عَبَادٍ: حَدَّثَنَا سُفِينٌ عَنْ عَمِّرُو؛ وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَيْ خَلَفٍ عَنْ
زَكَرِيَّاءَ بْنِ عَدِيٍّ: أَخْبَرَنَا عَيْنُدُ اللَّهِ عَنْ
زَيْدِ بْنِ أَيْيَ أُنْيَسَةَ، كِلَاهُمَا عَنْ سَعِيدِ بْنِ
أَيْ بُرْدَةَ، عَنْ أَيْهِ، عَنْ جَدِّهِ عَنِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَ شُعبَةَ، وَلَيْسَ فِي
حَدِيثِ زَيْدِ بْنِ أَيْيَ أُنْيَسَةَ «وَتَطَاوِعا وَلَا
تَخْتِلُفَا».

[4528] 8 - (1734) It was narrated that Abû At-Tayyâh said: I heard Anas bin Mâlik say:

[٤٥٢٨] ٨ - (١٧٣٤) حَدَّثَنَا عَيْنُدُ اللَّهِ
ابْنُ مُعَاذِ الْعَنْبَرِيِّ: حَدَّثَنَا أَيْيَ: حَدَّثَنَا

The Messenger of Allâh ﷺ said: “Be easy going and do not be harsh, give solace and do not put people off.”

شَعْبَةُ عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا
أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْيَضُ اللَّهِ بْنُ
سَعِيدٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ، إِلَاهُمَا عَنْ شَعْبَةَ، عَنْ
أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ أَنَسَ ابْنَ مَالِكَ
يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَسِّرُوا وَلَا
تُعَسِّرُوا، وَسَكُنُوا وَلَا تُنَفِّرُوا».

Chapter 4. The Prohibition Of Betrayal

(المعجم ٤) - (باب تحريم الغدر)

(التحفة ٦)

[4529] ٩ - (1735) It was narrated that Ibn ‘Umar said: The Messenger of Allâh ﷺ said: “When Allâh gathers together the first and the last (of men) on the Day of Resurrection, a banner will be raised for every betrayer and it will be said: This is the betrayal of so-and-so the son of so-and-so.”

[٤٥٢٩]-٩ [١٧٣٥] حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِي وَأَبُو
أَسَامَةَ؛ وَحَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ وَعَبْيَضُ اللَّهِ
ابْنُ سَعِيدٍ [يعني أبا فدامه السرخسي]
فَالآ]: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، كُلُّهُمْ
عَنْ عَبْيَضِ اللَّهِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ
ابْنِ نُعْمَنٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي:
حَدَّثَنَا عَبْيَضُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَمَعَ اللَّهُ
الْأَوَّلِينَ وَالآخِرِينَ يَوْمَ الْقِيَامَةِ، يُرْفعُ لِكُلِّ
غَادِرٍ لِرَوَاءِ، فَقِيلَ: هَذِهِ غَدْرَةُ فُلَانِ بْنِ
فُلَانٍ».

[4530] (...) This *Hadîth* was narrated from Ibn ‘Umar from the Prophet ﷺ.

[٤٥٣٠] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ
الْعَتَكِيُّ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَبْيُوبُ؛
وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ

الدارِمِيُّ : حَدَّثَنَا عَفَّانُ : حَدَّثَنَا صَحْرُ بْنُ جُوبَرِيَّةَ ، كِلَّا هُمَا عَنْ نَافِعٍ ، عَنْ أَبْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ .

[٤٥٣١] ١٠ - (...) ‘Abdullâh bin ‘Umar said: The Messenger of Allâh ﷺ said: “Allâh will set up a banner for the betrayer on the Day of Resurrection, and it will be said: This is the betrayal of so-and-so.”

[٤٥٣١] ١٠ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ أَئُوبَ وَقُتَيْبَةَ وَابْنُ حُجْرَةَ عَنْ إِسْمَاعِيلَ ابْنِ جَعْفَرٍ ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّ الْغَادِرَ يَنْصَبُ اللَّهُ لَهُ لِوَاءً يَوْمَ الْقِيَامَةِ ، فَيَقُولُ : أَلَا هَذِهِ غَدْرَةٌ فُلَانٌ» .

[٤٥٣٢] ١١ - (...) It was narrated from Hamzah and Sâlim the sons of ‘Abdullâh that ‘Abdullâh bin ‘Umar said: I heard the Messenger of Allâh ﷺ say: “For every betrayer there will be a banner on the Day of Resurrection.”

[٤٥٣٢] ١١ - (...) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى : أَخْبَرَنَا ابْنُ وَهْبٍ : أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ ، عَنْ حَمْزَةَ وَسَالِمَ ابْنَي عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «لِكُلِّ غَادِرٍ لِوَاءً يَوْمَ الْقِيَامَةِ» .

[٤٥٣٣] ١٢ - (١٧٣٦) It was narrated from ‘Abdullâh that the Prophet ﷺ said: “Every betrayer will have a banner on the Day of Resurrection and it will be said: This is the betrayal of so-and-so.”

[٤٥٣٣] ١٢ - (١٧٣٦) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَّى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ ؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ : أَخْبَرَنَا مُحَمَّدٌ يَعْنِي بْنَ جَعْفَرٍ ، كِلَّا هُمَا عَنْ شُعْبَةَ ، عَنْ سَلَيْمَانَ ، عَنْ أَبِي وَائِلٍ ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ : «لِكُلِّ غَادِرٍ لِوَاءً يَوْمَ الْقِيَامَةِ يُقَالُ : هَذِهِ غَدْرَةٌ فُلَانٌ» .

[4534] (...) It was narrated from Shu'bah with this chain (a *Hadîth* similar to no. 4533), but in the *Hadîth* of 'Abdur-Rahmân it does not say: "It will be said: This is the betrayal of so-and-so."

[4535] 13 - (...) It was narrated that 'Abdullâh said: The Messenger of Allâh ﷺ said: "Every betrayer will have a banner on the Day of Resurrection by which he will be recognized, and it will be said: This is the betrayal of so-and-so."

[4536] 14 - (1737) It was narrated that Anas said: The Messenger of Allâh ﷺ said: "Every betrayer will have a banner on the Day of Resurrection by which he will be recognized."

[4537] 15 - (1738) It was narrated from Abû Sa'eed that the Prophet ﷺ said: "Every betrayer will have a banner by his backside on the Day of Resurrection."

[٤٥٣٤] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّصْرُ بْنُ شُمَيْلٍ؛ وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، جَمِيعًا عَنْ شُعْبَةَ فِي هَذَا الْإِسْنَادِ، وَوَسَّى فِيهِ حَدِيثُ عَبْدِ الرَّحْمَنِ: «يُقَالُ: هَذِهِ غَدْرَةُ فُلَانٍ».

[٤٥٣٥] ١٣ - (...) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ يَزِيدَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ، يُقَالُ: هَذِهِ غَدْرَةُ فُلَانٍ».

[٤٥٣٦] ١٤ - (١٧٣٧) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَنَّى وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ».

[٤٥٣٧] ١٥ - (١٧٣٨) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَنَّى وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شُعْبَةُ عَنْ خُلَيْدٍ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدٍ عَنِ الْبَيْهِيِّنِيِّ قَالَ: «لِكُلِّ غَادِرٍ لِوَاءٌ عَنْدَ أَسْتِهِ يَوْمَ الْقِيَامَةِ».

[4538] 16 - (...) It was narrated that Abû Sa‘eed said: The Messenger of Allâh ﷺ said: “Every betrayer will have a banner on the Day of Resurrection that will be raised to a level commensurate with his betrayal, and no betrayal is greater than that of a leader of men.”

[٤٥٣٨]-[١٦] (...) وَحَدَّثَنَا زُهْرَيْرُ ابْنُ حَرْبٍ : حَدَّثَنَا عَبْدُ الصَّمَدِ ابْنُ عَبْدِ الْوَارِثِ : حَدَّثَنَا الْمُسْتَمِرُ بْنُ الرَّيَّانِ : حَدَّثَنَا أَبُو نَصْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُرْفَعُ لَهُ بِقَدْرِ غَدْرِهِ، أَلَا وَلَا غَادَرَ أَعْظَمُ غَدْرًا مِنْ أَمِيرٍ عَامِمَةً» .

(المعجم ٥) - (باب جواز
الخداع في الحرب)
(التحفة ٧)

Chapter 5. Permissibility Of Deceit In War

[4539] 17 - (1739) Sufyân said: ‘Amr heard Jâbir say that the Messenger of Allâh ﷺ said: “War is deceit.”

[٤٥٣٩]-[١٧] وَحَدَّثَنَا عَلَيُّ ابْنُ حُجْرٍ السَّعْدِيُّ وَعَمْرُو النَّافِدُ وَزُهْرَيْرُ ابْنُ حَرْبٍ - وَاللَّفْظُ لِعَلِيٍّ وَزُهْرَيْرٍ، قَالَ عَلَيُّ : أَخْبَرَنَا، وَقَالَ الْآخَرَانِ : حَدَّثَنَا - سُفِيَّانُ قَالَ : سَمِعَ عَمْرُو حَاجِرًا يَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ : «الْحَرْبُ خَدْعَةٌ» .

[4540] 18 - (1740) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “War is deceit.”

[٤٥٤٠]-[١٨] حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ سَهْمٍ : أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكَ : أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَامَ [بْنِ مُتَبَّةِ] ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «الْحَرْبُ خَدْعَةٌ» .

Chapter 6. It Is Disliked To Wish To Meet The Enemy, And The Command To Be Steadfast When Meeting The Enemy

[4541] 19 - (1741) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Do not wish to meet the enemy, but when you do meet them, then be steadfast.”

(المعجم ٦) - (باب كراهة تمني لقاء العدو، والأمر بالصبر عند اللقاء)
(الصفحة ٨)

[٤٥٤١] ١٩ - (١٧٤١) حَدَّثَنَا
الْحَسْنُ بْنُ عَلَيِّ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا أَبُو عَامِرُ الْعَقَدِيُّ
عَنِ الْمُغِيرَةِ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ
الْحِزَامِيُّ، عَنْ أَبِي الزَّنَادِ، عَنْ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ
قَالَ: «لَا تَمْنَوْا لِقاءَ الْعَدُوِّ، وَإِذَا
لَقِيتُمُوهُمْ فَاصْبِرُوا».

[4542] 20 - (1742) It was narrated from Abû Nadîr, from the letter of a man of Aslam who was one of the Companions of the Prophet ﷺ who was called ‘Abdullâh bin Abî Awfâ, who wrote to ‘Umar bin ‘Ubâidullâh, when he went to fight the Harûriyyah; he told him that on one of the days when the Messenger of Allâh ﷺ met the enemy, he waited until the sun went down, then he stood up and said: “O people, do not wish to meet the enemy, and ask Allâh to keep you safe and sound. When you do meet them, then be steadfast, and realize that Paradise lies in the shade of the swords.” Then the Prophet ﷺ stood up and said: “O Allâh,

[٤٥٤٢] ٢٠ - (١٧٤٢) وَحَدَّثَنِي
مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ:
أَخْبَرَنَا أَبْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ
عُفَّةَ عَنْ أَبِي النَّضِّرِ، عَنْ كِتَابِ رَجُلٍ مِنْ
أَسْلَمَ مِنْ أَصْحَاحِ النَّبِيِّ ﷺ يُقَالُ لَهُ عَبْدُ
اللَّهِ بْنُ أَبِي أُوفَى، فَكَتَبَ إِلَى عُمَرَ بْنِ
عَبْدِ اللَّهِ، حِينَ سَارَ إِلَى الْحَرُورِيَّةِ،
يُخْبِرُهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي بَعْضِ
أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ، يَتَنَظَّرُ حَتَّى
إِذَا مَاتَتِ الشَّمْسُ قَامَ فِيهِمْ فَقَالَ: «يَا
أَيُّهَا النَّاسُ! لَا تَمْنَوْا لِقاءَ الْعَدُوِّ وَاسْأَلُوا
اللَّهَ الْغَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا،
وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّبُّوْفِ»،

Revealer of the Book, Sender of the clouds and Defeater of the confederates, defeat them, and grant us victory over them.”

Chapter 7. It Is Recommended To Pray For Victory When Meeting The Enemy

[4543] 21 - (...) It was narrated that ‘Abdullâh bin Abî Awfâ said: The Messenger of Allâh ﷺ prayed against the confederates and said: “O Allâh, Revealer of the Book, swift in taking account, Defeater of the confederates! O Allâh, defeat them and shake them.”

[4544] 22 - (...) Ibn Abî Awfâ said: The Messenger of Allâh ﷺ prayed... a *Hadîth* like that of Jâbir (no. 4543), except that he said: “Defeater of the confederates,” and he did not mention him saying, “O Allâh.”

[4545] (...) It was narrated from Ismâ’îl with this chain (a *Hadîth* similar to no. 4543). Ibn Abî ‘Umar added in his report: “Sender of the clouds.”

ثُمَّ قَامَ النَّبِيُّ ﷺ وَقَالَ: «اللَّهُمَّ! مُنْزِلُ الْكِتَابِ، وَمُجْرِيُ السَّحَابِ، وَهَازِمُ الْأَخْرَابِ، اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ».

(المعجم ٧) - (باب استحباب الدعاء بالنصر عند لقاء العدو) (التحفة ٩)

[٤٥٤٣-٢١] حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أُوفَى قَالَ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الْأَخْرَابِ فَقَالَ: «اللَّهُمَّ! مُنْزِلُ الْكِتَابِ، سَرِيعُ الْحِسَابِ، اهْزِمُ الْأَخْرَابَ، اللَّهُمَّ! اهْزِمْهُمْ وَرَزِّلْهُمْ».

[٤٥٤٤-٢٢] وَحَدَّثَنَا أَبُو بَكْرُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِبْرُ بْنُ الجَرَاحِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: سَمِعْتُ ابْنَ أَبِي أُوفَى يَقُولُ: دَعَا رَسُولُ اللَّهِ ﷺ بِمِثْلِ حَدِيثِ خَالِدٍ، غَيْرَ أَنَّهُ قَالَ: «هَازِمُ الْأَخْرَابِ» وَلَمْ يَذْكُرْ قَوْلَهُ: «اللَّهُمَّ».

[٤٥٤٥] وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ، عَنْ إِسْمَاعِيلَ بِهَذَا الإِسْنَادِ، وَزَادَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ: «مُجْرِي السَّحَابِ».

[4546] 23 - (1743) It was narrated from Anas that the Messenger of Allâh ﷺ used to say on the Day of Uhud: "O Allâh, if You will (that the Muslims be defeated), You will not be worshipped on earth."

[٤٥٤٦] ٢٣ - (١٧٤٣) وَحَدَّثَنَا حَجَاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ يَوْمًا أُحِدِّ: «اللَّهُمَّ إِنَّكَ أَنْتَ شَاءْ، لَا تُعَذِّبْ فِي الْأَرْضِ».

Chapter 8. The Prohibition Of Killing Women And Children In War

[4547] 24 - (1744) It was narrated from 'Abdullâh that a woman was found slain during one of the campaigns of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ denounced the killing of women and children.

(المعجم ٨) - (باب تحرير قتل النساء والصبيان في الحرب) (التحفة ١٠)

[٤٥٤٧] ٢٤ - (١٧٤٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا الْيَثُّ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ امْرَأَةً وُجِدَتْ فِي بَعْضِ مَعَازِي رَسُولُ اللَّهِ ﷺ مَفْتُولَةً، فَأَنْكَرَ رَسُولُ اللَّهِ ﷺ قُتْلَ النِّسَاءِ وَالصَّبِيَّانِ.

[٤٥٤٨] ٢٥ - (...) حَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْءَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِّرٍ وَأَبُو أَسَامَةَ، قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ [بْنُ عُمَرَ] عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ قَالَ: وُجِدَتِ امْرَأَةً مَفْتُولَةً فِي بَعْضِ تِلْكَ الْمَعَازِي، فَنَهَى رَسُولُ اللَّهِ ﷺ عَنْ قُتْلِ النِّسَاءِ وَالصَّبِيَّانِ.

(المعجم ٩) - (باب جواز قتل النساء والصبيان في البيات من غير تعمد) (التحفة ١١)

Chapter 9. Permissibility Of Killing Women And Children In Night Raids, So Long As It Is Not Done Deliberately

[4549] 26 - (1745) It was narrated that As-Ša'b bin Jath-

[٤٥٤٩] ٢٦ - (١٧٤٥) وَحَدَّثَنَا

thâmah said: The Messenger of Allâh ﷺ was asked about the women and children of the idolaters being killed in night raids. He said: “They are of them.”

[4550] 27 - (...) It was narrated that Aş-Şâ'b bin Jath-thâmah said: I said: O Messenger of Allâh, we kill the children of the idolaters during night raids. He said: “They are of them.”

[4551] 28 - (...) It was narrated from Aş-Şâ'b bin Jath-thâmah that it was said to the Prophet ﷺ: What if a cavalry attacks at night and kills some of the children of the idolaters? He said: “They are of their fathers.”

يَحْيَى بْنُ يَحْيَى وَسَعِيدُ بْنُ مَتْصُورٍ وَعَمْرُو النَّاقِدُ، جَبِيعًا عَنْ ابْنِ عُيَيْنَةَ، قَالَ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الرُّهْرِيِّ، عَنْ عُيَيْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَنَامَةَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الدَّارِ مِنَ الْمُشْرِكِينَ؟ يَبْيَّنُ فَيُصِيبُونَ مِنْ نِسَائِهِمْ وَذَرَارِيهِمْ، فَقَالَ: «هُمْ مِنْهُمْ».

[٤٥٥٠] ٢٧ - (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرُّهْرِيِّ، عَنْ عُيَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ابْنِ عُبَيْبَةَ، عَنْ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ ابْنِ جَنَامَةَ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا نُصِيبُ فِي الْبَيَاتِ مِنْ ذَرَارِيِّ الْمُشْرِكِينَ، قَالَ: «هُمْ مِنْهُمْ».

[٤٥٥١] ٢٨ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا ابْنُ جُرَيْحٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ عَنْ عُيَيْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ عُبَيْبَةَ، عَنْ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَنَامَةَ: أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ: لَوْ أَنَّ خَيْلًا أَغَارَتْ مِنَ اللَّيْلِ فَأَصَابَتْ مِنْ أَبْنَاءِ الْمُشْرِكِينَ؟ قَالَ: «هُمْ مِنْ آبَائِهِمْ».

Chapter 10. Permissibility Of Cutting Down The Trees Of The *Kuffâr* And Burning Them

[4552] 29 - (1746) It was narrated from ‘Abdullâh that the Messenger of Allâh ﷺ burned the palm trees of Banû An-Nâdîr and cut them down, at Al-Buwairah.

Quataibah and Ibn Rumh added in their *Hadîth*: And Allâh revealed the words: “What you (O Muslims) cut down of the palm trees (of the enemy), or you left them standing on their stems, it was by leave of Allâh, and in order that He might disgrace the *Fâsiqûn* (the rebellious, the disobedient to Allâh)” [Al-*Hashr* 59:5].

[4553] 30 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ cut down the palm trees of Banû An-Nâdîr and burned them, and concerning that Hassân said:

It was easy for the nobles of Banû Lu’ayy (*Quraish*)

To burn Al-Buwayrah with sparks flying everywhere.

And concerning that the Verse was revealed: “What you (O Muslims) cut down of the palm trees (of the enemy), or you left them...” [Al-*Hashr* 59:5].

[4554] 31 - (...) It was narrated that ‘Abdullâh bin ‘Umar said:

(المعجم ١٠) - (باب جواز قطع أشجار الكفار وحرقها) (التحفة ١٢)

[٤٥٥٢-٢٩] (١٧٤٦) حدثنا يحيى بن يحيى ومحمد بن رمغ فاما: أخبرنا الليث، وحدثنا قتيبة [بن سعيد]: حدثنا ليث عن نافع، عن عبد الله: أن رسول الله ﷺ حرق نخل بنى التضير وقطع، وهي البويرة.

زاد قتيبة وأبن رمغ في حديثهما: فأنزل الله عز وجل: «ما قطعتم من لسنة أو تركتموها قائمة على أصولها فإذا دن الله وللحرى الفاسقين» [الحشر: ٥].

[٤٥٥٣-٣٠] (...) حدثنا سعيد ابن مصوّر وهناد بن السري فاما: حدثنا ابن المبارك عن موسى بن عقبة، عن نافع، عن ابن عمر: أن رسول الله ﷺ قطع نخل بنى التضير وحرق، ولها يقول حسان:

وهان على سرارةبني لؤي حررق بالبويرة مسأطير وفي ذلك نزلت: «ما قطعتم من لسنة أو تركتموها» الآية.

[٤٥٥٤-٣١] (...) حدثنا سهل

The Messenger of Allâh ﷺ burned the palm trees of Banû An-Nâdîr.

ابن عُمَانَ: أَخْبَرَنَا عُقْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرَ قَالَ: حَرَقَ رَسُولُ اللَّهِ ﷺ نَحْلَ بَنَى التَّصِيرِ.

(المعجم (١١) - (باب تحليل الغنائم
لهذه الأمة خاصة) (التحفة (١٣)

[٤٥٥٥] [٣٢-٤٥٥٥] (١٧٤٧) وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدٌ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ؛ وَحَدَّثَنَا مُحَمَّدٌ بْنُ رَافِعٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَامٍ بْنِ مُتَبَّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «غَرَّا نَبِيًّا مِنَ الْأَنبِيَاءِ، فَقَالَ لِقَوْمِهِ: لَا يَتَعْنِي رَجُلٌ قَدْ مَلَكَ بُضْعًا امْرَأَةً، وَهُوَ يُرِيدُ أَنْ يَبْيَسِيَ بِهَا، وَلَمَّا يَبْيَسِيَ بِهَا، وَلَا آخْرُ قَدْ بَيَسَ بُنْيَانًا، وَلَمَّا يَرْفَعَ سُقْفَهَا، وَلَا آخْرُ قَدْ اشْتَرَى غَنِمًا أَوْ حَلِفَاتٍ، وَهُوَ مُتَظْرِرٌ وِلَادَهَا، قَالَ: فَغَرَّا، فَأَدَنَنِي لِلْقَرْبَةِ حِينَ صَلَاةِ الْعَصْرِ، أَوْ قَرِيبًا مِنْ ذَلِكَ، فَقَالَ لِلشَّمْسِ: أَنْتَ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللَّهُمَّ احْسِنْهَا عَلَيَّ شَيْئًا فَحُسِنَتْ عَلَيْهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِ، قَالَ: فَجَمِعُوا مَا غَنِمُوا، فَأَقْبَلَتِ النَّارُ

They gathered the booty that they had seized, and the fire came close to consume it, but it did not touch it. He said: "There is theft from the booty among you. Let one man from each tribe swear allegiance to me." They swore allegiance to him, and the hand of one man stuck to his hand. He said: "There is theft from the booty among you. Let your tribe swear allegiance to me." They swore allegiance to him, and the hands of two or three men stuck to his hand. He said: "There is theft from the booty among you; you have stolen from the booty." They brought forth to him gold equal to the size of a cow's head. They placed it with the wealth which was on the ground, then the fire came and consumed it. The booty was not permissible for anyone before us, but Allâh (blessed and exalted is He) saw our weakness and vulnerability, so He permitted it to us.

Chapter 12. Spoils Of War

لِتَأْكُلُهُ، فَأَبْتَأْنَ تَطْعُمَهُ، قَالَ: فِي كُمْ
غُلُولٌ، فَلَيْسَ بِعِنْدِي مِنْ كُلَّ قَبْيلَةِ رَجُلٌ،
فَبَايِّعُوهُ، فَلَصِقَتْ يَدُ رَجُلٍ بِيَدِهِ، قَالَ:
فِي كُمْ الْغُلُولُ، فَلَتَبِعَيْنِي قَبْيلَتُكَ، فَبَايِّعْتُهُ،
قَالَ: فَلَصِقَ بِيَدِ رَجُلَيْنِ أَوْ ثَلَاثَةَ، قَالَ:
فِي كُمْ الْغُلُولُ، أَتُتْمِ غَلَّتُمْ، قَالَ:
فَأَخْرَجُوا لَهُ مِثْلَ رَأْسِ بَقَرَةٍ مِنْ ذَهَبٍ،
قَالَ: فَوَضَعُوهُ فِي الْمَالِ وَهُوَ بِالصَّاعِدِ،
فَأَقْبَلَتِ النَّارُ فَأَكَلَهُ، فَلَمْ تَحَلِّ الْعَنَائِمُ
لِأَحَدٍ مِنْ قَبْلَتَا، ذَلِكَ بِأَنَّ اللَّهَ [تَبَارَكَ
وَتَعَالَى] رَأَى ضُعْفَنَا وَعَجْزَنَا، فَطَبَّيْهَا
لَنَا».

(المعجم ١٢) - (باب الأنفال)

(التحفة ١٤)

[4556] 33 - (1748) It was narrated that Muṣ‘ab bin Sa‘d said: My father took something from the *Khums* and brought it to the Prophet ﷺ and said: Give me this, but he refused. Then Allâh revealed (the words): "They ask you (O Muhammad ﷺ) about the spoils of war. Say: The spoils

سَعِيدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ
مُضْعِبٍ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: أَخَدَ أَبِيهِ مِنَ
الْخُمُسِ شَيْئاً، فَأَتَى بِهِ النَّبِيُّ ﷺ، قَالَ:
هَبْ لِي هَذَا، فَأَبَيْ، قَالَ فَأَنْزَلَ اللَّهُ عَزَّ

[٤٥٥٦]-٣٣] (١٧٤٨) وَحدَّثَنَا قُتْبَيْهُ بْنُ

are for Allâh and the Messenger” [A-Anfâl 8:1].

[4557] 34 - (...) It was narrated from Muṣ'ab bin Sa'd that his father said: Four Verses were revealed concerning me: I acquired a sword (as booty) and brought it to the Prophet ﷺ and said: O Messenger of Allâh, grant it to me (as my share of the booty). He said: “Put it down.” Then he got up and said: O Messenger of Allâh, grant it to me. The Prophet ﷺ said to him: “Put it back where you got it from.” Then he stood up and said: Grant it to me, O Messenger of Allâh. He said: “Put it down.” He said: O Messenger of Allâh, grant it to me. Shall I be treated like one who is of no use (in war)? The Prophet ﷺ said to him: “Put it back where you got it from.” Then this Verse was revealed: “They ask you (O Muhammad ﷺ) about the spoils of war. Say: The spoils are for Allâh and the Messenger” [A-Anfâl 8:1].

[4558] 35 - (1749) It was narrated that Ibn 'Umar said: The Prophet ﷺ sent an expedition, of whom I was one, towards Najd, and they captured a large number of camels. Each share was eleven or twelve camels, and they were each given one extra camel.

وَجَلَّ : «يَسْتَوْنَكُمْ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ» [الأفال: ١]. [انظر: ٦٢٣٨]

[٤٥٥٧] ٣٤ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُشَنَّى - قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُضَبِّ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ : نَزَّلَ فِي أَرْبَعَ آيَاتٍ : أَصَبَّتْ سِيقًا فَأَتَى يَهُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ : يَا رَسُولَ اللَّهِ ! نَفْلِيْنِي، فَقَالَ : «ضَعْفَةُ ثُمَّ قَامَ فَقَالَ : يَا رَسُولَ اللَّهِ ! نَفْلِيْنِي، فَقَالَ : «ضَعْفَةُ مِنْ حَيْثُ أَخْذَتْهُ» ، ثُمَّ قَامَ [فَقَالَ : نَفْلِيْنِي يَا رَسُولَ اللَّهِ ! فَقَالَ : «ضَعْفَةُ قَامَ» ، فَقَالَ : يَا رَسُولَ اللَّهِ ! نَفْلِيْنِي، أَأُجْعَلُ كَمَنْ لَا غَنَاءَ لَهُ؟ فَقَالَ [لِهِ] النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «ضَعْفَةُ مِنْ حَيْثُ أَخْذَتْهُ» قَالَ : فَنَزَّلَ هَذِهِ الْآيَةَ : «يَسْتَوْنَكُمْ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ» . [الأفال: ١]

[٤٥٥٨] ٣٥ - (١٧٤٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ : بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَنَا فِيهِمْ، قَبْلَ نَجْدٍ، فَغَنِمُوا إِبْلًا كَثِيرًا، فَكَانَتْ سُهْمَانُهُمْ أَثْنَيْ عَشَرَ بَعِيرًا، أَوْ أَحَدَ عَشَرَ بَعِيرًا، وَنُفِلُوا بَعِيرًا بَعِيرًا .

[4559] 36 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ sent an expedition towards Najd, among whom was Ibn ‘Umar, and each share was twelve camels, and they were each given one camel apart from that, and the Messenger of Allâh ﷺ did not make any change in that.

[4560] 37 - (...) It was narrated that Ibn ‘Umar said: The Messenger of Allâh ﷺ sent an expedition towards Najd, and I went out with them. We acquired camels and sheep (as war booty), and the share of each of us was twelve camels, and the Messenger of Allâh ﷺ granted each of us an extra camel.

[4561] (...) It was narrated from ‘Ubaidullâh with this chain.

[4562] (...) (a similar *Hadîth*) It was narrated that Ibn ‘Awn said: I wrote to Nâfi‘, asking him about the spoils of war. He wrote back to me (saying): Ibn ‘Umar was among an expedition... (a *Hadîth* similar to no. 4560)

A *Hadîth* like theirs was narrated from Nâfi‘, with this chain.

[٤٥٥٩-٣٦] (...) وَحَدَّثَنَا قُتْبَيْةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْلٌ؛ وَحَدَّثَنَا ابْنُ
رُمْحٍ: أَخْبَرَنَا الْلَّهُ عَنْ نَافِعٍ، عَنْ ابْنِ
عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ سَرِيرَةً قَبْلَ
نَجْدٍ، وَفِيهِمُ ابْنُ عُمَرَ، وَأَنَّ شَهْمَانَهُمْ
بَلَغَتِ اثْنَيْ عَشَرَ بَعِيرًا، وَنَقْلُوا سَوَى
ذَلِكَ بَعِيرًا، فَلَمْ يَعْيِرْهُ رَسُولُ اللَّهِ ﷺ.

[٤٥٦٠-٣٧] (...) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ
وَعَبْدُ الرَّحْمَنِ بْنُ سَلَيْمَانَ عَنْ عَيْبَدِ اللَّهِ بْنِ
عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: بَعَثَ
رَسُولُ اللَّهِ ﷺ سَرِيرَةً إِلَى نَجْدٍ، فَحَرَجَتْ
فِيهَا، فَأَصْبَنَاهَا إِيلَيْهَا وَغَنَمًا، فَبَلَغَتْ شَهْمَانُهُ
اثْنَيْ عَشَرَ بَعِيرًا، اثْنَيْ عَشَرَ بَعِيرًا، وَنَقْلُنا
رَسُولُ اللَّهِ ﷺ بَعِيرًا، بَعِيرًا.

[٤٥٦١] (...) وَحَدَّثَنَا زُهَيرُ بْنُ حَرْبٍ
وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ
الْقَطَانُ، عَنْ عَيْبَدِ اللَّهِ بِهَذَا الْإِسْنَادِ.

[٤٥٦٢] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ
وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا
أَئْبُوبُ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ
أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنِ، قَالَ: كَتَبْتُ إِلَى
نَافِعٍ أَسَأْلَهُ عَنِ النَّقْلِ؟ فَكَتَبَ إِلَيَّ: أَنَّ
ابْنَ عُمَرَ كَانَ فِي سَرِيرَةٍ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ

حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: قَالَ: أَخْبَرَنِي مُوسَى، وَحَدَّثَنَا هَرُونُ [بْنُ سَعِيدٍ] الْأَعْلَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَسَامَةُ [بْنُ زَيْدٍ]، كُلُّهُمْ عَنْ نَافِعٍ، بِهَذَا الْإِسْتَادِ، نَحْنُ حَدِيثُهُمْ.

[٤٥٦٣] ٣٨ - (١٧٥٠) وَحَدَّثَنَا

سُرَيْجُ بْنُ يُونُسَ وَعَمْرُو التَّاقِدُ - وَاللَّفَطُ لِسُرَيْجٍ - قَالًا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ عَنْ يُونُسَ، عَنْ الرُّهْبَرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: نَفَلَنَا رَسُولُ اللَّهِ ﷺ نَفَلًا سَوَى نَصِيبِنَا مِنَ الْخُمُسِ، فَأَصَابَنِي شَارِفٌ - وَالشَّارِفُ: الْمُسْنُ الْكَبِيرُ -

[٤٥٦٤] ٣٩ - (...) وَحَدَّثَنَا هَنَدُ

ابْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ؛ وَحَدَّثَنِي حَرْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ، كِلَاهُمَا عَنْ يُونُسَ، عَنْ ابْنِ شَهَابٍ قَالَ: بَلَغَنِي عَنِ ابْنِ عُمَرَ قَالَ: نَفَلَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً، يَنْهَا حَدِيثُ ابْنِ رَجَاءٍ.

[٤٥٦٥] ٤٠ - (...) حَدَّثَنَا عَبْدُ

الْمَلِكِ بْنُ شَعِيبٍ بْنِ الْلَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عَقِيلُ بْنُ خَالِدٍ عَنْ ابْنِ شَهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ يُفْلِي بَعْضَ مَنْ يَبْعَثُ مِنَ السَّرَايَا، لَا نَفْسٍ مِّنْ

[4563] 38 - (1750) It was narrated from Sâlim that his father said: The Messenger of Allâh ﷺ granted us something in addition to our share of the *Khums*, and he gave me a big old camel.

[4564] 39 - (...) It was narrated that Ibn ‘Umar said: The Messenger of Allâh ﷺ gave the troops a share of the spoils... a *Hadîth* like that of Ibn Rajâ’ (no. 4563).

[4565] 40 - (...) It was narrated from ‘Abdullâh that the Messenger of Allâh ﷺ gave something extra to some of those who had been on an expedition, apart from the shares that they were given like the rest of the army, and the *Khums* was due on the full amount (of booty).

خَاصَّةً، سَوْىٰ قَسْمٍ عَامِّةُ الْجَيْشِ،
وَالْخَمْسُ فِي ذَلِكَ، وَاجْبُ كُلُّهُ.

(المعجم ١٣) - (باب استحقاق القاتل

سلب القتيل) (التحفة ١٥)

[٤٥٦٦] ٤١ - [١٧٥١] حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى التَّوَسِّيُّ: أَخْبَرَنَا هُشَيْمٌ عَنْ يَحْيَى بْنِ
سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرٍ بْنِ أَفْلَحَ، عَنْ أَبِي
مُحَمَّدِ الْأَنْصَارِيِّ وَكَانَ جَلِيسًا لِأَبِي قَتَادَةَ
قَالَ: قَالَ أَبُو قَتَادَةَ، وَافْتَصَّ الْحَدِيثُ.

[٤٥٦٧] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَحْيَى [بْنِ
سَعِيدٍ]، عَنْ عُمَرَ بْنِ كَثِيرٍ بْنِ أَفْلَحَ، عَنْ
أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ أَنَّ أَبَا قَتَادَةَ
قَالَ: وَسَاقَ الْحَدِيثَ.

[٤٥٦٨] (...) وَحَدَّثَنَا أَبُو الطَّاهِرِ
[وَحْرَمَلَةُ] - وَاللَّفْظُ لَهُ - : أَخْبَرَنَا عَبْدُ اللَّهِ
ابْنُ وَهْبٍ قَالَ: سَمِعْتُ مَالِكَ بْنَ أَسْنِي
يَقُولُ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ عُمَرَ بْنِ
كَثِيرٍ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي
قَتَادَةَ، عَنْ أَبِي قَتَادَةَ قَالَ: خَرَجْنَا مَعَ رَسُولِ
اللَّهِ ﷺ عَامَ حُنَيْنٍ، فَلَمَّا اتَّهَمَنَا كَانَ
لِلْمُسْلِمِينَ جَوْلَةٌ، قَالَ: فَرَأَيْتُ رَجُلًا مِنَ
الْمُشْرِكِينَ قَدْ عَلَا رَجُلًا مِنَ الْمُسْلِمِينَ،
فَاسْتَدَرْتُ إِلَيْهِ حَتَّى أَتَيْتُهُ مِنْ وَرَائِهِ، فَضَرَبْتُهُ

Chapter 13. The Killer Is Entitled To The Belongings Of The One Who Is Killed

[4566] 41 - (1751) It was narrated that Abû Muâmmad Al-Ansârî, who was a companion of Abû Qatâdah, said: Abû Qatâdah said... and he narrated the same *Hadîth* as no. 4568).

[4567] (...) It was narrated from Abû Muâmmad, the freed slave of Abû Qatâdah, that Abû Qatâdah said... and he quoted the *Hadîth* (as no. 4568).

[4568] (...) It was narrated that Abû Qatâdah said: We set out with the Messenger of Allâh ﷺ in the year of (the battle of) Hunain, and when we met (the enemy), the Muslims fell into a state of confusion. I saw that one of the *Mushrik* men had overpowered one of the Muslim men, so I crept up on him from behind and struck him between his neck and shoulders. He turned around and he grabbed me in such a way that I thought I was about to die, then he died. I joined 'Umar bin Al-Khatîb and he said: What is the matter with the people?

I said: It is the decree of Allâh. Then the people came back, and the Messenger of Allâh ﷺ sat down and said: "Whoever killed someone has to bring his proof, then he may take his belongings." I stood up and said: Who will bear witness for me? Then I sat down. Then he (ﷺ) said likewise, and I stood up and said: Who will bear witness for me? Then I sat down. Then he (ﷺ) said that a third time and I stood up again. The Messenger of Allâh ﷺ said: "What is the matter with you, O Abû Qatâdah?" I told him the story and a man who was there said: He has spoken the truth, O Messenger of Allâh. The belongings of that dead man are with me; persuade him to give up his right. Abû Bakr Aş-Şiddîq said: No, by Allâh, you should not expect one of the lions of Allâh who fought for Allâh and His Messenger to give up his booty to you. The Messenger of Allâh ﷺ said: "He is right; give it to him." So he gave it to me. I sold the shield and bought a garden in Banû Salimah, and that was the first property I acquired in Islam.

According to the *Hadîth* of Al-Laith: Abû Bakr said: No, he will not give it to a little hyena from Quraish and ignore one of the lions of Allâh.

عَلَى حِيلٍ عَاتِقِهِ، وَأَقْبَلَ عَلَيَّ فَصَمَّنِي ضَمَّةً
وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ، ثُمَّ أَذْرَكَهُ
الْمَوْتُ، فَأَرْسَلَنِي، فَلَحِقْتُ عُمَرَ بْنَ
الْخَطَّابِ فَقَالَ: مَا لِلنَّاسِ؟ فَقُلْتُ: أَمْرُ
اللَّهِ، ثُمَّ إِنَّ النَّاسَ رَجَعُوا، وَجَلَسَ رَسُولُ
اللَّهِ ﷺ فَقَالَ: مَنْ قُتِلَ فَتَبَّأْلًا، لَهُ عَلَيْهِ بَيْهُ،
فَلَهُ سَلَبَةٌْ فَقَالَ: فَعَمْتُ، فَقُلْتُ: مَنْ يَشَهِّدُ
لِي؟ ثُمَّ جَلَسْتُ، ثُمَّ قَالَ مِثْلَ ذَلِكَ، قَالَ:
فَعَمْتُ، فَقُلْتُ: مَنْ يَشَهِّدُ لِي؟ ثُمَّ جَلَسْتُ،
ثُمَّ قَالَ ذَلِكَ التَّالِيَةَ، قَالَ فَعَمْتُ فَقَالَ رَسُولُ
اللَّهِ ﷺ: «مَا لَكَ يَا أَبَا قَتَادَةَ؟!» فَقَضَضْتُ
عَلَيْهِ الْعِصَمَةَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: صَدَقَ
يَا رَسُولَ اللَّهِ! سَلَبَ ذَلِكَ الْقَتْلَيْلَ عِنْدِي،
فَأَرْضَاهُ مِنْ حَقِّهِ، فَقَالَ أَبُو بَكْرٍ الصَّدِيقُ: لَا
هَا اللَّهُ! إِذَا لَا يَعْمِدُ إِلَى أَسْدٍ مِنْ أُسْدِ اللَّهِ
يُقَاتَلُ عَنِ اللَّهِ وَعَنْ رَسُولِهِ فَيُعْطِيكَ سَلَبَةً،
فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَدَقَ، فَأَعْطِهِ إِيَّاهُ»
فَأَعْطَانِي، قَالَ: فَبِعْتُ الدَّرَعَ فَابْتَعَتْ بِهِ
مَحْرَفًا فِي بَنِي سَلَمَةَ، فَإِنَّهُ لَأَوْلُ مَالِ تَائِلَتِهِ
فِي الإِسْلَامِ .

وَفِي حَدِيثِ الْلَّيْثِ [قَالَ أَبُو بَكْرٍ]:
كَلَّا لَا يُعْطِيهِ أُصْبَيْعَ مِنْ قُرْيَشٍ وَيَدُعُ أَسْدًا
مِنْ أُسْدِ اللَّهِ .

[وَفِي حَدِيثِ الْلَّيْثِ: لَأَوْلُ مَالِ تَائِلَتِهِ].

[4569] 42 - (1752) It was narrated that 'Abdur-Rahmân bin 'Awf said: Whilst I was standing in the ranks on the Day of Badr, I looked to my right and my left, and I saw that I was between two boys of the *Ansâr* who were very young. I wished that I was standing between two who were stronger than them. One of them gestured to me and said: O uncle, do you know Abû Jahl? I said: Yes; what do you want with him, O son of my brother? He said: I have been told that he reviles the Messenger of Allâh ﷺ. By the One in Whose Hand is my soul, if I see him I will not leave him until the one of us who is destined to die first is dead. I was impressed by that. Then the other one gestured to me and said something similar. It was not long before I saw Abû Jahl moving about among the people. I said (to the boys): Do you not see? This is your companion about whom you were asking. They hastened towards him and struck him with their swords until they killed him. Then they went to the Messenger of Allâh ﷺ and told him. He (ﷺ) said: "Which of you killed him?" Each of them said: I killed him. He said: "Have you wiped your swords yet?" They said: No. So he (ﷺ) looked at their swords then he said: "Both of you killed him." And he gave his (Abû Jahl's) belongings

[4569] 42 - (1752) حدثنا يحيى
ابن يحيى التميمي: حدثنا يوسف بن
الماجشون عن صالح بن إبراهيم بن
عبد الرحمن بن عوف، عن أبيه، عن
عبد الرحمن بن عوف أَنَّه قَالَ: يَبْنَا أَنَا
وَاقِفٌ فِي الصَّفَّ يَوْمَ بَدْرٍ، نَظَرْتُ عَنْ
يَمِينِي وَشَمَائِلِي، فَإِذَا أَنَا بَيْنَ غَلَامَيْنِ مِنَ
الْأَنْصَارِ، حَدِيثَةَ أَسْنَانِهِمَا، تَمَيَّزَ لَوْ
كُنْتُ بَيْنَ أَصْلَعَ مِنْهُمَا، فَعَمَّرْنِي
أَحَدُهُمَا، فَقَالَ: يَا عَمًّا! هَلْ تَعْرِفُ أَبَا
جَهْلٍ؟ قَالَ: قُلْتُ: نَعَمْ، وَمَا حَاجَنِكَ
إِلَيْهِ؟ يَا ابْنَ أَخِي! قَالَ: أُخْبِرْتُ أَنَّهُ
يَسْبُبُ رَسُولَ اللَّهِ ﷺ، وَالَّذِي نَفْسِي بِيَدِهِ!
لَئِنْ رَأَيْتُهُ لَا يُفَارِقُ سَوَادِي سَوَادَهُ حَتَّى
يَمُوتَ الْأَعْجَلُ مِنْهُ، قَالَ: فَعَجَبْتُ
لِذَلِكَ، فَعَمَّرْنِي الْآخِرُ فَقَالَ مِثْلَهَا، قَالَ:
فَلَمْ أَنْسَبْ أَنْ نَظَرْتُ إِلَيْ أَبِي جَهْلٍ يَرْوُلُ
فِي النَّاسِ، فَقُلْتُ: أَلَا تَرَيَانِ؟ هَذَا
صَاحِبُكُمَا الَّذِي سَأَلَانِ عَنْهُ، قَالَ:
فَابْتَدَأَهُ، فَضَرَبَاهُ بِسَيْفِيهِمَا، حَتَّى قَتَلَاهُ،
أَنْصَرَفَ إِلَيْ رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَاهُ،
فَقَالَ: أَيُّكُمَا قَتَلَهُ؟ فَقَالَ كُلُّ وَاحِدٍ
مِنْهُمَا: أَنَا قَتَلْتُهُ، فَقَالَ: «هَلْ مَسْخَتْنَا
سَيْفَيْكُمَا؟» قَالَا: لَا، فَنَظَرَ فِي السَّيَّفَيْنِ

to Mu'âdh bin 'Amr bin Al-Jamûh. The two men were Mu'âdh bin 'Amr bin Al-Jamûh and Mu'âdh bin 'Afrâ'.

فَقَالَ: «كِلَّا كُمَا قَتَلْهُ» وَقَضَى بِسْلَمَيْهِ لِمُعاذَ
ابْنِ عَمْرِو بْنِ الْجَمْوحِ. - وَالرَّجُلَانِ:
مُعاذُ بْنُ عَمْرِو بْنِ الْجَمْوحِ وَمُعاذُ بْنُ
عَفْرَاءَ.

[4570] 43 - (1753) It was narrated that 'Awf bin Mâlik said: A man from Himyar killed a man of the enemy, and wanted to take his belongings, but Khâlid bin Al-Walîd, who was their commander, did not let him. 'Awf bin Mâlik went to the Messenger of Allâh ﷺ and told him, and he said to Khâlid: "What prevented you from giving his belongings to him?" He said: Because I thought that that was too much for him to take, O Messenger of Allâh. He said: "Give it to him." 'Awf pulled on Khâlid's cloak (as a rebuke), then he said: Didn't I tell you that I was going to go to the Messenger of Allâh ﷺ? The Messenger of Allâh ﷺ heard him and became angry, and said: "Do not give him anything, O Khâlid! Do not give him anything, O Khâlid! Won't you leave my commanders alone? The likeness of you and them is that of a man who takes camels and sheep out for grazing, and he grazes them, then when the time comes to water them, he brings them to the tank and they start to drink, and they drink the clear water and leave the stagnant

٤٥٧٠ [٤٥٧٣-٤٣] وَحَدَّثَنِي أَبُو الطَّاهِرِ أَخْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ: قُتِلَ رَجُلٌ مِّنْ حَمِيرَ رَجُلًا مِّنَ الْعَدُوِّ، فَأَرَادَ سَلَبَتَهُ، فَمَنَعَهُ خَالِدُ بْنُ الْوَلِيدِ، وَكَانَ وَالِيًّا عَلَيْهِمْ، فَأَتَى رَسُولُ اللَّهِ ﷺ عَوْفُ بْنُ مَالِكٍ، فَأَخْبَرَهُ، فَقَالَ لِخَالِدٍ: «مَا مَنَعَكَ أَنْ تُعْطِيَ سَلَبَتَهُ؟» قَالَ: اسْتَكْرِثْتُهُ، يَا رَسُولَ اللَّهِ! قَالَ: «إِذْفَعْهُ إِلَيْنِي» فَمَرَّ خَالِدٌ بِعَوْفٍ فَجَرَ بِرِدَائِهِ، ثُمَّ قَالَ: هَلْ أَنْجَرْتُ لَكَ مَا ذَكَرْتُ لَكَ مِنْ رَسُولِ اللَّهِ ﷺ؟ فَسَوْعَةُ رَسُولِ اللَّهِ ﷺ فَاسْتُعْضِبَ. فَقَالَ: «لَا تُعْطِيَ يَا خَالِدُ! لَا تُعْطِيَ يَا خَالِدُ! هَلْ أَنْتُمْ تَارِكُو لِي أُمَرَائِي؟ إِنَّمَا مَثْلُكُمْ وَمَثْلُهُمْ كَمَثْلِ رَجُلٍ اسْتُرْعَيَ إِيلَّا أَوْ غَنَّمًا فَرَعَاهَا، ثُمَّ تَعَيَّنَ سَقْيَهَا، فَأَوْرَدَهَا حَوْضًا، فَشَرَعْتَ فِيهِ، فَشَرِبْتَ صَفْوَهُ وَتَرَكْتَ كَدْرَهُ، فَصَفْوَهُ لَكُمْ، وَكَدْرُهُ عَلَيْهِمْ».

water. The clear water is for you and the stagnant water is for them."

[4571] 44 - (...) It was narrated that ‘Awf bin Mâlik Al-Ashja‘i said: I went out among those who went out with Zaid bin Hârithah, on the campaign of Mu’tah, and I was traveling with one of those who had come as reinforcements from Yemen... and he quoted a similar *Hadîth* (as no. 4570) from the Prophet ﷺ, except that he said: ‘Awf said: I said: O Khâlid, do you not know that the Messenger of Allâh ﷺ has ruled that the belongings are for the killer? He said: Yes, but I thought it was too much.

[٤٥٧١] ٤٤ - (...) وَحَدَّثَنِي رُهْبَرٌ
ابنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ:
حَدَّثَنَا صَفَوَانُ بْنُ عَمْرٍو عَنْ عَبْدِ الرَّحْمَنِ
ابنِ جُبَيرٍ بْنِ نُفَيْرٍ، عَنْ أَيْهِ، عَنْ عَوْفٍ
ابنِ مَالِكِ الْأَشْجَعِيِّ قَالَ: حَرَجْتُ مَعَ
مَنْ خَرَجَ مَعَ زَيْدِ ابْنِ حَارِثَةَ، فِي غَزْوَةِ
مُؤْتَةَ، وَرَافَقَنِي مَدَدِيُّ مِنَ الْيَمَنِ. وَسَاقَ
الْحَدِيثَ عَنِ النَّبِيِّ ﷺ بِنْخُوهَ، غَيْرَ أَنَّهُ
قَالَ فِي الْحَدِيثِ: قَالَ عَوْفٌ: فَقُلْتُ: يَا
خَالِدُ! أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ
قَضَى بِالسَّلَبِ لِلْقَاتِلِ؟ قَالَ: بَآءَيْ، وَلَكِنِي
اسْتَكْثَرْتُهُ.

[4572] 45 - (1754) Abû Salâmah bin Al-Akwa‘ said: We went out on the campaign to Hawâzin with the Messenger of Allâh ﷺ. Whilst we were having lunch with the Messenger of Allâh ﷺ, a man came on a red camel and made it kneel, then he took a piece of leather from his belt and tied the camel with it, then he came and ate with the people, and he started looking around. Among us were those who were weak and had no mounts, and some of us were on foot. Then he rushed out, went to his camel, untethered it, made it

[٤٥٧٢] ٤٥ - (١٧٥٤) حَدَّثَنَا رُهْبَرٌ
ابنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُوسُفَ
الْحَنْفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَارٍ:
حَدَّثَنِي إِيَّاسُ بْنُ سَلَمَةَ: حَدَّثَنِي أَبِي
سَلَمَةَ بْنُ الْأَكْوَعَ قَالَ: غَزَوْنَا مَعَ
رَسُولِ اللَّهِ ﷺ هَوَازِنَ، فَبَيْنَا نَحْنُ
نَتَضَحَّى مَعَ رَسُولِ اللَّهِ ﷺ، إِذْ جَاءَ
رَجُلٌ عَلَى جَمَلٍ أَحْمَرَ فَأَنَاخَهُ، ثُمَّ
أَنْتَرَعَ طَلَقًا مِنْ حَقِبَةٍ فَقَيَدَ بِهِ الْجَمَلَ،
ثُمَّ تَقدَّمَ يَتَعَدَّى مَعَ الْقَوْمِ، وَجَعَلَ

kneel and sat on it, then he urged it and the camel took off with him. Another man followed him on a brown she-camel.

Salamah said: I went out running, and I was by the haunch of the she-camel, then I went ahead until I was by the haunch of the (other) camel, then I went ahead until I grabbed hold of the camel's reins and made it kneel down. When it placed its knees on the ground I drew my sword and struck the man's head, and he fell down. Then I brought the camel, driving it, and his luggage and weapons were on it. The Messenger of Allâh ﷺ and the people met me, and he said: "Who killed the man?" They said: Ibn Al-Akwa'. He said: "All his (the slain man's) belongings are his."

يَنْظُرُ، وَفِينَا ضَعْفَةٌ وَرَقَّةٌ فِي الظَّهَرِ،
وَبَعْضُنَا مُشَاهِدٌ، إِذْ خَرَجَ يَسْتَدِّ، فَأَتَى
جَمَلَهُ فَأَطْلَقَ قَيْدَهُ، ثُمَّ أَنَّاخَهُ فَقَعَدَ
عَلَيْهِ، فَأَثَارَهُ، فَاسْتَدَّ بِهِ الْجَمَلُ، فَاتَّبَعَهُ
رَجُلٌ عَلَى نَاقَةٍ وَرَقَّاءٍ.
قَالَ سَلَمَةُ: وَخَرَجْتُ أَسْتَدِّ، فَكُنْتُ
عِنْدَ وَرِكَ النَّاقَةِ، ثُمَّ تَقَدَّمْتُ، حَتَّى
كُنْتُ عِنْدَ وَرِكَ الْجَمَلِ، ثُمَّ تَقَدَّمْتُ
حَتَّى أَخَذْتُ بِخَطَامِ الْجَمَلِ فَأَنْتَهَهُ،
فَلَمَّا وَضَعَ رُكْبَتَهُ فِي الْأَرْضِ اخْتَرَطَ
سَيِّنِي فَضَرَبْتُ رَأْسَ الرَّجُلِ، فَنَدَرَ، ثُمَّ
جَئْتُ بِالْجَمَلِ أَقْوَدَهُ، عَلَيْهِ رَحْلَهُ
وَسِلَاحُهُ، فَاسْتَبَلَنِي رَسُولُ اللَّهِ ﷺ
وَالنَّاسُ مَعَهُ، فَقَالَ: «مَنْ قَاتَلَ الرَّجُلَ؟»
قَالُوا: ابْنُ الْأَكْوَعِ، قَالَ: «لَهُ سَلَةٌ
أَجْمَعُ». .

Chapter 14. Additional Rewards, And Ransoming Muslims In Return For Prisoners

[4573] 46 - (1755) Iyâs bin Salamah said: My father told me: We attacked Fazârah, and Abû Bakr was in charge of us; the Messenger of Allâh ﷺ had appointed him in command of us. When there was an hour between us and the water, Abû Bakr told us to make a stop at the end of

(المعجم ١٤) - (باب التنفيذ وفاء
المسلمين بالأسرى) (التحفة ١٦)

[٤٥٧٣-٤٦] (١٧٥٥) حَدَّثَنَا زُغَيْرٌ
ابْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا
عَكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي إِيَّاسُ بْنُ
سَلَمَةَ: حَدَّثَنِي أَبِي قَالَ: غَزَوْنَا فَرَّارَةَ
وَعَلَيْنَا أَبُو بَكْرٍ، أَمْرَهُ رَسُولُ اللَّهِ ﷺ
عَلَيْنَا، فَلَمَّا كَانَ بَيْنَنَا وَبَيْنَ الْمَاءِ سَاعَةً،

the night. Then led us in a raid and we reached the water, and we killed some of them and took some of them as prisoners. I looked at a group of people, among whom were children, and I was afraid that they would reach the mountain before me, so I shot an arrow between them and the mountain, and when they saw the arrow, they stopped, then I brought them, driving them along. Among them was a woman of Banū Fazārah who was wearing a leather coat, and with her was her daughter who was one of the most beautiful of the Arabs. I brought them to Abū Bakr, and Abū Bakr gave me her daughter as a prize. We came to Al-Madīnah and I had not yet come close to her, and the Messenger of Allāh ﷺ met me in the marketplace and said: "O Salamah, give that woman to me." I said: O Messenger of Allāh, I like her but I have not yet come close to her. Then the Messenger of Allāh ﷺ met me in the marketplace the next day and said to me: "O Salamah, give me that woman, may Allāh bless your father." I said: She is yours, O Messenger of Allāh. By Allāh, I have not yet come close to her. The Messenger of Allāh ﷺ sent her to the people of Makkah, and thus ransomed some Muslims who had been held captive in Makkah.

أَمْرَنَا أَبُو بَكْرٍ فَعَرَسْنَا، ثُمَّ شَنَ الْغَارَةَ،
فَوَرَدَ الْمَاءَ، فَقُتِلَ مَنْ قُتِلَ عَلَيْهِ، وَسَبَّى،
وَأَنْظُرُ إِلَى عُنْقِي مِنَ النَّاسِ، فِيهِمُ
الذَّرَارِيُّ، فَخَشِيتُ أَنْ يَسْقُونِي إِلَى
الْجَبَلِ، فَرَمَيْتُ بِسَهْمٍ يَنْهَمُ وَيَنْهَى
إِلَى عُنْقِي، فَلَمَّا رَأَوْا السَّهْمَ وَقَفُوا، فَجِئْتُ
بِهِمْ أُسْوَفَهُمْ، وَفِيهِمْ امْرَأَةٌ مِنْ بَنِي
فَرَازَةَ، عَلَيْهَا قَسْعٌ مِنْ أَدَمَ، - قَالَ:
الْقَسْعُ الْطَّطْعُ - مَعَهَا ابْنَةٌ لَهَا مِنْ أَحْسَنِ
الْعَرَبِ، فَسَقْتُهُمْ حَتَّى أَتَيْتُ بِهِمْ أَبَا بَكْرَ،
فَقَتَلَنِي أَبُو بَكْرٍ ابْنَتَهَا، فَقَدِيمًا الْمَدِينَةَ وَمَا
كَشَفْتُ لَهَا ثُوبًا، فَلَقَيْتِي رَسُولُ اللَّهِ ﷺ
فِي السُّوقِ، فَقَالَ: «يَا سَلَمَةً! هَبْ لِي
الْمَرْأَةَ»، فَقُلْتُ: يَا رَسُولَ اللَّهِ! [وَاللَّهُ!]!
لَقْدْ أَغْبَسْتِي، وَمَا كَشَفْتُ لَهَا ثُوبًا، ثُمَّ
لَقَيْتِي رَسُولُ اللَّهِ ﷺ مِنَ الْغَدِ فِي
الْسُّوقِ، فَقَالَ [لِي]: «يَا سَلَمَةً! هَبْ لِي
الْمَرْأَةَ، اللَّهُ أَبُوكَ» فَقُلْتُ: هَيْ لَكَ يَا
رَسُولَ اللَّهِ! فَوَاهَهُ! مَا كَشَفْتُ لَهَا ثُوبًا،
فَبَعَثَ بِهَا رَسُولُ اللَّهِ ﷺ إِلَى أَهْلِ مَكَّةَ،
فَقَدَّى بِهَا نَاسًا مِنَ الْمُسْلِمِينَ، كَانُوا
أُسْرُوا بِمَكَّةَ.

Chapter 15. Ruling On *Fai'* (Booty Acquired Without Fighting)

[4574] 47 - (1756) It was narrated that Hammâm bin Munabbîh said: This is what Abû Hurâirah narrated to us from Muhammâd, the Messenger of Allâh ﷺ, and he mentioned a number of *Ahâdîth*, including the following: The Messenger of Allâh ﷺ said: “If you come to a town (and take it peacefully) and stay there, then you have your share in it, but any town that disobeys Allâh and His Messenger (and is seized by force), one fifth of it is for Allâh and His Messenger ﷺ, then the rest is for you.”

[4575] 48 - (1757) It was narrated that ‘Umar said: The wealth of Banû An-Nâdîr was among the *Fai'* that Allâh granted to His Messenger ﷺ, where the Muslims did not undertake any expedition with their cavalry or camelry. It was only for the Prophet ﷺ, and he used to spend it on the annual expenditure of his family, and whatever was left he spent on animals (for fighting) and weapons, in preparation for (*Jihâd*) for the sake of Allâh.

(المعجم ١٥) - (باب حكم الفيء)
(التحفة ١٧)

أَحْمَدُ بْنُ حَنْبَلٍ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا :
حَدَّثَنَا عَبْدُ الرَّزَاقَ : أَخْبَرَنَا مَعْمُرٌ عَنْ
هَمَّامٍ بْنِ مُنْبَهٍ قَالَ : هَذَا مَا حَدَّثَنَا أَبُو
هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ فَذَكَرَ
أَحَادِيثَ مِنْهَا : وَقَالَ : [قال] رَسُولُ
اللَّهِ ﷺ : «أَيُّمَا قَرِيهٌ أَتَيْتُمُوهَا ، وَأَقْمَمْ
فِيهَا ، فَسَهْمُكُمْ فِيهَا ، وَأَيُّمَا قَرِيهٌ عَصَتَ
اللَّهَ وَرَسُولَهُ ، فَإِنَّ خُمُسَهَا لِلَّهِ وَرَسُولِهِ
ﷺ ، ثُمَّ هِيَ لَكُمْ .»

سَعِيدٌ وَمُحَمَّدُ بْنُ عَيَّادٍ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ
وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِابْنِ أَبِي
شَيْبَةَ ، قَالَ إِسْحَاقُ : أَخْبَرَنَا ، وَقَالَ
الْآخَرُونَ : حَدَّثَنَا - سُفْيَانُ عَنْ عَمْرِو ، عَنْ
الرُّهْرِيِّ ، عَنْ مَالِكِ بْنِ أَوْسٍ ، عَنْ عُمَرَ
قَالَ : كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللَّهُ
عَلَى رَسُولِهِ ﷺ ، مِمَّا لَمْ يُوجِفْ عَلَيْهِ
الْمُسْلِمُونَ بِخَيْلٍ وَلَا رِكَابٍ ، فَكَانَ
لِلنَّبِيِّ ﷺ خَاصَّةً ، فَكَانَ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةً
سَيِّئَةً ، وَمَا يَقِي جَعَلَهُ فِي الْكُرَاعِ وَالسَّلَاحِ ،
عُدَّةً فِي سَيِّلِ اللَّهِ .

[4576] (...) It was narrated from Az-Zuhri with this chain.

[٤٥٧٦] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: أَخْبَرَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ.

[4577] 49 - (...) Mâlik bin Aws said: ‘Umar bin Al-Khaṭṭâb sent for me, and I came to him when the sun had risen high. I found him in his house, lying on his mattress, reclining on a leather pillow. He said to me: O Mâlik, some of your people have come to me for urgent help and I have ordered that they be given a little money. Take it and divide it among them. I said: Would that you had ordered someone else to do this. He said: Take it, O Mâlik. Then Yarfâ’ came to him and said: O Amîr Al-Mu’mînîn, will you let ‘Uthmân, ‘Abdur-Râhmân bin ‘Awf, Az-Zubair and Sa’d come in? ‘Umar said: Yes, so he let them in, and they came in. Then he came and said: Will you let ‘Abbâs and ‘Alî come in? He said: Yes, so he let them in. ‘Abbâs said: O Amîr Al-Mu’mînîn, will you judge between me and this treacherous, betraying, sinful liar? The people said: Yes, O Amîr Al-Mu’mînîn, judge between them and let them settle the matter. - Mâlik bin Aws said: I could well imagine that they had sent them on ahead for that purpose. - ‘Umar said: Wait a minute. I adjure you by Allâh, by Whose permission the heavens

[٤٥٧٧] ٤٩ - (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَسْمَاءَ الضُّبْعِيِّ: حَدَّثَنَا جُوَيْرِيَّةَ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ أَنَّ مَالِكَ ابْنَ أَوْسٍ حَدَّثَنَا قَالَ: أَرْسَلَ إِلَيَّ عُمَرُ بْنُ الْخَطَّابِ، فَجِئْتُهُ حِينَ تَعَالَى النَّهَارُ، قَالَ: فَوَجَدْتُهُ فِي بَيْتِهِ جَالِسًا عَلَى سِرِيرِهِ، مُفْضِيًّا إِلَى رِمَالِهِ، مُتَكَبِّرًا عَلَى وِسَادَةِ مِنْ أَدْمٍ، فَقَالَ لِي: يَا مَالِكًا إِنَّهُ قَدْ دَفَ أَهْلُ أَيْيَاتٍ مِنْ قَوْمِكَ، وَقَدْ أَمْرَتُ فِيهِمْ بِرَضْخٍ، فَخُذْهُ فَاقْسِمْهُ بَيْنَهُمْ، قَالَ: قُلْتُ: لَوْ أَمْرَتَ بِهَذَا غَيْرِي؟ قَالَ: فَخُذْ يَا مَالِكًا! قَالَ: فَجَاءَهُ يَرْفَا، فَقَالَ: هَلْ لَكَ، يَا أَمِيرَ الْمُؤْمِنِينَ! فِي عُمَانَ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيرِ وَسَعْدِ؟ فَقَالَ عُمَرُ: نَعَمْ، فَأَذِنْ لَهُمْ، فَدَخَلُوا، ثُمَّ جَاءَ فَقَالَ: هَلْ لَكَ فِي عَبَاسٍ وَعَلَيْهِ؟ قَالَ: نَعَمْ، فَأَذِنْ لَهُمَا، فَقَالَ عَبَاسُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَفْضِ بَيْنِي وَبَيْنَ هَذَا الْكَاذِبِ الْآثِمِ الْغَادِرِ الْحَائِنِ، قَالَ: فَقَالَ الْقَوْمُ: أَجْلُ، يَا أَمِيرَ الْمُؤْمِنِينَ فَأَفْضِ بَيْنَهُمْ وَأَرِحْهُمْ، - فَقَالَ مَالِكُ بْنُ أَوْسٍ: يُحَيِّلُ

and earth exist, do you know that the Messenger of Allâh ﷺ said: "We (Prophets) have no heirs and whatever we leave behind is charity"? They said: Yes. Then he turned to Al-'Abbâs and 'Alî and said: I adjure you by Allâh, by Whose permission the heavens and earth exist, do you know that the Messenger of Allâh ﷺ said: "We (Prophets) have no heirs and whatever we leave behind is charity"? They said: Yes. 'Umar said: Allâh bestowed upon His Messenger ﷺ that which He did not bestow upon anyone else. He said: "What Allâh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from the people of the townships - it is for Allâh, His Messenger (Muhammad ﷺ)" [Al-Hashr 59:7] - I do not know whether he recited the Verse that comes before it or not -. He said: The Messenger of Allâh ﷺ divided the wealth of Banû An-Nâdîr among you, and by Allâh, he did not prefer himself over you, and he did not take it and exclude you, until this property was left. The Messenger of Allâh ﷺ used to take his annual expenditure from it, and spend an equal amount for the sake of Allâh. Then he said: I adjure you by Allâh, by Whose permission the heavens and earth exist, do you know that? They said: Yes. Then he adjured 'Abbâs and 'Alî as he had adjured the others: Do

إِلَيْهِمْ قَدْ كَانُوا قَدَّمُوهُمْ لِذَلِكَ - فَقَالَ
عُمَرُ: أَتَنْدَأُ، أَنْشُدُكُمْ بِاللَّهِ الَّذِي يَأْذِنُهُ
تَقْوُمُ السَّمَاوَاتِ وَالْأَرْضُ! أَتَعْلَمُونَ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا
صَدَقَةً؟» قَالُوا: نَعَمْ، ثُمَّ أَقْبَلَ عَلَى
الْعَبَاسِ وَعَلَيْهِ فَقَالَ: أَنْشُدُكُمَا [بِاللَّهِ]
الَّذِي يَأْذِنُهُ تَقْوُمُ السَّمَاوَاتِ وَالْأَرْضُ!
أَتَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا
نُورَثُ، مَا تَرَكْنَا صَدَقَةً؟» قَالَ: نَعَمْ،
فَقَالَ عُمَرُ: إِنَّ اللَّهَ تَعَالَى كَانَ خَصَّ
رَسُولَهُ ﷺ بِخَاصَّةٍ لَمْ يُخْصُّنَ بِهَا أَحَدًا
غَيْرَهُ. قَالَ: «مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ
مِنْ أَهْلِ الْقُرْبَى فَلَلَّهِ وَلِرَسُولِهِ» [الحشر: 7]
- مَا أَدْرِي أَهْلُ فَرَا الْآيَةِ الَّتِي قَبْلَهَا أَمْ
لَا؟ - قَالَ: فَقَسَمَ رَسُولُ اللَّهِ ﷺ بَيْنَكُمْ
أَمْوَالَ بَنِي النَّصِيرِ، فَوَاللَّهِ! مَا اسْتَأْثَرَ
عَلَيْكُمْ، وَلَا أَخْذَهَا دُونَكُمْ، حَتَّى يَقِنَّ
هَذَا الْمَالُ، فَكَانَ رَسُولُ اللَّهِ ﷺ يَأْخُذُ
مِنْهُ نَفَقَتُهُ سَنَةً، ثُمَّ يَجْعَلُ مَا يَقِنَّ أُسْرَةَ
الْمَالِ، ثُمَّ قَالَ: أَنْشُدُكُمْ بِاللَّهِ الَّذِي يَأْذِنُهُ
تَقْوُمُ السَّمَاوَاتِ وَالْأَرْضُ! أَتَعْلَمُونَ ذَلِكَ؟
قَالُوا: نَعَمْ، ثُمَّ نَشَدَ عَبَاسًا وَعَلِيًّا! بِعِيشَلِ
مَا نَشَدَ بِهِ الْقَوْمَ: أَتَعْلَمَانِ ذَلِكَ؟ قَالَ:
نَعَمْ، قَالَ: فَلَمَّا تُوفِيَ رَسُولُ اللَّهِ ﷺ قَالَ

you know that? They said: Yes. He said: When the Messenger of Allâh ﷺ died, Abû Bakr said: I am the successor of the Messenger of Allâh ﷺ, and you came seeking your inheritance from the son of your brother, and this one came seeking the inheritance of his wife from her father, and Abû Bakr said: The Messenger of Allâh ﷺ said: "We (Prophets) have no heirs and whatever we leave behind is charity". You thought that he was lying, sinning, cheating and betraying, but Allâh knows that he was honest, righteous, well guided and following the truth. Then Abû Bakr died, and I am the successor of the Messenger of Allâh ﷺ and the successor of Abû Bakr. You think that I am lying, sinning, cheating and betraying, but Allâh knows that I am honest, righteous, well guided and following the truth. I became the guardian (of this property) and you and he came to me, both with the same purpose. You said: Give it to us, and I said: If you wish, I will give it to you, on condition that you pledge to Allâh that you will use it as the Messenger of Allâh ﷺ used it, and you took it on that basis. He said: Is that not so? They said: Yes. He said: Then you came to me, to judge between you. No, by Allâh, I will not judge between you in any other way until the

أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ فَجِئْتُمَا،
 تَطْلُبُ مِيرَاثَكُمْ مِنْ ابْنِ أَخِيكُمْ، وَيَطْلُبُ
 هَذَا مِيرَاثَ امْرَأَتِهِ مِنْ أَبِيهَا، قَالَ أَبُو
 بَكْرٍ: قَالَ رَسُولُ اللَّهِ: «مَا نُورِثُ،
 مَا تَرَكْنَا صَدَقَةً» فَرَأَيْتُمَا كَذِبًا آثِمًا غَادِرًا
 خَائِنًا، وَاللَّهُ يَعْلَمُ إِنَّهُ لَصَادِقٌ بَارُّ رَاشِدٌ
 تَابِعٌ لِلْحَقِّ، ثُمَّ تُوفِيَ أَبُو بَكْرٍ، وَأَنَا وَلِيُّ
 رَسُولِ اللَّهِ وَوَلِيُّ أَبِي بَكْرٍ، فَرَأَيْتُمَا يَعْلَمُ إِنِّي
 كَذِبًا آثِمًا غَادِرًا خَائِنًا، وَاللَّهُ يَعْلَمُ إِنِّي
 لَصَادِقٌ بَارُّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، فَوَلَيْتُهَا،
 ثُمَّ جِئْتُنِي أَنْتَ وَهَذَا، وَأَتُتُّمَا جَمِيعَ،
 وَأَمْرُكُمَا وَاحِدٌ، فَقُلْتُمْ: اذْفَنْهَا إِلَيْنَا،
 فَقُلْتُ: إِنْ شِئْتُمْ دَفَعْتُهَا إِلَيْكُمَا عَلَى أَنْ
 عَلَيْكُمَا عَهْدَ اللَّهِ أَنْ تَعْمَلَا فِيهَا بِالذِّي
 كَانَ يَعْمَلُ رَسُولُ اللَّهِ فَأَخْدُتُمَا عَلَيْكِ
 بِذَلِكَ، قَالَ: أَكَدَلَكَ؟ قَالَ: نَعَمْ، قَالَ:
 ثُمَّ جِئْتُمَا لِأَقْضِيَ بِيَنْكُمَا، وَلَا، وَاللَّهُ!
 لَا أَقْضِي بِيَنْكُمَا بِغَيْرِ ذَلِكَ حَتَّى تَقُومَ
 السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْهَا فَرُدَّهَا إِلَيَّ.

Hour begins. If you are unable (to fulfill the condition), then give it back to me.

[4578] 50 - (...) It was narrated that Mâlik bin Aws bin Al-Hadâthân said: ‘Umar bin Al-Khaṭâb sent for me and said: some families of your people have come to me... a *Hadîth* like that of Mâlik (no. 4578), except that it says (‘Umar bin Al-Khaṭâb said): He (ﷺ) used to spend his annual expenditure on his family from it. And Ma’mar said: he would keep his family’s annual sustenance from it, then whatever was left he would spend in the cause of Allâh.

Chapter 16. The Words Of The Prophet ﷺ: “We (Prophets) Have No Heirs And Whatever We Leave Behind Is Charity”

[4579] 51 - (1758) It was narrated that ‘Aishah said: When the Messenger of Allâh ﷺ died, the wives of the Prophet ﷺ wanted to send ‘Uthmân bin ‘Affân to Abû Bakr, to ask him for their inheritance from the Prophet ﷺ. ‘Aishah said to them: Didn’t the Messenger of Allâh ﷺ say: “We (Prophets) have no heirs and whatever we leave behind is charity”?

[٤٥٧٨] ٥٠ - (...) حَدَّثَنَا إِسْحَاقُ [بْنُ إِبْرَاهِيمَ] وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْأَخْرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَّاثَانِ قَالَ: أَرْسَلَ إِلَيَّ عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ: إِنَّهُ قَدْ حَضَرَ أَهْلُ أَيْتَاتٍ مِنْ قَوْمِكُ، يَنْحُوا حَدِيثَ مَالِكٍ، غَيْرَ أَنَّ فِيهِ: فَكَانَ يُتَقْوِّى عَلَى أَهْلِهِ مِنْهُ سَنَةً، وَرَبَّمَا قَالَ مَعْمَرٌ: يَحْسِنُ قُوتَ أَهْلِهِ مِنْهُ سَنَةً، ثُمَّ يَجْعَلُ مَا يَقْتَي مِنْهُ مَجْعَلَ مَالِ اللهِ تَعَالَى.

(المعجم ١٦) - (باب قول النبي ﷺ)
«لا نورث ما تركنا فهو صدقة»
(التحفة ١٨)

[٤٥٧٩] ٥١ - (١٧٥٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: إِنَّ أَرْوَاحَ النَّبِيِّ ﷺ، حِينَ تُوْفَى رَسُولُ اللهِ ﷺ، أَرْدَنَ أَنْ يَعْشَرَ عُثْمَانَ بْنَ عَفَانَ إِلَيْهِ بَكْرٍ، فَيَسْأَلُهُ مِيرَاثُهُ مِنَ النَّبِيِّ ﷺ قَالَتْ عَائِشَةُ لَهُنَّ: أَلَيْسَ قَدْ قَالَ رَسُولُ اللهِ ﷺ: «لَا نُورِثُ، مَا تَرَكْنَا فَهُوَ صَدَقَةٌ؟».

[4580] 52 - (1759) It was narrated from 'Âishah that Fâtimah, the daughter of the Messenger of Allâh ﷺ, sent word to Abû Bakr Aş-Şiddîq, asking for her inheritance from the Messenger of Allâh ﷺ, from the booty that Allâh had granted him in Al-Madînah and Fadak, and what was left of the booty of Khaibar. Abû Bakr said: The Messenger of Allâh ﷺ said: "We (Prophets) have no heirs and whatever we leave behind is charity. Rather the family of Muhammâd may live on the income of these properties." By Allâh, I will not change any of the charity of the Messenger of Allâh ﷺ from how it was at the time of the Messenger of Allâh ﷺ, and I will do the same with it as the Messenger of Allâh ﷺ did. Abû Bakr refused to give Fâtimah anything, and Fâtimah felt angry with Abû Bakr for that, and she forsook him and did not speak to him until she died, and she lived for six months after the Messenger of Allâh ﷺ. When she died, her husband 'Alî bin Abî Tâlib buried her at night, and did not tell Abû Bakr about that, and 'Alî offered the funeral prayer for her. 'Alî was held in special esteem among the people during Fâtimah's lifetime, but when she died, 'Alî noticed a change in the people's attitude towards him. He sought to

[٤٥٨٠] [١٧٥٩-٥٢] حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَّيْنٌ: حَدَّثَنَا أَيْتُشْ عَنْ عُقَيْلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ عَائِشَةَ أَنَّهَا أَخْبَرَتْ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسَلَتْ إِلَيْ أَبِيهِ بَكْرِ الصَّدِيقِ تَسْأَلَهُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَفَدَكِ، وَمَا بَقَى مِنْ خُمُسٍ خَيْرٍ، فَقَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا نُورُثُ، مَا تَرَكْنَا صَدَقَةً، إِنَّا يَأْكُلُ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْمَالِ» وَإِنِّي، وَاللَّهُ! لَا أُغَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ حَالِهَا الَّتِي كَانَتْ عَلَيْهَا، فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا أَعْمَلَ فِيهَا، بِمَا عَمِلَ [بِهِ] رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَبَيَ أَبُو بَكْرٍ أَنْ يَدْفَعَ إِلَى فَاطِمَةَ شَيْئًا، فَوَجَدَتْ فَاطِمَةَ عَلَى أَبِيهِ بَكْرِ فِي ذَلِكَ، قَالَ: فَهَجَرَتْهُ، فَلَمْ تُكَلِّمْهُ حَتَّى ثُوَفِيتْ، وَعَاشَتْ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتَّةَ أَشْهُرٍ، فَلَمَّا ثُوَفِيتْ دَفَنَهَا زَوْجُهَا عَلَيْهِ بْنُ أَبِيهِ طَالِبٌ لَيْلًا، وَلَمْ يُؤْذِنْ بِهَا أَبَا بَكْرٍ، وَصَلَّى عَلَيْهَا عَلَيْهِ، وَكَانَ لِعَلَيْهِ مِنَ النَّاسِ جِهَةً، حَيَاةً فَاطِمَةَ، فَلَمَّا ثُوَفِيتْ اسْتَنْكَرَ عَلَيْهِ وُجُوهُ النَّاسِ،

reconcile with Abû Bakr and swear allegiance to him, as he had not sworn allegiance to him all those months. He sent word to Abû Bakr saying: Come to us and do not bring anyone else with you - objecting to the presence of 'Umar bin Al-Khaṭṭâb. 'Umar said to Abû Bakr: By Allâh, you should not enter upon them alone. Abû Bakr said: What will they do to me? By Allâh, I will go to them. So Abû Bakr entered upon them, and 'Alî bin Abî Tâlib recited the *Tashah-hud*, then he said: O Abû Bakr, we acknowledge your virtue and what Allâh has given you. We do not envy you for any favor that Allâh has bestowed upon you, but you did it without consulting us and we thought that we had the right (to be consulted) because of our kinship with the Messenger of Allâh ﷺ. He kept speaking to Abû Bakr until Abû Bakr's eyes filled with tears. When Abû Bakr spoke, he said: By the One in Whose Hand is my soul, kinship with the Messenger of Allâh ﷺ is dearer to me than kinship with my own people. As for this dispute that occurred between me and you concerning these properties, I have not deviated from the right path with regard to them, and I have not given up something that I saw the Messenger of Allâh ﷺ do with them, rather I have done

فَالْتَّمَسَ مُصَالَّحَةً أَبِي بَكْرٍ وَمُبَايَعَةً، وَلَمْ
يَكُنْ بَايِعَ تِلْكَ الْأَشْهُرَ، فَأَرْسَلَ إِلَى أَبِي
بَكْرٍ: أَنِ ائْتَنَا، وَلَا يَأْتِنَا مَعَكَ أَحَدٌ -
كَرَاهِيَّةً مَحْضَرٍ عُمَرَ بْنِ الْخَطَّابِ - فَقَالَ
عُمَرُ، لَأَبِي بَكْرٍ: وَاللهِ لَا تَدْخُلْ عَلَيْهِمْ
وَحْدَكَ، فَقَالَ أَبُو بَكْرٍ: وَمَا عَسَاهُمْ أَنْ
يَفْعُلُوا [إِي]?، إِنِّي وَاللهِ لَا يَسِّهُمْ، فَدَخَلَ
عَلَيْهِمْ أَبُو بَكْرٍ، فَتَشَهَّدَ عَلَيْهِ بْنُ أَبِي
طَالِبٍ، ثُمَّ قَالَ: إِنَّا قَدْ عَرَفْنَا، يَا أَبَا
بَكْرٍ! فَضِيلَتَكَ وَمَا أَعْطَاكَ اللهُ، وَلَمْ
نَقْنَسْ عَلَيْكَ خَيْرًا سَاقَهُ اللهُ إِلَيْكَ،
وَلِكِنَّكَ اسْتَبَدْتَ عَلَيْنَا بِالْأَمْرِ، وَكُنَّا نَحْنُ
نَرَى لَنَا حَقًّا لِغَرَابِتِنَا مِنْ رَسُولِ اللهِ ﷺ،
فَلَمْ يَرَلْ يُكَلِّمُ أَبَا بَكْرٍ حَتَّى فَاضَتْ عَيْنَا
أَبِي بَكْرٍ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قَالَ:
وَالَّذِي نَفْسِي بِيَدِهِ! لِغَرَابَةِ رَسُولِ اللهِ ﷺ
أَحَبُّ إِلَيَّ أَنْ أَصِلَّ مِنْ قَرَابَتِي، وَأَمَّا
الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هَذِهِ
الْأَمْوَالِ، فَإِنِّي لَمْ أَلِ فِيهَا عَنِ الْحَقِّ،
وَلَمْ أَثْرُكُ أَمْرًا رَأَيْتُ رَسُولَ اللهِ ﷺ
يَصْنَعُهُ فِيهَا إِلَّا صَنَعَتُهُ، فَقَالَ عَلَيْهِ لَأَبِي
بَكْرٍ: مَوْعِدُكَ الْعَشِيَّةُ لِلْيَوْمِ، فَلَمَّا صَلَّى
أَبُو بَكْرٍ صَلَاةَ الظَّهِيرَ، رَقَيَ الْمُبْرَ،
فَتَشَهَّدَ، وَذَكَرَ شَانَ عَلَيْهِ وَتَخَلُّفَهُ عَنِ

it too. ‘Alî said to Abû Bakr: Your appointment for my oath of allegiance is this afternoon. When Abû Bakr had prayed *Zuhr*, he ascended the *Minbar* and recited the *Tashah-hud*, and he spoke of ‘Alî and his delay in swearing allegiance, and the excuse that he had given, then he prayed for his forgiveness. And ‘Alî bin Abî Tâlib recited the *Tashah-hud* and spoke highly of Abû Bakr, and said that what he had done was not due to jealousy of Abû Bakr, or a refusal to accept the favor that Allâh had bestowed upon him, but we thought that we should have had a share in the matter, but it had been decided without consulting us, and we were upset with that. The Muslims were pleased with this and said: You have done the right thing. Then the Muslims became closer to ‘Alî, when he did the right thing.

[4581] 53 - (...) It was narrated from Âishah that Fâtimah and Al-‘Abbâs came to Abû Bakr seeking their inheritance from the Messenger of Allâh ﷺ. At that time they were asking for his land at Fadak and his share of Khaibar. Abû Bakr said to them: I heard the Messenger of Allâh ﷺ... and he quoted a *Hadîth* like that of ‘Uqail, from Az-Zuhîrî (no. 4580), except that he said: Then ‘Alî stood up and spoke highly of Abû Bakr, and he mentioned his

الْبَيْعَةَ، وَعُذْرَهُ بِالَّذِي اعْتَذَرَ إِلَيْهِ، ثُمَّ
اسْتَغْفَرَ، وَتَشَهَّدَ عَلَيْهِ بْنُ أَبِي طَالِبٍ
فَعَظَمَ حَقَّ أَبِي بَكْرٍ، وَأَنَّهُ لَمْ يَحْمِلْهُ عَلَى
الَّذِي صَنَعَ نَفَاسَةً عَلَى أَبِي بَكْرٍ، وَلَا
إِنْكَارًا لِلَّذِي فَضَّلَهُ اللَّهُ عَزَّ وَجَلَّ بِهِ،
وَلَكِنَّا كُنَّا نَرَى لَنَا فِي الْأَمْرِ نَصِيبًا،
فَاسْتَبَدَّ عَلَيْنَا بِهِ، فَوَجَدْنَا فِي أَنفُسِنَا، فَسُرُّ
بِذَلِكَ الْمُسْلِمُونَ، وَقَالُوا: أَصَبْتَ، وَكَانَ
الْمُسْلِمُونَ إِلَى عَلَيِّ قَرِيبًا، حِينَ رَاجَعَ
الْأَمْرَ الْمَعْرُوفَ.

٤٥٨١- (....) حَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ -
قَالَ أَبْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْأَخْرَانِ:
أَخْبَرَنَا - عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرُ عَنِ
الرُّهْبَرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ
وَالْعَبَّاسَ أَتَيَا أَبَا بَكْرٍ يَتَسَمَّأُنِّي مِرَاثَهُمَا مِنْ
رَسُولِ اللَّهِ ﷺ، وَهُمَا حِينَئِذٍ يَطْلُبَانِ أَرْضَهُ
مِنْ فَدَكَ وَسَهْمَةَ مِنْ خَيْرٍ، فَقَالَ لَهُمَا أَبُو
بَكْرٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَسَاقَ

virtue and the fact that he had been one of the first to enter Islam. Then he went to Abû Bakr and swore allegiance to him, and the people came to 'Alî and said: You have done the right thing, you have done well. And the people became close to 'Alî when he did the right thing.

الْحَدِيثُ يُمثِّلُ مَعْنَى حَدِيثِ عَفَيْلٍ، عَنِ
الْزُّهْرِيِّ، عَيْرَ أَنَّهُ قَالَ: ثُمَّ قَامَ عَلَيْهِ فَعَظَمَ
مِنْ حَقٍّ أَبِي بَكْرٍ، وَذَكَرَ فَضْلَتَهُ وَسَابِقَتَهُ،
ثُمَّ مَضَى إِلَى أَبِي بَكْرٍ فَبَايَعَهُ، فَأَقْبَلَ النَّاسُ
إِلَيْهِ عَلَيْهِ فَقَالُوا: أَصْبَتْ وَأَحْسَنَتْ، فَكَانَ
النَّاسُ قَرِيبًا إِلَى عَلَيِّ حِينَ قَارَبَ الْأَمْرَ
وَالْمَعْرُوفَ.

[4582] ٥٤ - (...) 'Urwah bin Az-Zubair narrated that 'Âishah, the wife of the Prophet ﷺ, told him that Fâtimah, the daughter of the Messenger of Allâh ﷺ, asked Abû Bakr, after the death of the Messenger of Allâh ﷺ, to give her, her share of inheritance from that which the Messenger of Allâh ﷺ had left behind, of the *Fat'* that Allâh had bestowed upon him. Abû Bakr said to her: The Messenger of Allâh ﷺ said: "We (Prophets) have no heirs and whatever we leave behind is charity."

She lived for six months after the Messenger of Allâh ﷺ, and Fâtimah used to ask Abû Bakr for her share of that which the Messenger of Allâh ﷺ had left behind of *Khaibar* and *Fadak*, and his endowments in Al-Madînah, but Abû Bakr refused to give her that. He said: I will not stop doing something that the Messenger of Allâh ﷺ used to do, rather I will continue to do it.

[٤٥٨٢] ٥٤ - (...) وَحَدَّثَنَا ابْنُ
زُبَيْرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا
أَبِي، وَحَدَّثَنَا زُهيرٌ بْنُ حَرْبٍ وَحَسَنٌ [بْنُ
عَلَيِّ] الْحُلْوَانِيُّ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ
شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ
عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ فَاطِمَةَ
بِنْتَ رَسُولِ اللَّهِ ﷺ سَأَلَتْ أَبَا بَكْرٍ بَعْدَ
وَفَاءِ رَسُولِ اللَّهِ ﷺ، أَنْ يَقْسِمَ لَهَا
مِيرَاثَهَا، مِمَّا تَرَكَ رَسُولُ اللَّهِ ﷺ، مِمَّا
أَفَاءَ اللَّهُ عَلَيْهِ، فَقَالَ لَهَا أَبُو بَكْرٌ: إِنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا
صَدَقَةً».

قَالَ: وَعَاشَتْ بَعْدَ رَسُولِ اللَّهِ ﷺ سِتَّةَ
أَشْهُرٍ، وَكَانَتْ فَاطِمَةُ سَأَلَتْ أَبَا بَكْرٍ
نَصِيبَهَا مِمَّا تَرَكَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْرٍ
وَفَدَكٍ، وَصَدَقَتِهِ بِالْمَدِينَةِ، فَأَبَى أَبُو بَكْرٍ

I am afraid that if I give up something that he did, I will go astray. As for his endowment in Al-Madînah, ‘Umar gave it to ‘Alî and ‘Abbâs, but ‘Alî took most of it. As for Khaibar and Fadak, ‘Umar kept them and said: They are the endowment of the Messenger of Allâh ﷺ and were spent on his responsibilities and on emergencies. They were to be cared for by whoever became caliph, and this remains the case until today.

عَلَيْهَا ذَلِكَ، وَقَالَ: لَمْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ ﷺ يَعْمَلُ بِهِ إِلَّا عَمِلْتُ بِهِ، إِنِّي أَخْشَى إِنْ تَرَكْتُ شَيْئًا مِنْ أَمْرِهِ أَنْ أَزِيغَ، فَأَمَّا صَدَقَةُ الْمَدِينَةِ فَدَفَعَهَا عُمَرُ إِلَى عَلَيِّ وَعَبَاسٍ، فَعَلَيْهِ عَلَيْهَا عَلَيَّ، وَأَمَّا خَيْرُ وَفَدَكُ فَأَمْسَكُهُمَا عُمَرُ وَقَالَ: هُمَا صَدَقَةُ رَسُولِ اللَّهِ ﷺ، كَاتَبَ لِحُقُوقِهِ الَّتِي تَعْرُوهُ وَنَوَائِيهِ، وَأَمْرُهُمَا إِلَى مَنْ وَلَيَ الْأَمْرَ، قَالَ: فَهُمَا عَلَى ذَلِكَ إِلَى الْيَوْمِ.

[4583] 55 - (1760) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “My heirs cannot even share a Dînâr. Whatever I have left, after the maintenance of my wives and the remuneration of my agent, is charity.”

[4584] (...) A similar report (as no. 4583) was narrated from Abû Az-Zinnâd with this chain.

[4585] 56 - (1761) It was narrated from Abû Hurairah that the Prophet ﷺ said: “We (Prophets) have no heirs and whatever we leave behind is charity.”

إِنْ يَحْيَىٰ . قَالَ: قَرِأتُ عَلَىٰ مَالِكٍ، عَنْ أَبِي الرِّزْنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَقْتَسِمُ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ، بَعْدَ نَفَقَةِ نِسَائِيٍّ وَمُؤْنَةِ عَامِلِيٍّ، فَهُوَ صَدَقَةٌ» .

إِنْ يَحْيَىٰ . وَحَدَّثَنَا مُحَمَّدُ بْنُ [يَحْيَىٰ أَبْنُ] أَبِي عَمَرِ الْمُكَبِّيِّ: حَدَّثَنَا سُفِيَّانُ، عَنْ أَبِي الرِّزْنَادِ بْنِهِلَّا الْإِسْنَادِ، نَحْوُهُ .

إِبْيَانِ خَالِفٍ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدَيٍّ: حَدَّثَنَا أَبْنُ الْمُبَارَكِ عَنْ يُونُسَ، عَنِ الرُّهْرِيِّ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً» .

Chapter 17. How Booty Is To Be Shared Among The Fighters

[4586] 57 - (1762) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ divided the spoils of war: two shares for the horseman and one share for the foot soldier.

[4587] (...) ‘Ubaidullâh narrated a similar report (as no. 4586) with this chain, but he did not mention: the spoils of war.

Chapter 18. The Support Of The Angels During The Battle Of Badr, And The Permissibility Of The Spoils

[4588] 58 - (1763) ‘Umar bin Al-Khaṭṭâb said: On the day of (the battle of) Badr, the Messenger of Allâh ﷺ looked at the idolaters and saw that they numbered one thousand, whilst his Companions numbered three hundred and nineteen. The Prophet of Allâh ﷺ turned to face the *Qiblah*, then he stretched forth his hands and started supplicating to his Lord (saying): “O Allâh, accomplish for me what You have promised me! O

(المعجم ١٧) - (باب كيفية قسمة

الغنية بين الحاضرين) (التحفة ١٩)

[٤٥٨٦] - [١٧٦٢] حدثنا يحيى

ابن يحيى وأبو كامل فضيل بن حسین
كلاهما عن سليم، قال يحيى: أخبرنا
سليم بن أخضر عن عبید الله بن عمر:
حدثنا نافع عن عبد الله بن عمر: أن
رسول الله ﷺ قسم في النقل: للفرس
سهمين وللرجل سهماً.

[٤٥٨٧] (...) وحدثنا ابن نمير:

حدثنا أبي: حدثنا عبید الله بهذا
الإسناد، مثله، ولم يذكر: في النقل.

(المعجم ١٨) - (باب الإمداد

بالملائكة في غزوة بدر، وإياحة
الغنائم) (التحفة ٢٠)

[٤٥٨٨] - [١٧٦٣] حدثنا هاد

ابن السري: حدثنا ابن المبارك عن
عكرمة بن عامر: حدثني سماك الحنفي
قال: سمعت ابن عباس يقول: حدثني
عمر بن الخطاب قال: لما كان يوم
بدر، وحدثنا زهير بن حرب - واللقط
له - حدثنا عمر بن يونس الحنفي:
حدثنا عكرمة بن عامر: حدثني أبو زمبل
هو سماك الحنفي: حدثني عبد الله بن

Allâh, give me what You have promised me! O Allâh, if this small band of Muslims is destroyed, You will not be worshipped on earth." He kept calling out to his Lord, stretching out his hands and facing towards the *Qiblah*, until his cloak fell from his shoulders. Abû Bakr came to him, picked up his cloak and put it on his shoulders. Then he embraced him from behind and said: O Prophet of Allâh, this prayer of yours to your Lord will suffice you, for He will accomplish for you what He has promised to you. Then Allâh revealed the words: "(Remember) when you sought help of your Lord and He answered you (saying): 'I will help you with a thousand of the angels each behind the other (following one another) in succession'" [Al-Anfâl 8:9]. And Allâh supported him by means of the angels.

Abû Zumayl said: Ibn 'Abbâs said: Whilst a Muslim man was pursuing a *Mushrik* man that day, he heard the crack of a whip above him, and the sound of a rider above him, saying: Onward, Hayzûm! He looked at the *Mushrik* in front of him, who had fallen down on his back, and saw that he had been struck on the nose, and his face was cut as if with a whip, and it had turned green. The *Anṣârî* came and told the Messenger of Allâh ﷺ about

عَبَّاسٌ قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، نَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰتَهُمْ اٰلَّا مُشْرِكٍ وَهُمْ أَلْفُ، وَأَصْحَابُهُ ثَلَاثَمَائَةٌ وَتَسْعَةٌ عَشَرَ رَجُلًا، فَاسْتَقْبَلَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰتَهُمْ الْقِبْلَةَ، ثُمَّ مَدَ يَدَيْهِ فَجَعَلَ يَهْتَفُ بِرَبِّهِ: «اللَّهُمَّ! أَنْجِزْ لِي مَا وَعَدْتَنِي، اللَّهُمَّ! إِنَّكَ إِنْ تُهْلِكْ هَذِهِ الْعِصَابَةَ مِنْ أَهْلِ الْإِسْلَامِ لَا تُعْبُدْ فِي الْأَرْضِ» فَمَا زَالَ يَهْتَفُ بِرَبِّهِ مَا دَأَدَ يَدَيْهِ، مُسْتَقْبِلَ الْقِبْلَةِ، حَتَّى سَقَطَ رِدَاؤُهُ عَنْ مَنْكِبِيهِ، فَأَتَاهُ أَبُو بَكْرٍ، فَأَخَذَ رِدَاءَهُ فَأَلْفَاهُ عَلَى مَنْكِبِيهِ، ثُمَّ اتَّرَمَهُ مِنْ وَرَائِهِ، وَقَالَ: يَا نَبِيَّ اللَّهِ! كَفَاكَ مُنَاشَدَتَكَ رَبِّكَ، فَإِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِذَا سَتَعْنِيْشُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمْدُّكُمْ بِالْفِلِّ مِنَ الْمَلَئِكَةِ مُرْدِفِينَ﴾ [الأفال: ٩]. فَأَمَدَهُ اللَّهُ بِالْمَلَائِكَةِ.

قَالَ أَبُو زُمَيْلٍ: فَحَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ: يَبْيَمَا رَجُلٌ مِنَ الْمُسْلِمِينَ يَوْمَ يُمْتَذَّ بِشُتَّدٍ فِي أَثَرِ رَجُلٍ مِنَ الْمُشْرِكِينَ أَمَامَهُ، إِذْ سَمِعَ ضَرْبَةً بِالسَّوْطِ فَوَقَهُ، وَصَوَتَ الْفَارِسِ فَوَقَهُ يَقُولُ: أَقْدَمْ حَيْرُومُ!، فَنَظَرَ إِلَى الْمُشْرِكِ أَمَامَهُ فَخَرَّ مُسْتَلْقِيًا، فَنَظَرَ

that and he said: "You have spoken the truth. That is part of the reinforcements from the third heaven." And on that day they killed seventy and took seventy prisoners.

Abû Zumayl said: Ibn 'Abbâs said: When the prisoners were captured, the Messenger of Allâh ﷺ said to Abû Bakr and 'Umar: "What do you think (we should do) with these prisoners?" Abû Bakr said: O Prophet of Allâh, they are our cousins and kinsmen. I think that you should accept a ransom for them, which will strengthen us against the *Kuffâr*, and perhaps Allâh will guide them to Islam. The Messenger of Allâh ﷺ said: "What do you think, O son of Al-Khattâb?" I said: No, by Allâh, O Messenger of Allâh. I do not think as Abû Bakr thinks. I think that you should hand them over to us so that we may strike their necks. You should hand 'Aqîl over to 'Alî so that he may strike his neck, and you should hand over so-and-so - a relative of 'Umar's - to me so that I may strike his neck, for these are the leaders and prominent figures of *Kufr*. But the Messenger of Allâh ﷺ inclined towards the view of Abû Bakr, and he did not incline towards what I said. The next day, I came and found the Messenger of Allâh ﷺ and Abû Bakr sitting and weeping. I said:

إِلَهُمْ إِنَّا هُوَ قَدْ خُطِمَ أَنفُهُ، وَشُقَّ وَجْهُهُ
كَضْرَبَةً السُّوْطِ، فَأَخْضَرَ ذَلِكَ أَجْمَعُ،
فَجَاءَ الْأَنْصَارِيُّ فَحَدَثَ ذَلِكَ رَسُولَ
اللهِ ﷺ، فَقَالَ: «صَدَقْتَ، ذَلِكَ مِنْ مَدَدِ
السَّمَاءِ الثَّالِثَةِ» فَقَتَلُوا يَوْمَئِذٍ سَبْعِينَ،
وَأَسْرُوا سَبْعينَ.
قَالَ أَبُو زَمِيلٍ: قَالَ ابْنُ عَبَّاسٍ: فَلَمَّا
أَسْرُوا الْأَسَارِيَّ، قَالَ رَسُولُ اللهِ ﷺ
لَا يَبْكِي بَكْرٌ وَعُمَرٌ: «مَا تَرَوْنَ فِي هُؤُلَاءِ
الْأَسَارِيَّ؟» فَقَالَ أَبُو بَكْرٍ: يَا نَبِيَّ اللَّهِ!
هُمْ بُنُوْءُ الْعَمَّ وَالْعُشِيرَةِ، أَرَى أَنْ تَأْخُذَ
مِنْهُمْ فِدْيَةً، فَتَكُونُ لَنَا قُوَّةً عَلَى الْكُفَّارِ،
فَعَسَى اللَّهُ أَنْ يَهْدِيَهُمْ إِلَيْسَامٍ، فَقَالَ
رَسُولُ اللهِ ﷺ: «مَا تَرَى يَا ابْنَ
الْخَطَابِ؟!» قَالَ قُلْتُ: لَا، وَاللهُ يَا
رَسُولَ اللهِ! مَا أَرَى إِلَّا أَبُو بَكْرٍ،
وَلِكَنِّي أَرَى أَنْ تُمْكِنَنَا فَنَضِرِبَ أَغْنَافَهُمْ،
فَتُمْكِنَنَ عَلَيْنَا مِنْ عَقِيلٍ فَيَضْرِبَ عَنْقَهُ،
وَتُمْكِنَنَ مِنْ فُلَانٍ - نَسِيَّا لِعُمَرَ -
فَأَضْرِبَ عَنْقَهُ، فَإِنَّ هُؤُلَاءِ أَئِمَّةُ الْكُفَّارِ
وَصَنَادِيدُهَا، فَهُرَيْ رَسُولُ اللهِ ﷺ مَا قَالَ
أَبُو بَكْرٍ، وَلَمْ يَهُو مَا قُلْتُ، فَلَمَّا كَانَ
مِنَ الْعَدْ جِئْتُ فَإِنَّا رَسُولُ اللهِ ﷺ وَأَبُو
بَكْرٍ قَاعِدَيْنِ وَهُمَا يَيْكِيَانِ، قُلْتُ: يَا

O Messenger of Allâh, tell me why you and your companion are weeping. If I find it is a cause for weeping, I will weep too, and if it is not, then I will make myself weep with you. The Messenger of Allâh ﷺ said: “I am weeping because of what your companions suggested about accepting a ransom for the prisoners. I have been shown their punishment as close as this tree” - a tree that was close to the Prophet of Allâh ﷺ. Then Allâh revealed the words:

“It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise.

Were it not a previous ordainment from Allâh, a severe torment would have touched you for what you took.

So enjoy what you have gotten of booty in war, lawful and good” [Al-Anfâl 8:67-69].

And Allâh permitted the booty to them.

Chapter 19. Tying Up And Detaining Captives, And The Permissibility Of Releasing Them Without A Ransom

[4589] 59 - (1764) It was

رَسُولُ اللهِ! أَخْبِرْنِي مِنْ أَيِّ شَيْءٍ تَبْكِي
أَنْتَ وَصَاحِبُكَ؟ فَإِنْ وَجَدْتُ بُكَاءً
بَكَيْتُ، وَإِنْ لَمْ أَجِدْ بُكَاءً تَبَكَّيْتُ
لِبُكَائِكُمَا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَبْكِي
لِلَّذِي عَرَضَ عَلَيَّ أَصْحَابُكَ مِنْ أَخْذِهِمُ
الْفِدَاءَ، لَقَدْ عُرِضَ عَلَيَّ عَذَابُهُمْ أَدْنَى مِنْ
هَذِهِ الشَّجَرَةِ» - شَجَرَةٌ قَرِيبَةٌ مِنْ نَبِيِّ
اللهِ ﷺ - وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «مَا
كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى
يُشْخَنَ فِي الْأَرْضِ» إِلَى قَوْلِهِ: «فَلَمَّا
مَمَّا عَنِيتُمْ حَلَالًا طَبَّأَ» [الأنفال: ٦٧-٦٩]
فَأَحَلَّ اللَّهُ الْغَنِيمَةَ لَهُمْ.

(المعجم ١٩) - (بابُ ربط الأسير
وحبسه، وجواز المنْ عليه)
(التحفة ٢١)

[٤٥٨٩] ٥٩ - (١٧٦٤) حَدَّثَنَا قُتْبَيْهُ

narrated from Sa'eed bin Abî Sa'eed that he heard Abû Hurairah say: The Messenger of Allâh ﷺ sent some cavalry towards Najd, and they brought a man of Banû Hanîfah who was called Thumâmah bin Uthâl, the leader of the people of Yamâmah. They tied him to one of the pillars of the *Masjid*, then the Messenger of Allâh ﷺ came out to him and said: "What do you have to say, O Thumâmah?" He said: O Muâmmad, I shall say something good. If you kill me, you will kill one who has shed blood, and if you show me kindness, you will be showing kindness to one who is grateful, and if you want money, then ask, and you will be given whatever you want. The Messenger of Allâh ﷺ left him alone until the next day, then he said: "What do you have to say, O Thumâmah?" He said: What I said to you: If you show me kindness, you will be showing kindness to one who is grateful, and if you kill me, you will kill one who has shed blood, and if you want money, then ask, and you will be given whatever you want. The Messenger of Allâh ﷺ left him alone until the next day, then he said: "What do you have to say, O Thumâmah?" He said: I say what I already said to you: If you show me kindness, you will be showing kindness to one who is grateful, and if you kill me, you will kill one who has shed blood,

ابن سعید: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ ابْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: بَعْثَ رَسُولُ اللَّهِ ﷺ خَيْلًا قَلَّ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَيْنِفَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أَكَالٍ، سَيِّدُ أَهْلِ الْيَمَامَةِ، فَرَبَطُوهُ إِسْارِيَّةً مِنْ سَوَارِيِّ الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَاذَا عِنْدَكَ يَا ثُمَامَةُ؟»! فَقَالَ: عِنْدِي يَا مُحَمَّدًا خَيْرٌ، إِنْ تَقْتُلْ تَقْتُلْ ذَا دَمَ، وَإِنْ تُتْعَمْ تُتْعَمْ عَلَى شَاكِرٍ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ، فَرَكَهُ رَسُولُ اللَّهِ ﷺ، حَتَّى كَانَ بَعْدَ الْغَدِ، فَقَالَ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟»! قَالَ: مَا قُلْتُ لَكَ: إِنْ تُتْعَمْ تُتْعَمْ عَلَى شَاكِرٍ، وَإِنْ تَقْتُلْ تَقْتُلْ ذَا دَمَ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ، فَرَكَهُ رَسُولُ اللَّهِ ﷺ حَتَّى كَانَ مِنَ الْغَدِ، فَقَالَ: «مَاذَا عِنْدَكَ يَا ثُمَامَةُ؟»! فَقَالَ: عِنْدِي مَا قُلْتُ لَكَ: إِنْ تُتْعَمْ تُتْعَمْ عَلَى شَاكِرٍ، وَإِنْ تَقْتُلْ تَقْتُلْ ذَا دَمَ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَطْلِقُوا ثُمَامَةً» فَانْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ، فَاغْتَسَلَ، ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ: أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهُدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،

and if you want money, then ask, and you will be given whatever you want. The Messenger of Allâh ﷺ said: “Let Thumâmah go.” So he went to some date palms that were near the *Masjid*, and washed himself, then he entered the *Masjid* and said: I bear witness that none has the right to be worshipped but Allâh and I bear witness that Muhammâd is His slave and Messenger. O Muhammâd, by Allâh, there was no face on earth that was more hateful to me than your face, but now your face has become the dearest of all faces to me. By Allâh, there was no religion on earth that was more hateful to me than your religion, but now your religion has become the dearest of all religions to me. By Allâh, there was no city on earth that was more hateful to me than your city, but now your city has become the dearest of all cities to me. Your cavalry seized me when I was intending to do ‘*Umrah*. What do you think? The Messenger of Allâh ﷺ gave him glad tidings and told him to do ‘*Umrah*. When he came to Makkah, someone said to him: Have you changed your religion? He said: No, but I have submitted myself with the Messenger of Allâh ﷺ and no, by Allâh, no grain of wheat will come to you from Yamâmah unless the Messenger of Allâh ﷺ gives permission.

يَا مُحَمَّدُ! وَاللَّهُ! مَا كَانَ عَلَى الْأَرْضِ
وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ
وَجْهُكَ أَحَبَّ الْوُجُوهِ كُلُّهَا إِلَيَّ، وَاللَّهُ!
مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ،
فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ كُلِّهِ إِلَيَّ،
وَاللَّهُ! مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ
بَلَدِكَ، فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبَلَادِ كُلُّهَا
إِلَيَّ، وَإِنَّ خَيْلَكَ أَخْدَشَنِي وَأَنَا أُرِيدُ
الْعُمْرَةَ، فَمَاذَا تَرَى؟ فَبَشَّرَهُ رَسُولُ
اللهِ ﷺ، وَأَمَرَهُ أَنْ يَعْتَمِرَ، فَلَمَّا قَدِمَ مَكَّةَ
قَالَ لَهُ قَائِلٌ: أَصْبَوْتَ؟ فَقَالَ: لَا،
وَلَكِنِي أَسْلَمْتُ مَعَ رَسُولِ اللهِ ﷺ، وَلَا،
وَاللَّهُ! لَا تَأْتِيْكُمْ مِنَ الْيَمَامَةِ حَبَّةً حِنْطَةً
حَتَّى يَأْذَنَ فِيهَا رَسُولُ اللهِ ﷺ.

[4590] 60 - (...) Sa'eed bin Abî Sa'eed Al-Maqburi narrated that he heard Abû Hurairah say: The Messenger of Allâh ﷺ sent his cavalry towards Najd and they brought a man who was called Thumâmah bin Uthâl Al-Hanafi, the leader of the people of Yamâmah... and he quoted a *Hadîth* like that of Al-Laith (no. 4589), except that he said: If you kill me you will have killed one who shed blood.

[٤٥٩٠] ٦٠ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الصَّفَّâيِّ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنْفِيُّ: حَدَّثَنِي عَبْدُ الْحَمِيدَ بْنُ جَعْفَرٍ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدِ الْمَقْبُرِيِّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِيلَةَ حَيْلَةَ نَحْوَ أَرْضِ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ يُقَالُ لَهُ: نُمَامَةً بْنُ أُثَّالِ الْحَنْفِيُّ، سَيِّدُ أَهْلِ الْيَمَامَةِ، وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ الْلَّيْثِ، إِلَّا أَنَّهُ قَالَ: إِنَّنِي تَقْتُلُنِي تَمْثُلُ ذَادَمِ.

(المعجم ٢٠) - (باب إجلاء اليهود من الحجاز) (التحفة ٢٢)

Chapter 20. Expulsion Of The Jews From The Hijâz

[4591] 61 - (1765) It was narrated that Abû Hurairah said: Whilst we were in the *Masjid*, the Messenger of Allâh ﷺ came out to us and said: "Let us go to the Jews." So we went out with him, until we reached them. The Messenger of Allâh ﷺ stood and called them, saying: "O Jews, become Muslim and you will be safe." They said: You have conveyed (the message), O Abul-Qâsim! The Messenger of Allâh ﷺ said: "That is what I want. Become Muslim and you will be safe." They said: You have conveyed (the message), O Abul-Qâsim! The Messenger of Allâh ﷺ said: "That is what I want." He said it to them a third time, then he said: "Know that the land

[٤٥٩١] ٦١ - (١٧٦٥) حَدَّثَنَا قَتْبِيَّةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ ابْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: يَأْتِنَا نَحْنُ فِي الْمَسْجِدِ، إِذْ خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «اَنْطِلِقُوْا إِلَى يَهُودَ» فَخَرَجْنَا مَعَهُ، حَتَّى جِئْنَاهُمْ، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَادَاهُمْ، فَقَالَ: «يَا مَعْشَرَ يَهُودَ! أَسْلِمُوْا سَلَمُوا» فَقَالُوا: قَدْ بَلَغْنَاكُمْ، يَا أَبَا الْقَاسِمِ! فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ذَلِكَ أَرِيدُ، أَسْلِمُوْا سَلَمُوا» فَقَالُوا: قَدْ بَلَغْنَاكُمْ، يَا أَبَا الْقَاسِمِ! فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ذَلِكَ أَرِيدُ» فَقَالَ لَهُمُ التَّالِثَةُ، فَقَالَ: «اَعْلَمُوْا أَنَّمَا الْأَرْضُ لِلَّهِ وَرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَنَّي أَرِيدُ أَنْ

belongs only to Allâh and His Messenger, and I intend to expel you from this land. Whoever among you has any property, let him sell it, otherwise, know that the land belongs to Allâh and His Messenger.”

[4592] 62 - (1766) It was narrated from Ibn ‘Umar that the Jews of Banû An-Nâdîr and Quraizah waged war against the Messenger of Allâh ﷺ, so the Messenger of Allâh ﷺ expelled Banû An-Nâdîr but he let Quraizah stay and treated them kindly, until Quraizah waged war against him after that. Then he killed their men and distributed their women and children and their wealth among the Muslims. But some of them had joined the Messenger of Allâh ﷺ, so he granted them safety and they become Muslims. And the Messenger of Allâh ﷺ expelled all the Jews of Al-Madînah, Banû Qaynuqâ’, who were the people of ‘Abdullâh bin Salâm, and the Jews of Banû Hârithah, and all the Jews who were in Al-Madînah.

[4593] (...) This *Hadîth* was narrated from Mûsâ with this chain, but the *Hadîth* of Ibn Juraij (no. 4592) is longer and more complete.

أَجْلِيلُكُمْ مِنْ هَذِهِ الْأَرْضِ فَمَنْ وَجَدَ مِنْكُمْ
بِمَا لَهُ شَيْئًا فَلْيَعْرِفْهُ، وَإِلَّا فَاعْلَمُوا أَنَّ الْأَرْضَ
لِلّهِ وَرَسُولِهِ» صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ.

[٤٥٩٢-٦٢] ١٧٦٦ وَحَدَّثَنَا مُحَمَّدُ
ابْنُ رَافِعٍ، وَإِسْحَاقُ بْنُ مَنْصُورٍ - قَالَ ابْنُ
رَافِعٍ: حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا -
عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ مُوسَى
ابْنِ عَقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ
يَهُودَ بَنْيَ النَّضِيرِ وَقُرَيْظَةَ حَارَبُوا رَسُولَ
اللّهِ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ، فَأَجْلَى رَسُولُ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ بَنِي
النَّضِيرِ، وَأَفَرَ قُرَيْظَةَ وَمَنْ عَلَيْهِمْ، حَتَّى
حَارَبَتْ قُرَيْظَةَ بَعْدَ ذَلِكَ، فَقُتِلَ رِجَالُهُمْ،
وَقُسِّمَ نِسَاءُهُمْ وَأَوْلَادُهُمْ وَأَمْوَالُهُمْ بَيْنَ
الْمُسْلِمِينَ، إِلَّا أَنَّ بَعْضَهُمْ لَحِقُوا بِرَسُولِ
اللّهِ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ فَآمَنُوهُمْ وَأَسْلَمُوهُمْ، وَأَجْلَى رَسُولُ
اللّهِ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ يَهُودَ الْمَدِينَةَ كُلَّهُمْ: بَنِي قَيْنَاعَ،
وَهُمْ قَوْمٌ عَبْدُ اللّهِ بْنِ سَلَامٍ، وَيَهُودَ بَنِي
حَارِثَةَ، وَكُلَّ يَهُودِيِّ كَانَ بِالْمَدِينَةِ.

[٤٥٩٣] حَدَّثَنِي أَبُو الطَّاهِرِ:
حَدَّثَنَا عَبْدُ اللّهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَفْصُ بْنُ
مَيْسَرَةَ، عَنْ مُوسَى بَنِي هَذَا الْإِسْنَادِ، هَذَا
الْحَدِيثُ، وَحَدِيثُ ابْنِ جُرَيْجٍ أَكْثُرُ وَأَنَّمُ.

Chapter 21. Expulsion Of Jews And Christians From The Arabian Peninsula

[4594] 63 - (1767) Jâbir bin ‘Abdullâh said: ‘Umar bin Al-Khattâb said that he heard the Messenger of Allâh ﷺ say: “I shall certainly expel the Jews and Christians from the Arabian Peninsula, until I leave only Muslims there.”

[4595] (...) A similar report (as no. 4594) was narrated from Az-Zubair, with this chain.

Chapter 22. Permissibility Of Fighting Those Who Break A Treaty; Permissibility Of Letting Besieged People Surrender, Subject To The Judgment Of A Just Person Who Is Qualified To Pass Judgment

[4596] 64 - (1768) Abû Sa‘eed Al-Khudrî said: The people of

(المعجم ٢١) - (باب إخراج اليهود والنصارى من جزيرة العرب)
(التحفة ٢٣)

[٤٥٩٤-٦٣] (١٧٦٧) وحدّثني زُهْيِرُ بْنُ حَرْبٍ: حَدَّثَنَا الصَّحَافُ بْنُ مَحْلِدٍ عَنْ ابْنِ جُرَيْجٍ؛ وَحدّثَنِي مُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبِيرِ أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ : أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ يَقُولُ : «الآخرَجُونَ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ، حَتَّى لَا أَدْعَ إِلَّا مُسْلِمًا».

[٤٥٩٥] (...) وحدّثني زُهْيِرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عَبَادَةَ: أَخْبَرَنَا سُفْيَانُ الشَّوَّرِيُّ؛ وَحدّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عُبَيْدِ اللَّهِ، كِلَاهُمَا عَنْ أَبِي الزُّبِيرِ بِهَذَا الإِسْنَادِ، مِثْلُهُ.

(المعجم ٢٢) - (باب جواز قتال من نقض العهد، وجواز إنزال أهل الحصن على حكم حاكم عدل أهل للحكم) (التحفة ٢٤)

[٤٥٩٦-٦٤] (١٧٦٨) وحدّثنا أبُو

Quraizah surrendered subject to the arbitration of Sa'd bin Mu'âdh. The Messenger of Allâh ﷺ sent for Sa'd, who came to him riding a donkey, and when he drew close to the *Masjid*, the Messenger of Allâh ﷺ said to the *Anṣâr*: "Stand up for your leader" - or the best of you. Then he said: "These people have surrendered, subject to your arbitration." He said: You should kill their warriors and take their women and children captive. The Prophet ﷺ said: "You have judged in accordance with the ruling of Allâh." Or he said: "with the ruling of the Sovereign (Allâh)."

بَكْرٌ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُشَّى وَابْنُ
بَشَّارٍ - وَأَفْلَاطُهُمْ مُتَقَارِبُهُ - قَالَ أَبُو
بَكْرٍ: حَدَّثَنَا غُنْدُرٌ عَنْ شُعْبَةَ، وَقَالَ
الْآخَرَانِ: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةَ - عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ:
سَمِعْتُ أَبَا أُمَّامَةَ بْنَ سَهْلِ بْنِ حُيَيْفَةَ
قَالَ: سَمِعْتُ أَبَا سَعِيدِ الْخُدْرِيَ قَالَ:
نَزَلَ أَهْلُ قُرْيَظَةَ عَلَى حُكْمِ سَعْدِ بْنِ
مُعَاذٍ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَيْهِ سَعْدًا،
فَأَتَاهُ عَلَى حِمَارٍ، فَلَمَّا دَنَّا قَرِيبًا مِنَ
الْمَسْجِدِ، قَالَ رَسُولُ اللَّهِ ﷺ لِلْأَنْصَارِ:
«قُوْمُوا إِلَى سَيِّدِكُمْ» - أَوْ خَيْرِكُمْ -، ثُمَّ
قَالَ: «إِنَّ هَؤُلَاءِ نَزَلُوا عَلَى حُكْمِكُمْ»
قَالَ: تُقْتَلُ مُقاتِلُهُمْ، وَشُبَيْرَ ذُرِّيَّهُمْ،
قَالَ: فَقَالَ النَّبِيُّ ﷺ: «فَضَيْطَ بِحُكْمِ
اللَّهِ» وَرَبِّيَا قَالَ: «فَضَيْطَ بِحُكْمِ الْمَلِكِ»
وَلَمْ يَذْكُرِ ابْنُ الْمُشَّى: وَرَبِّيَا قَالَ:
«فَضَيْطَ بِحُكْمِ الْمَلِكِ».

[4597] (...) It was narrated from Shu'bah with this chain (a *Hadîth* similar to no. 4596), and he said in his *Hadîth*: The Messenger of Allâh ﷺ said: "You have judged concerning them according to the ruling of Allâh." and on one occasion he said: "with the ruling of the Sovereign (Allâh)."

[4597] (...) وَحَدَّثَنَا زَهْيَرُ بْنُ
حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ
عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ، وَقَالَ فِي
حَدِيثِهِ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ
حَكَمْتَ [فِيهِمْ] بِحُكْمِ اللَّهِ»، وَقَالَ مَرَّةً:
«حَكَمْتَ بِحُكْمِ الْمَلِكِ».

[4598] 65 - (1769) It was narrated that ‘Âishah said: Sa‘d was wounded on the day of (the battle of) Al-Khandaq, when a man from Quraish who was called Ibn Al-‘Ariqah, shot him in the artery of his forearm. The Messenger of Allâh ﷺ set up a tent for him in the *Masjid* so that he could visit him easily. When the Messenger of Allâh ﷺ returned from Al-Khandaq, he lay down his arms and took a bath (*ghusl*). Then Jibrîl came to him, brushing dust from his hair, and said: Have you laid down your arms? By Allâh, we have not laid them down. Go out to them. The Messenger of Allâh ﷺ said: “Where?” He pointed towards Banû Quraizah. So the Messenger of Allâh ﷺ fought them, and they surrendered, subject to the ruling of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ referred judgement concerning them to Sa‘d, who said: I judge that their warriors should be killed, and their children and women should be taken prisoner, and their wealth should be divided.

[4599] 66 - (...) Hishâm said: My father said: I was told that the Messenger of Allâh ﷺ said (to S‘ad bin Mu‘âdh): “You have judged concerning them according to the ruling of Allâh.”

[٤٥٩٨-٦٥] (١٧٦٩) حَدَّثَنَا أَبُو بَكْرٌ
ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ،
كِلَّاهُمَا عَنْ أَبْنِ نُعَيْرٍ، قَالَ أَبْنُ الْعَلَاءِ:
حَدَّثَنَا أَبْنُ نُعَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ
عَائِشَةَ قَالَتْ: أُصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ،
رَمَاهُ رَجُلٌ مِّنْ قُرَيْشٍ [يُقَالُ لَهُ] أَبْنُ الْعَرْفَةِ،
رَمَاهُ فِي الْأَكْحَلِ، فَضَرَبَ عَلَيْهِ رَسُولُ
اللهِ تَعَالَى حَيْمَةً فِي الْمَسْجِدِ يَعُودُهُ مِنْ قَرِيبٍ،
فَلَمَّا رَجَعَ رَسُولُ اللهِ تَعَالَى مِنَ الْخَنْدَقِ،
وَضَعَ السَّلَاحَ، فَاغْتَسَلَ، فَأَتَى جِبْرِيلُ وَهُوَ
يَنْفُضُ رَأْسَهُ مِنَ الْغُبارِ، فَقَالَ: وَضَعْتَ
السَّلَاحَ؟ وَاللهِ! مَا وَضَعْنَاهُ، اخْرُجْ إِلَيْهِمْ،
فَقَالَ رَسُولُ اللهِ تَعَالَى: «فَأَنِّي؟» فَأَشَارَ إِلَى
بَنِي قُرَيْظَةَ، فَقَاتَلَهُمْ رَسُولُ اللهِ تَعَالَى، فَتَرَلُوا
عَلَى حُكْمِ رَسُولِ اللهِ تَعَالَى، فَرَدَ رَسُولُ
اللهِ تَعَالَى الْحُكْمَ فِيهِمْ إِلَى سَعْدٍ، قَالَ: إِنِّي
أَحَكُمُ فِيهِمْ أَنْ تُقْتَلَ الْمُقاَاتِلُونَ، وَأَنْ تُسَيَّرَ
الذُّرِّيَّةُ وَالنِّسَاءُ، وَتُقْسَمَ أَمْوَالُهُمْ.

[٤٥٩٩-٦٦] (...) حَدَّثَنَا أَبُو
كُرَيْبٍ: حَدَّثَنَا أَبْنُ نُعَيْرٍ: حَدَّثَنَا هِشَامٌ
قَالَ: قَالَ أَبِي: فَأُخْبِرْتُ أَنَّ رَسُولَ
اللهِ تَعَالَى قَالَ: «لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ
اللهِ عَزَّ وَجَلَّ». | 1 |

[4600] 67 - (...) It was narrated from 'Âishah that when Sa'd's wound became dry and was about to heal, he said: O Allâh, You know that there is nothing dearer to me than striving in *Jihâd* for Your sake, against people who disbelieved in Your Messenger ﷺ and expelled him. O Allâh, if any war against Quraish remains, keep me alive so that I may fight in *Jihâd* against them for Your sake. O Allâh, I think that You have ended the war between us and them. If You have ended the war between us and them, then open my wound so that my death may be due to that. Then he began to bleed from the base of his throat, and the people - there were some tents of Banû Ghifâr in the *Masjid* with him - were startled when they saw the blood flowing towards them. Then they said: O people of the tents, what is this that is coming from you? Then they saw that Sa'd's wound was pouring with blood and he died of that.

[4601] 68 - (...) A similar report (as no. 4600) was narrated from Hishâm with this chain, except that he said: He (i.e., S'ad bin Mu'âdh) began to bleed that night, and the blood flowed until he died. And he added in his *Hadîth*: that is when the poet said:

Hark, O Sa'd, Sa'd of Banû Mu'âdh

[٤٦٠٠] ٦٧ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ : حَدَّثَنَا ابْنُ نُعْمَانَ عَنْ هِشَامَ أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ أَنَّ سَعْدًا قَالَ وَتَحَجَّرَ كَلْمُهُ لِلْبَرِّ، فَقَالَ : اللَّهُمَّ إِنِّي تَعْلَمُ أَنَّهُ لَيْسَ أَحَدٌ أَحَبُّ إِلَيَّ أَنْ أَجَاهِدَ فِيكَ، مَنْ قَوْمٌ كَذَبُوا رَسُولَكَ وَأَخْرَجُوهُ، اللَّهُمَّ إِنَّمَا كَانَ بَقِيَ مِنْ حَرْبٍ فُرِيشٍ شَيْءٍ فَأَيْقَنَنِي أَجَاهِدُهُمْ فِيكَ، اللَّهُمَّ إِنِّي أَطْلُنُ أَنَّكَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ، إِنَّ كُنْتَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ فَافْجُرْهَا وَاجْعَلْ مَوْتِي فِيهَا، فَانْفَجَرَتْ مِنْ لَيْتِهِ فَلَمْ يَرْعُهُمْ - وَفِي الْمَسْجِدِ [عَمَّة] خَيْمَةً مِنْ بَنِي غِفارٍ - إِلَّا وَالدَّمْ يَسِيلُ إِلَيْهِمْ فَقَالُوا : يَا أَهْلَ الْخَيْمَةِ مَا هَذَا الَّذِي يَأْتِينَا مِنْ قَبْلِكُمْ؟ فَإِذَا سَعْدٌ جُرْحُهُ يَغْدُ دَمًا ، فَمَاتَ فِيهَا .

[٤٦٠١] ٦٨ - (...) وَحَدَّثَنَا عَلَيُّ بْنُ الْحَسَنِ بْنُ سُلَيْمَانَ الْكُوفِيِّ : حَدَّثَنَا عَبْدَةُ عَنْ هِشَامَ بْنِهِنَّا الْإِسْنَادِ . نَحْوُهُ، غَيْرُ أَنَّهُ قَالَ : فَانْفَجَرَ مِنْ لَيْتِهِ، فَمَا زَالَ يَسِيلُ حَتَّى مَاتَ، وَزَادَ فِي الْحَدِيثِ قَالَ : فَذَاكَ حِينَ يَقُولُ الشَّاعِرُ : أَلَا يَا سَعْدًا سَعْدًا بَنِي مُعَاذٍ فَمَا فَعَلْتُ قُرَيْظَةً وَالنَّضِيرَ

What have Quraizah and Nadîr done?

Indeed, Sa'd bin Mu'âdh

Was steadfast on the morning they departed.

You have left your cooking-pot empty,

Whilst the cooking-pot of the people is hot and boiling.

Abû Hubâb the nobleman has said: O Qainuqâ', do not depart. They were well settled in their country,

Just as rocks are well settled in Maytân (a hilly tract near Al-Madînah)

Chapter 23. Hastening To Fight, And Giving Precedence To The More Urgent Of Two Tasks When A Choice Must Be Made

[4602] 69 - (1770) It was narrated that 'Abdullâh said: The Messenger of Allâh ﷺ called out to us on the day he returned from (the battle of) *Al-Ahzâb*: "No one should pray *Zuhr* except in Banû Quraizah." But some people were afraid that the time (for *Zuhr*) would end, so they prayed before reaching Banû Quraizah, and others said: We will not pray anywhere but where the Messenger of Allâh ﷺ commanded us, even if the time ends. And he (ﷺ) did not criticize either of the two groups.

لَعْمُرُكَ إِنَّ سَعْدَ بْنِي مُعَاذٍ
غَدَاءَ تَحْمَلُوا لَهُو الصَّبُورُ
تَرْكُتُمْ قِدْرَكُمْ لَا شَيْءٌ فِيهَا
وَقِدْرُ الْقَوْمِ حَامِيَةٌ تَفُورُ
وَقَدْ قَالَ الْكَرِيمُ أَبُو حُبَّابٍ
أَقِيمُوا، قَيْنُقَاعُ، وَلَا تَسِيرُوا
وَقَدْ كَانُوا بِبَلْدَتِهِمْ ثَقَالًا
كَمَا ثَقَلَتْ بِمِيطَانَ الصَّخْرُ

(المعجم ٢٣) - (المبادرة بالغزو،

وتقديم أهم الأمرين المتعارضين)

(التحفة ٢٥)

[٤٦٠٢] [٦٩ - ١٧٧٠] وَحَدَّثَنِي عَبْدُ
الله بْنُ مُحَمَّدٍ بْنِ أَسْمَاءَ الضُّبْعَيِّ: حَدَّثَنَا
جُوَيْرِيَةُ بْنُ أَسْمَاءَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ
قَالَ: نَادَى فِينَا رَسُولُ اللهِ ﷺ يَوْمَ
اَنْصَرَفَ عَنِ الْأَخْرَابِ: «أَنْ لَا يُصَلِّيَنَّ
أَحَدُ الظَّهَرِ إِلَّا فِي بَنِي قُرَيْظَةَ» فَتَخَوَّفَ
نَاسٌ فَوَتَ الْوَقْتُ، فَصَلَوَا دُونَ بَنِي
قُرَيْظَةَ، وَقَالَ آخَرُونَ: لَا نُصَلِّي إِلَّا
حَيْثُ أَمَرَنَا رَسُولُ اللهِ ﷺ، وَإِنْ فَاتَنَا
الْوَقْتُ، قَالَ: فَمَا عَنَّفَ وَاجِدًا مِنَ
الْفَرِيقَيْنِ.

Chapter 24. The *Muhâjirûn* Returned To The *Anṣâr* The Gifts Of Trees And Fruits When They Became Independent Of Means Through The Conquests

[4603] 70 - (17771) It was narrated that Anas bin Mâlik said: When the *Muhâjirûn* came from Makkah to Al-Madînah, they came with nothing in their hands. The *Anṣâr* were people with land and date palms, so they shared what they had with them, giving them half of the yield each year, and they (the *Muhâjirîn*) gave their labour in return. The mother of Anas bin Mâlik was called Umm Sulaim, and she was also the mother of ‘Abdullâh bin Abî Talhah, who was the brother of Anas through his mother. Umm Anas had given the Messenger of Allâh ﷺ some date palms of hers, and the Messenger of Allâh ﷺ gave them to Umm Ayman, his freed slave, the mother of Usâmah bin Zaid.

Ibn Shihâb said: Anas bin Mâlik told me that when the Messenger of Allâh ﷺ had finished fighting the people of Khaibar, and had gone back to Al-Madînah, the *Muhâjirûn* gave back their gifts of fruits and produce to the *Anṣâr*. He said: The Messenger of Allâh ﷺ gave the date palms back to my mother, and the Messenger of Allâh ﷺ gave Umm Ayman

(المعجم ٢٤) - (باب رد المهاجرين إلى الأنصار من أثاثهم من الشجر والشمر حين استغناوا عنها بالفتح) (التحفة ٢٦)

[٤٦٠٣] [١٧٧١-٧٠] وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَهُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ عَنْ ابْنِ شَهَابٍ، عَنْ أَسْنِ ابْنِ مَالِكٍ قَالَ: لَمَّا قَدِمَ الْمُهَاجِرُونَ مِنْ مَكَّةَ، الْمَدِينَةَ قَدِمُوا وَلَيْسَ بِأَيْدِيهِمْ شَيْءٌ، وَكَانَ الْأَنْصَارُ أَهْلَ الْأَرْضِ وَالْعَقَارِ، فَقَاتَلُوكُمُ الْأَنْصَارُ عَلَى أَنْ أَعْطُوهُمْ أَنْصَافَ ثِمَارِ أَمْوَالِهِمْ، كُلَّ عَامٍ، وَيَكْفُوئُهُمُ الْعَمَلُ وَالْمُؤْنَةُ، وَكَانَتْ أُمُّ أَسْنِ بْنِ مَالِكٍ، وَهِيَ تُدْعَى أُمُّ سَلَيْمٍ، وَكَانَتْ أُمُّ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، كَانَ أَخَا لَأَسْنِ لِأَمِّهِ، وَكَانَتْ أَعْطَتْ أُمُّ أَسْنِ رَسُولَ اللَّهِ ﷺ عِذَافًا لَهَا، فَأَعْطَاهَا رَسُولُ اللَّهِ ﷺ أُمَّ أَيْمَنَ مَوْلَاتَهُ، أُمَّ أَسَانَةَ ابْنِ زَيْدٍ.

قَالَ ابْنُ شَهَابٍ: فَأَخْبَرَنِي أَسْنُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا فَرَغَ مِنْ قِتَالِ أَهْلِ خَيْرٍ، وَانْصَرَفَ إِلَى الْمَدِينَةِ، رَدَ الْمُهَاجِرُونَ إِلَى الْأَنْصَارِ مَنَّائِحُهُمُ الَّتِي كَانُوا مَتَّحُوْهُمْ مِنْ ثِمَارِهِمْ، قَالَ: فَرَدَ

some trees of his own garden instead of them.

Ibn Shihâb said: Umm Ayman, the mother of Usâmah bin Zaid, was the slave woman of ‘Abdullâh bin ‘Abdul-Mutâlib, and she was from Ethiopia. When Âminah gave birth to the Messenger of Allâh ﷺ, after his father had died, Umm Ayman looked after him, then when the Messenger of Allâh ﷺ grew up, he manumitted her and arranged her marriage to Zaid bin Hârithah, she died five months after the death of the Messenger of Allâh ﷺ.

[4604] 71 - (...) It was narrated from Anas that a man put the date palms on his land at the Prophet's disposal, until he conquered Quraizah and An-Nâdîr, after which he returned them to the one who had given them to him.

Anas said: My family told me to go to the Prophet ﷺ and ask him for what they had given to him, or some of it. But the Prophet ﷺ had given it to Umm Ayman, so I went to the Prophet ﷺ and he gave them to me, then Umm Ayman came and put a cloth around my neck and said: By Allâh, we will not give them to you, after he gave them to me. The Prophet of Allâh ﷺ said: “O

رَسُولُ اللَّهِ ﷺ إِلَى أُمِّي عِذَاقَهَا، وَأَعْطَى
رَسُولُ اللَّهِ ﷺ أُمَّ أَيْمَنَ مَكَانَهُنَّ مِنْ
حَائِطِهِ.

فَالَّذِي أَبْنَ شِهَابٍ : وَكَانَ مِنْ شَانِ أُمَّ
أَيْمَنَ، أُمَّ أَسَامَةَ بْنِ زَيْدٍ أَنَّهَا كَانَتْ
وَصِيفَةً لِعَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ، وَكَانَتْ
مِنْ الْحَبْشَةِ، فَلَمَّا وَلَدَتْ آمِنَةُ رَسُولَ
اللَّهِ ﷺ، بَعْدَمَا تُوفِيَ أَبُوهُ، فَكَانَتْ أُمُّ
أَيْمَنَ تَحْضُنُهُ، حَتَّى كَبَرَ رَسُولُ اللَّهِ ﷺ،
فَأَعْنَقَهَا، ثُمَّ أَنْكَحَهَا زَيْدَ بْنَ حَارِثَةَ، ثُمَّ
تُوفِيتْ بَعْدَ مَا تُوفِيَ رَسُولُ اللَّهِ ﷺ
بِخَمْسَةِ أَشْهُرٍ .

[٤٦٠٤] 71 - (...) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ
وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى التَّيَسِّيُّ، كُلُّهُمْ
عَنِ الْمُعْتَمِرِ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - :
حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ التَّيَسِّيَّ عَنْ أَبِيهِ،
عَنْ أَسَسِيْ أَنَّ رَجُلًا - قَالَ حَامِدٌ وَابْنُ
عَبْدِ الْأَعْلَى : أَنَّ الرَّجُلَ - كَانَ يَجْعَلُ
لِلَّبَيِّنِ ﷺ النَّخَلَاتِ مِنْ أَرْضِهِ، حَتَّى
فُتَحَتْ عَلَيْهِ قُرَيْظَةُ وَالضَّيْرُ، فَجَعَلَ بَعْدَ
ذَلِكَ، يَرُدُّ عَلَيْهِ مَا كَانَ أَعْطَاهُ .

قَالَ أَنَسُ : وَإِنَّ أَهْلِي أَمْرُونِي أَنْ أَتَبِي
الْتَّبَيِّنَ فَأَسْأَلُهُ مَا كَانَ أَهْلُهُ أَعْطَاهُ أَوْ

Umm Ayman, let him go, and you will have such and such." She said: No, by the One besides Whom there is no other god! And she kept saying such words until he gave her ten times as much, or nearly ten times as much.

بعضه، وكان نبئ الله عليه قد أعطاه أم أيمن، فأتت النبي عليه فأعطانيهنَّ، فجاءت أم أيمن فجعلت التوب في عنقي وقالت: والله لا نعطيكهنَّ وقد أعطانيهنَّ، فقال نبئ الله عليه: «يا أم أيمن! اثركيه ولك كذا وكذا»، وتنوّل: كلاً، والذي لا إله إلا هو! فجعل يقول: «كذا» حتى أعطاها عشرة أمثاله، أو قريباً من عشرة أمثاله.

(المعجم ٢٥) - (باب جواز الأكل من طعام الغنيمة في دار الحرب)
(التحفة ٢٧)

Chapter 25. Permissibility Of Eating Food Seized As Booty In *Dâr Al-Harb*

[4605] 72 - (1772) It was narrated that ‘Abdullâh bin Mughaffal said: I found a leather bag full of fat on the day of (the battle of) Khaibar, and I took hold of it and said: I will not give any of it to anyone this day. Then I turned around, and saw the Messenger of Allâh ﷺ smiling.

[٤٦٠٥] [١٧٧٢-٧٢] حَدَّثَنَا شِيَّانُ بْنُ فَرْوَحَ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ الْمُغِيْرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هَلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ قَالَ: أَصَبَّتْ جَرَابًا مِنْ شَحْمٍ يَوْمَ خَيْرٍ، قَالَ: فَالْتَّرَمُّدُ، فَقُلْتُ: لَا أُعْطِي الْيَوْمَ أَحَدًا مِنْ هَذَا شَيْئًا، قَالَ: فَالْتَّفَّتْ فَإِذَا رَسُولُ اللهِ ﷺ مُتَبَسِّمًا.

[4606] 73 - (...) ‘Abdullâh bin Mughaffal said: A leather bag of food and fat was thrown to us on the day of (the battle of) Khaibar, and I leapt forward and caught it. Then I turned around and saw the Messenger of Allâh ﷺ, and I felt shy before him.

[٤٦٠٦] [...] حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارِ الْعَبْدِيِّ: حَدَّثَنَا بَهْرُ بْنُ أَسَدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي حُمَيْدُ بْنُ هَلَالٍ قَالَ: سَمِعْتَ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ يَقُولُ: رُمِيَ إِلَيْنَا جَرَابٌ فِيهِ طَعَامٌ وَشَحْمٌ يَوْمَ

خَيْرٍ، فَوَبِتُ لِأَخْدَهُ، قَالَ: فَالْتَّقَتُ فَيَا
رَسُولُ اللهِ ﷺ، فَاسْتَحْيَتْ مِنْهُ.

(...) Shu‘bah narrated it with this chain (a *Hadîth* similar to no. 4606), except that he said: A leather bag full of fat, and he did not mention food.

(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّهَّنِ:
حَدَّثَنَا أَبُو دَاوُدُ: حَدَّثَنَا شَعْبَةُ بْنَهُ
إِلَيْسَنَادِ، غَيْرَ أَنَّهُ قَالَ: جَرَابُ مِنْ
شَحْمٍ، وَلَمْ يَذْكُرِ الطَّعَامَ.

Chapter 26. The Prophet ﷺ Wrote To Heraclius, The Ruler Of Syria, Inviting Him To Islam

(المعجم ٢٦) - (بابٌ : كتب النبي ﷺ
إلى هرقل ملك الشام يدعوه إلى الإسلام)
(التحفة ٢٨)

[4607] 74 - (1773) It was narrated from Ibn ‘Abbâs that Abû Sufyân told him: During the truce between me and the Messenger of Allâh ﷺ, I set out, and whilst I was in Syria, a letter came from the Messenger of Allâh ﷺ to Heraclius, the ruler of the Byzantines. Dihyah Al-Kalbî brought the letter, and gave it to the ruler of Busra, and the ruler of Busra gave it to Heraclius. Heraclius said: Is there anyone here from the people of this man who claims that he is a Prophet? They said: Yes. I was called, along with a number of men from Quraish, and we entered upon Heraclius, who seated us before him and said: Which of you is closest in kinship to this man who claims that he is a Prophet? Abû Sufyân said: I said: I am. So he seated

ابْنِ إِبْرَاهِيمَ الْحَنْظَلِيَّ وَابْنِ أَبِي عَمْرَ
وَمُحَمَّدَ بْنَ رَافِعٍ وَعَبْدَ بْنَ حُمَيْدٍ -
وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَ ابْنُ رَافِعٍ وَابْنُ
أَبِي عَمْرَ: حَدَّثَنَا، وَقَالَ الْأَخْرَانُ:
أَخْبَرَنَا - عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرُ عَنِ
الرُّهْرِيِّ، عَنْ عُيَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ
عُثْمَانَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ أَبَا سُفْيَانَ
أَخْبَرَهُ، مِنْ فِيهِ إِلَى فِيهِ، قَالَ: انْطَلَقْتُ
فِي الْمُدَّةِ الَّتِي كَانَتْ بَيْنِي وَبَيْنِ رَسُولِ
اللهِ ﷺ، قَالَ: فَبَيْنَا أَنَا بِالشَّامِ، إِذْ جَيَءَ
بِكِتَابٍ مِنْ رَسُولِ اللهِ ﷺ إِلَى هَرَقْلَ،
[يَعْنِي عَظِيمَ الرُّومِ] قَالَ: وَكَانَ دِحْيَةُ
الْكَلْبَيُّ جَاءَ بِهِ، فَدَفَعَهُ إِلَى عَظِيمِ
بُصْرَى، فَدَفَعَهُ عَظِيمُ بُصْرَى إِلَى هَرَقْلَ،

me in front of him, and my companions sat behind me, then he called his interpreter and said to him: Tell them that I am going to ask this man about the man who claims that he is a Prophet, and if he tells me a lie, let them refute him. Abû Sufyân said: By Allâh, were it not for the fear that people would say that I lied, I would have lied. Then he said to his interpreter: Ask him, what is his (the Prophet's) lineage among you? I said: He is of good lineage among us. He said: Was there any king among his forefathers? I said: No. He said: Did you ever accuse him of lying before he said what he said? I said: No. He said: Who are his followers? Are they the nobles among the people or the lowly? I said: The lowly. He said: Are they increasing in number or decreasing? He said: They are increasing. He said: Have any of them turned away from his religion after entering it, out of dissatisfaction? I said: No. He said: Have you fought him? I said: Yes. He said: How was (the outcome of) your fighting with him? I said: The war between us goes by turns; sometimes he prevails over us and sometimes we prevail over him. He said: Does he act treacherously? I said: No, but we have recently concluded a truce with him, and we do not know what he will do.

فَقَالَ هِرَقْلُ : هَلْ هُنَا أَحَدٌ مِّنْ قَوْمٍ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ قَالُوا : نَعَمْ ، قَالَ : فَدُعِيتُ فِي نَفِرٍ مِّنْ قُرَيْشٍ ، فَدَخَلْنَا عَلَى هِرَقْلَ ، فَأَجْلَسْنَا بَيْنَ يَدِيهِ ، فَقَالَ : أَيُّكُمْ أَقْرَبُ نَسَبًا مِّنْ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقَالَ أَبُو سُفِيَّانَ : قُلْتُ : أَنَا ، فَأَجْلَسْنَاهُ بَيْنَ يَدِيهِ ، وَأَجْلَسْنَا أَصْحَابِي خَلْفِي ، ثُمَّ دَعَا بِتَرْجُمَانِهِ فَقَالَ لَهُ : قُلْ لَهُمْ : إِنِّي سَائِلٌ هَذَا؟ عَنِ الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ ، فَإِنْ كَذَبَنِي فَكَذَبْتُهُ ، قَالَ : فَقَالَ أَبُو سُفِيَّانَ : وَإِنْ اللَّهُ لَوْلَا مَحَافَةً أَنْ يُؤْتِرَ عَلَى الْكَذِبِ لَكَذَبْتُ ، ثُمَّ قَالَ لِتَرْجُمَانِهِ : سَلْهُ ، كَيْفَ حَسِبْتَ فِيهِمْ؟ قَالَ : قُلْتُ : هُوَ فِينَا ذُو حَسِبٍ ، قَالَ : فَهَلْ كَانَ مِنْ آبَائِهِ مَلِكٌ؟ قُلْتُ : لَا ، قَالَ : فَهَلْ كُثُّثْ تَهْمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يُقُولَ مَا قَالَ؟ قُلْتُ : لَا ، قَالَ : وَمَنْ يَتَبَعِيهُ؟ أَشْرَافُ النَّاسِ أَمْ ضُعَفَاؤُهُمْ؟ قَالَ : قُلْتُ : بَنْ ضُعَفَاؤُهُمْ ، قَالَ : أَيْرِيدُونَ أَمْ يَنْقُضُونَ؟ قَالَ : قُلْتُ : لَا ، بَلْ يَزِيدُونَ ، قَالَ : هَلْ يَرْتَدُ أَحَدٌ مِّنْهُمْ عَنِ دِينِهِ ، بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخْطَةً لَهُ؟ قَالَ : قُلْتُ : لَا ، قَالَ : فَهَلْ قَاتَلُوكُمْ قُلْتُ : نَعَمْ ، قَالَ : فَكَيْفَ كَانَ قِتَالُكُمْ

He (Abû Sufyân) said: By Allâh, I could not say anything more than that.

He said: Has anyone said such a thing before him? I said: No. He said to his interpreter: Tell him: I asked you about his lineage and you said that he is of good lineage among you; such are the Messengers, who are sent from the best lineages of their people. I asked: Was there any king among his forefathers, and you said: No. If there had been any king among his forefathers, I would have said that he was a man seeking the kingdom of his forefathers. I asked about his followers, whether they were lowly or noble, and you said they were lowly. Such are the followers of the Messengers. I asked you whether you accused him of lying before he said what he said, and you said no. I knew that if he did not tell lies about people, he would not tell lies about Allâh. I asked you whether anyone had turned away from his religion after entering it, out of dissatisfaction with it, and you said: No. Such is faith: when it penetrates deeply into the heart. I asked you whether they are increasing in number or decreasing, and you said that they are increasing. Such is faith, until it prevails. I asked you whether you have fought them, and you said that you have fought them,

إِيَّاهُ؟ قَالَ: قُلْتُ: تَكُونُ الْحَرْبُ يَوْمَنَا
وَيَوْمَهُ سِجَالًا، يُصَبِّبُ مِنَا وَيُصَبِّبُ مِنْهُ،
قَالَ: فَهَلْ يَغْدِرُ؟ قُلْتُ: لَا، وَنَحْنُ مِنْهُ
فِي مُدَّةٍ لَا نَدْرِي مَا هُوَ صَانِعٌ فِيهَا.
قَالَ: فَوَاللَّهِ! مَا أَمْكَنَنِي مِنْ كَلِمَةٍ
أُذْخُلُ فِيهَا شَيْئًا غَيْرَ هَذِهِ.
قَالَ: فَهَلْ قَالَ هَذَا الْقَوْلُ أَحَدٌ قَبْلَهُ؟
قَالَ: قُلْتُ: لَا، قَالَ لِتَرْجُحَانِي: قُلْ لَهُ:
إِنِّي سَأَلْتُكَ عَنْ حَسِيبِهِ فَرَعَمْتَ أَنَّهُ فِيْكُمْ
ذُو حَسِيبٍ، وَكَذَلِكَ الرَّسُولُ ثُبَّعَ فِي
أَحْسَابِ قَوْمِهَا، وَسَأَلْتُ: هَلْ كَانَ فِي
آبَائِهِ مَلِكٌ؟ فَرَعَمْتَ أَنْ لَا، فَقُلْتُ: لَوْ
كَانَ مِنْ آبَائِهِ مَلِكٌ قُلْتُ رَجُلٌ يَطْلُبُ مُلْكَ
آبَائِهِ، وَسَأَلْتُكَ عَنْ أَتْبَاعِهِ، أَضْعَافَهُمْ أَمْ
أَشْرَافُهُمْ؟ فَقُلْتَ: بَلْ ضَعَافَهُمْ، وَهُمْ
أَتْبَاعُ الرَّسُولِ، وَسَأَلْتُكَ: هَلْ كُنْتَ تَتَهْمِمُونَ
بِالْكَذِبِ قَبْلَ أَنْ يَقُولُوا مَا قَالَ؟ فَرَعَمْتَ
أَنْ لَا، فَقَدْ عَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدْعَ
الْكَذِبَ عَلَى النَّاسِ ثُمَّ يَدْهَبُ فِيْكُذِبَ
عَلَى اللَّهِ، وَسَأَلْتُكَ: هَلْ يَرْتَدُ أَحَدٌ مِنْهُمْ
عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَهُ سُخْطَةً لَهُ؟
فَرَعَمْتَ أَنْ لَا، وَكَذَلِكَ الْإِيمَانُ إِذَا
خَالَطَ بَشَاشَةَ الْقُلُوبِ، وَسَأَلْتُكَ: هَلْ
يَرِيدُونَ أَوْ يَنْفَسُونَ؟ فَرَعَمْتَ أَنَّهُمْ

and the war between you and him goes by turns: sometimes he defeats you and sometimes you defeat him. Thus the Messengers are tested, but ultimately the victory is theirs. I asked you whether he acts treacherously, and you said that he does not act treacherously. Such are the Messengers, they do not act treacherously. I asked you whether anyone had said such a thing before, and you said: No. I thought that if anyone had said such a thing before, he would be a man who was following what was said before. Then he said: What does he enjoin upon you? I said: He enjoins us to pray, give *Zakât*, uphold ties of kinship and remain chaste. He said: If what you say about him is true, then he is a Prophet. I knew that he would appear, but I did not think that he would be from among you. If I knew that I would be able to reach him safely, I would like to meet him, and if I were with him, I would wash his feet. His dominion will most certainly reach that which is beneath my feet.

Then he called for the letter of the Messenger of Allâh ﷺ and read it. It said: "In the Name of Allâh, the Most Gracious, the Most Merciful. From Muhammad the Messenger of Allâh to Heraclius the ruler of the Byzantines. Peace be upon those who follow true guidance. I invite you with the call of Islam.

يَرِيدُونَ، وَكَذَلِكَ الْإِيمَانُ حَتَّىٰ تَبَرَّعَ،
وَسَأَلْتُكَ: هَلْ قَاتَلْتُمُوهُ؟ فَرَعَمْتَ أَنْكُمْ فَذَ
قَاتَلْتُمُوهُ، فَتَكُونُ الْحَرْبُ بِيَنْكُمْ وَبِيَنْهُ
سِجَالًا، يَتَالِ مِنْكُمْ وَتَنَالُونَ مِنْهُ، وَكَذَلِكَ
الرُّسُلُ تُبَتَّلُ ثُمَّ تَكُونُ لَهُمُ الْعَاقِبةُ،
وَسَأَلْتُكَ: هَلْ يَغْدِرُ؟ فَرَعَمْتَ أَنَّهُ لَا
يَغْدِرُ، وَكَذَلِكَ الرُّسُلُ لَا تَغْدِرُ،
وَسَأَلْتُكَ: هَلْ قَالَ هَذَا الْقَوْلُ أَحَدٌ قَبْلَهُ؟
فَرَعَمْتَ أَنْ لَا، فَقُلْتُ: لَوْ قَالَ هَذَا
الْقَوْلُ أَحَدٌ قَبْلَهُ، قُلْتُ: رَجُلٌ أَئْتَمْ يَقُولُ
قَبْلَ قَبْلَهُ، قَالَ: ثُمَّ قَالَ: بِمِ يَأْمُرُكُمْ؟
قُلْتُ: يَأْمُرُنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالصَّلَةِ
وَالْعَفَافِ، قَالَ: إِنْ يَكُنْ مَا تَقُولُ فِيهِ
حَقًّا، فَإِنَّهُ نَبِيٌّ، وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ
خَارِجٌ، وَلَمْ أَكُنْ أَظْهُهُ أَنَّهُ مِنْكُمْ، وَلَوْ
أَنِّي أَعْلَمُ أَنِّي أَخْلُصُ إِلَيْهِ، لَأَحْبِبُ
لِقَاءَهُ، وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ
قَدَمَيْهِ، وَلَيَلْعَنَّ مُلْكُهُ مَا تَحْتَ قَدَمَيِّهِ.

قَالَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ
فَقَرَأَهُ، فَإِذَا فِيهِ: بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَيْهِ هِرَقْلَ
عَظِيمِ الرُّؤُومِ، سَلَامٌ عَلَىٰ مَنِ اتَّبَعَ
الْهُدَىٰ، أَمَّا بَعْدُ، فَإِنِّي أَذْعُوكَ بِدِعَائِي
الْإِسْلَامِ، أَسْلِمْ تَسْلِمْ، وَأَسْلِمْ يُؤْتِكَ اللَّهُ

Become Muslim and you will be safe. Become Muslim and Allâh will give you a twofold reward, but if you turn away, then upon you will be the sins of the peasants (your subjects). Say (O Muhammad ﷺ): ‘O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: Bear witness that we are Muslims.’ [Al ‘Imrân 3:64].’ When he had finished reading the letter, there were raised voices and a great deal of clamour, and he ordered that we be expelled. I said to my companions when we left: Ibn Abî Kabshah (i.e., the Prophet ﷺ) has come to wield a great deal of power; the king of Banû Al-Asfar is afraid of him.

I continued to be certain that the Messenger of Allâh ﷺ would prevail, until Allâh caused me to become Muslim.

[4608] (...) It was narrated from Ibn Shihâb with this chain (a similar *Hadîth* as no. 4607), and he added: When Allâh inflicted defeat on the Persian troops, Caesar travelled from Homs to Aelia (Jerusalem) to show his gratitude to Allâh. And he said in the *Hadîth*: “From Muhammâd,

أَجْرَكَ مَرَيِّنِ، وَإِنْ تَوَلَّتْ فَإِنَّ عَلَيْكَ إِثْمُ الْأَرِيسِيَّنْ وَ﴿يَتَاهَلُ الْكِتَابُ تَعَاوَلُوا إِلَى كَلْمَةٍ سَوَامِ بَيْتَنَا وَبَيْتَنُوكُرُ أَلَا نَعْبُدَ إِلَّا اللَّهُ وَلَا نُشَرِّكَ بِهِ شَيْئًا وَلَا يَتَخَذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ إِنَّ تَوَلَّوْ فَقُولُوا أَشْهَدُوْ بِإِنَّا مُسْلِمُوْكَ﴾ [آل عمران: ٦٤] فَلَمَّا فَرَغَ مِنْ قِرَاءَةِ الْكِتَابِ ارْتَفَعَ الْأَصْوَاتُ عِنْدَهُ وَكَثُرَ الْغَطُّ، وَأَمَرَ بِنَا فَأَخْرِجْنَا، قَالَ: قُلْتُ لِأَصْحَابِي حِينَ خَرَجْنَا: لَقَدْ أَمْرَ أَمْرُ أَبْنِ أَبِي كَبْشَةَ، إِنَّهُ لِيَحَافَهُ مَلِكُ بَنِي الْأَصْفَرِ.

قَالَ: فَمَا زِلْتُ مُوقِنًا بِأَمْرِ رَسُولِ اللَّهِ ﷺ أَنَّهُ سَيَظْهَرُ، حَتَّى أَدْخَلَ اللَّهُ عَلَيَّ الْإِسْلَامَ.

[٤٦٠٨] (...) حَدَّثَنَا حَسَنٌ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ وَهُوَ أَبْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ صَالِحٍ، عَنْ أَبْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ، وَزَادَ فِي

the slave and Messenger of Allâh.”

الْحَدِيثُ : وَكَانَ قَيْصِرُ لَمَّا كَسَفَ اللَّهُ عَنْهُ جُنُودَ فَارِسَ مَشَى مِنْ حِمْصَ إِلَى إِبْلِيَاءَ، شُكْرًا لِمَا أَبْلَاهُ اللَّهُ، وَقَالَ فِي الْحَدِيثِ : «مِنْ مُحَمَّدٍ عَبْدٌ اللَّهُ وَرَسُولُهُ»، وَقَالَ : «إِثْمَ الْبَرِيسِينَ»، وَقَالَ : «بِدَاعِيَةُ الْإِسْلَامِ».

(المعجم ٢٧) - (بابٌ : كتب النبي ﷺ إلى ملوك الكفار يدعوهم إلى الإسلام)
(التحفة ٢٩)

Chapter 27. The Prophet ﷺ Wrote To The Kings Of The Kuffâr, Inviting Them To Islam

[4609] 75 - (1774) It was narrated from Anas that the Prophet of Allâh ﷺ wrote to Chosroes, Caesar, the Negus and to every tyrant, calling them to Allâh. That was not the Negus for whom the Prophet ﷺ offered the funeral prayer.

[4610] (...) It was narrated from Qatâdah that Anas bin Mâlik narrated a similar report (as no. 4609) from the Prophet ﷺ, but he did not say: That was not the Negus for whom the Prophet ﷺ offered the funeral prayer.

[4611] (...) It was narrated from Qatâdah, from Anas (a similar report as no. 4609), but he did not say: That was not the Negus

[٤٦٠٩] ٧٥ - (١٧٧٤) حَدَّثَنِي يُوسُفُ بْنُ حَمَادٍ الْمَعْنَى : حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَّسٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ كَتَبَ إِلَى كِسْرَى، وَإِلَى قَيْصِرَ، وَإِلَى النَّجَاشِيِّ، وَإِلَى كُلِّ جَبَارٍ، يَدْعُوْهُمْ إِلَى اللَّهِ [تَعَالَى]، وَلَيْسَ بِالنَّجَاشِيِّ الَّذِي صَلَّى عَلَيْهِ النَّبِيُّ ﷺ .

[٤٦١٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرِّزْيُّ : حَدَّثَنَا عَبْدُ الْوَهَابِ بْنُ عَطَاءَ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَّسُ بْنُ مَالِكٍ عَنِ النَّبِيِّ ﷺ بِمُثْلِهِ، وَلَمْ يَقُلْ : وَلَيْسَ بِالنَّجَاشِيِّ الَّذِي صَلَّى عَلَيْهِ النَّبِيُّ ﷺ .

[٤٦١١] (...) وَحَدَّثَنِيهِ نَصْرُ بْنُ عَلِيِّ الْجَهْضَمِيِّ : أَخْبَرَنِي أَبِي : حَدَّثَنِي خَالِدُ بْنُ قَيْسٍ عَنْ قَتَادَةَ، عَنْ أَنَّسٍ وَلَهُ

for whom the Prophet ﷺ offered the funeral prayer (a similar report as no. 4609).

يَدْكُرُ : وَلَيْسَ بِالنَّجَاشِي الَّذِي صَلَّى عَلَيْهِ
النَّبِيُّ ﷺ .

Chapter 28. The Battle Of Hunain

[4612] 76 - (1775) It was narrated that Ibn Shihâb said: Kathîr bin ‘Abbâs bin ‘Abdul-Mu’talib said: ‘Abbâs said: I was present with the Messenger of Allâh ﷺ on the day of (of the battle of) Hunain. Abû Sufyân bin Al-Hârith bin ‘Abdul-Mu’talib and I stayed close to the Messenger of Allâh ﷺ and did not leave him. The Messenger of Allâh ﷺ was riding a white mule of his, that had been given to him by Farwah bin Nufâthah Al-Judhâmi. When the Muslims and the *Kuffâr* met, the Muslims turned and fled, but the Messenger of Allâh ﷺ spurred his mule towards the *Kuffâr*. ‘Abbâs said: I was holding on to the reins of the mule of the Messenger of Allâh ﷺ, checking it so that it did not go too fast, and Abû Sufyân was holding on to the stirrup of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: “O ‘Abbâs, call the people of Al-Samurah.”^[1] ‘Abbâs - who was a man with a loud voice - said: I said at the top of my voice: Where are the people of Al-Samurah? He said: By Allâh, when they heard

(المعجم ٢٨) - (باب غزوة حنين)

(التحفة ٣٠)

[٤٦١٢-٧٦] (١٧٧٥) وَحَدَّثَنِي أَبُو

الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنُ سَرْحٍ : أَخْبَرَنَا
أَبْنُ وَهْبٍ : أَخْبَرَنِي يُونُسُ عَنْ أَبْنِ
شَهَابٍ ، قَالَ : حَدَّثَنِي كَثِيرُ بْنُ عَبَّاسٍ بْنِ
عَبْدِ الْمُطَلِّبِ قَالَ : قَالَ عَبَّاسٌ : شَهِدْتُ
مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنَ ، فَلَزِمْتُ أَنَا
وَأَبُو سُفْيَانَ بْنَ الْحَارِثِ بْنَ عَبْدِ الْمُطَلِّبِ
رَسُولَ اللَّهِ ﷺ ، فَلَمْ نُفَارِقْهُ ، وَرَسُولُ
اللَّهِ ﷺ عَلَى بَعْلَةِ لَهُ بَيْضَاءَ ، أَهْدَاهَا لَهُ
فَرِوَةُ بْنُ نُفَاتَةَ الْجَذَامِيُّ ، فَلَمَّا اتَّقَى
الْمُسْلِمُونَ وَالْكُفَّارُ ، وَلَئِنَّ الْمُسْلِمُونَ
مُدْبِرِينَ ، فَصَفَقَ رَسُولُ اللَّهِ ﷺ يَرْكُضُ
بَعْلَةَ قَبْلَ الْكُفَّارِ ، قَالَ عَبَّاسٌ : وَأَنَا آخِذُ
بِلِجَامِ بَعْلَةَ رَسُولِ اللَّهِ ﷺ ، أَكُفُّهَا إِرَادَةً
أَنْ لَا شُرْعَةَ ، وَأَبُو سُفْيَانَ آخِذُ بِرِكَابِ
رَسُولِ اللَّهِ ﷺ ، قَالَ رَسُولُ اللَّهِ ﷺ :
«أَئِي عَبَّاسُ! تَادِ أَصْحَابَ السَّمُرَةِ» ، قَالَ
عَبَّاسٌ - وَكَانَ رَجُلًا صَيْتاً - : فَقُلْتُ

^[1] Al-Samurah: this was the tree beneath which they swore the *Bai'*. *Ar-Ridwân*.

my voice, they came back like cows coming back to their calves, saying: "Here we are, here we are!" They fought with the *Kuffâr*, then the call went out to the *Ansâr*: O *Ansâr*, O *Ansâr*! And the last to be called were Banû Al-Hârith bin Al-Khazraj. They said: O Banû Al-Hârith bin Al-Khazraj, O Banû Al-Hârith bin Al-Khazraj! The Messenger of Allâh ﷺ, seated on his mule, craned his neck to watch the fighting, and the Messenger of Allâh ﷺ said: "Now the battle is raging." Then the Messenger of Allâh ﷺ took some pebbles and flung them at the faces of the *Kuffâr*, then he said: "They are defeated, by the Lord of Muhammad ﷺ!" Then I went and looked, and saw that the fighting was as it had been before. He said: By Allâh, all he did was throw some pebbles at them. Then their force was spent and they began to retreat.

[4613] 77 - (...) A similar report (as no. 4612) was narrated from Az-Zuhri with this chain, except that he said: Farwah bin Nu'âmah Al-Judhâmi. And he said: "They have been defeated, by the Lord of the Ka'bah, they have been defeated, by the Lord of the Ka'bah!" and he added: until Allâh defeated them.

يُأعلى صوتي: أئن أصحاب السُّرَّة؟
 قال: فَوَاللهِ لَكَانَ عَطْفَتُهُمْ، حِينَ سَمِعُوا
 صوتي، عَطْفَةُ الْبَقِيرِ عَلَى أَوْلَادِهَا،
 فَقَالُوا: يَا لَيْكَ! يَا لَيْكَ! قَالَ: فَاقْتُلُوا
 وَالْكُفَّارَ، وَالدَّعْوَةُ فِي الْأَنْصَارِ، يَقُولُونَ:
 يَا مَعْشَرَ الْأَنْصَارِ! يَا مَعْشَرَ الْأَنْصَارِ!
 قَالَ: ثُمَّ قُصِّرَتِ الدَّعْوَةُ عَلَى بَنِي الْحَارِثِ
 ابْنِ الْخَرْجِ، [فَقَالُوا: يَا بَنِي الْحَارِثِ بْنِ
 الْخَرْجِ! يَا بَنِي الْحَارِثِ بْنِ الْخَرْجِ!] فَنَظَرَ رَسُولُ اللهِ ﷺ وَهُوَ عَلَى بَعْلَيْهِ،
 كَالْمُتَطَاوِلِ عَلَيْهَا، إِلَى قَاتَلِهِمْ، فَقَالَ رَسُولُ
 اللهِ ﷺ: «هَذَا حِينَ حَمِيَ الْوَطِيسُ»،
 قَالَ: ثُمَّ أَخَذَ رَسُولُ اللهِ ﷺ حَصَبَاتٍ فَرَمَى
 بِهِنَّ وُجُوهَ الْكُفَّارِ، ثُمَّ قَالَ: «إِنَّهُمْ مُوَا،
 وَرَبُّ مُحَمَّدٍ ﷺ!» قَالَ: فَدَهَبْتُ أَنْظُرْ فَإِذَا
 الْقِتَالُ عَلَى هَيْتَهِ فِيمَا أَرَى، قَالَ: فَوَاللهِ! مَا
 هُوَ إِلَّا أَنْ رَمَاهُمْ بِحَصَبَاتِهِ، فَمَا زِلْتُ أَرَى
 حَدَّهُمْ كَلِيلًا وَأَمْرُهُمْ مُدْبِرًا.

[٤٦١٣] ٧٧ - (...) وَحَدَّهُمْ
 إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ
 ابْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَاقِ:
 أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الإِسْنَادِ،
 لَحْوَهُ، عَيْرَ أَنَّهُ قَالَ: فَرَوْهُ بْنُ نُعَامَةَ
 الْجُدَامِيِّ، وَقَالَ «إِنَّهُمْ مُوَا، وَرَبُّ الْكَعْبَةِ!

He said: It is as if I can see the Prophet ﷺ, pursuing them on his mule.

أَهْزَمُوا، وَرَبُّ الْكَعْبَةِ!» وَزَادَ فِي
الْحَدِيثِ: حَتَّى هَزَمُوهُمُ اللَّهُ.

قَالَ: وَكَانَ أَنْظُرُ إِلَيْهِ النَّبِيُّ ﷺ
يَرْكُضُ خَلْفَهُمْ عَلَى بَعْلَتِهِ.

[4614] (...) Kathîr bin ‘Abbâs narrated that his father said: I was with the Prophet ﷺ on the day of (of the battle of) Hunain... and he quoted the *Hadîth*, but the *Hadîth* of Yûnus and the *Hadîth* of Ma‘mar are longer and more complete.

[4614] (...) وَحَدَّثَنَا ابْنُ أَبِي
عُمَرَ: حَدَّثَنَا سُفِّيَانُ بْنُ عُيَيْنَةَ عَنْ
الرُّهْبَرِيِّ، قَالَ: أَخْبَرَنِي كَثِيرُ بْنُ الْعَبَّاسِ
عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ
حُنَيْنٍ، وَسَاقَ الْحَدِيثَ، عَيْرَ أَنْ حَدِيثَ
يُونُسَ وَحَدِيثَ مَعْمَرٍ أَكْثَرُ مِنْهُ وَأَثْمَ.

[4615] 78 - (1776) It was narrated that Abû Ishâq said: A man said to Al-Barâ': O Abû ‘Umârah, did you run away on the day of (of the battle of) Hunain? He said: No, by Allâh, the Messenger of Allâh ﷺ did not turn his back, but some young men among his Companions were hasty and ill-prepared. They did not have any weapons, or many weapons, and they met some archers from among Hawâzin and Banû Nasr whose arrows hardly ever missed their targets. They shot at them, and hardly any of their arrows missed. They came to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ was on his white mule, and Abû Sufyân bin Al-Hârith bin ‘Abdul-Muṭâlib was leading it. He (ﷺ) dismounted and prayed for help, saying:

[4615] 78 - (1776) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو حَيْثَمَةَ عَنْ أَبِي
إِسْحَاقَ قَالَ: قَالَ رَجُلٌ لِلْبَرَاءِ: يَا أَبَا
عُمَارَةَ! أَفَرَرْتُمْ يَوْمَ حُنَيْنٍ؟ قَالَ: لَا،
وَاللَّهِ! مَا وَلَى رَسُولُ اللَّهِ ﷺ، وَلَكِنَّهُ خَرَجَ
شَيْانٌ أَصْحَابِهِ وَأَخْفَاؤُهُمْ حُسْرًا لَيْسَ
عَلَيْهِمْ سِلَاحٌ، أَوْ كَيْبِيرٌ سِلَاحٌ، فَلَقُوا فَوْمًا
رُمَاهُ لَا يَكَادُ يَسْقُطُ لَهُمْ سَهْمٌ، جَمْعُ
هَوَازِنَ وَبَنِي نَصْرٍ، فَرَسَقُوهُمْ رَشْقًا مَا
يَكَادُونَ يُحْطِلُونَ، فَأَقْبَلُوا هُنَاكَ إِلَى رَسُولِ
اللَّهِ ﷺ، وَرَسُولُ اللَّهِ ﷺ عَلَى بَعْلَيْهِ
الْبَيْضَاءِ، وَأَبُو سُفِّيَانَ بْنَ الْحَارِثِ بْنَ عَبْدِ
الْمُطَّلِبِ يَقُودُهُ، فَتَرَّلَ وَاسْتَصَرَ، قَالَ:

"I am the Prophet and no doubt I am the son of 'Abdul-Muṭṭalib.' Then he formed them into ranks.

[4616] 79 - (...) It was narrated from Abû Ishâq that a man came to Al-Barâ' and said: Did you run away on the day of (of the battle of) Hunain, O Abû 'Umârah? He said: I bear witness that the Prophet of Allâh ﷺ did not retreat, but some hasty and ill-prepared young men went out and met this tribe of Hawâzin, who were archers. They shot a volley of arrows at them and did not miss, and the people retreated. Then the people started coming to the Messenger of Allâh ﷺ when Abû Sufyân bin Al-Hârith was leading his mule, and he (ﷺ) dismounted and called upon Allâh, seeking His help, and saying:

"I am the Prophet and no doubt I am the son of 'Abdul-Muṭṭalib.
O Allâh, send down Your help."
Al-Barâ' said: By Allâh, when the battle grew fierce, we sought protection by his side, and the brave ones among us were those who managed to stand on his side.

[4617] 80 - (...) It was narrated that Abû Ishâq said: I heard Al-Barâ' when a man from Qais asked him: Did you flee and

أَنَا النَّبِيُّ لَا كَذِبٌ
أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ
ثُمَّ صَفَّهُمْ .

[4616]-79 [4616] حَدَّثَنَا أَحْمَدُ بْنُ
جَنَّابِ الْمَصِّصِيُّ : حَدَّثَنَا عِيسَى بْنُ يُونُسَ
عَنْ زَكَرِيَّاءَ، عَنْ أَبِي إِسْحَاقَ قَالَ: جَاءَ
رَجُلٌ إِلَيَّ الْبَرَاءَ، فَقَالَ: أَكْتُمُ وَلَئِمُ يَوْمَ
حُبَيْنٍ؟ يَا أَبَا عُمَارَةَ! فَقَالَ: أَشْهُدُ عَلَى نَبِيِّ
اللهِ مُحَمَّدٍ أَنَّهُ مَا وَلَىٰ، وَلَكِنَّهُ انْطَلَقَ أَخْفَاءً مِنَ
النَّاسِ، وَحُسْنَ إِلَيْهِ هَذَا الْحَيٌّ مِنْ هَوَازِنَ،
وَهُمْ قَوْمٌ رُمَادٌ، فَرَمَوْهُمْ بِرِشْقٍ مِنْ تَبِيلٍ،
كَانُهُمْ رِجُلٌ مِنْ جَرَادٍ، فَانْكَسَفُوا، فَأَقْبَلَ
الْقَوْمُ إِلَيْ رَسُولِ اللهِ مُحَمَّدٍ، وَأَبُو سُفَيْانَ بْنَ
الْحَارِثِ يَقُودُهُ بَعْلَتَهُ، فَنَزَلَ، وَدَعَا،
وَاسْتَغْصَرَ، وَهُوَ يَقُولُ :

أَنَا النَّبِيُّ لَا كَذِبٌ
أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ
اللَّهُمَّ نَزَّلْ نَصْرَكَ .
قَالَ الْبَرَاءُ: كُنَّا، وَاللهُ! إِذَا احْمَرَ
الْبَاسُ نَتَقَيِّ بِهِ، وَإِنَّ الشُّجَاعَ مِنَ الَّذِي
يُحَادِي بِهِ، يَعْنِي النَّبِيِّ مُحَمَّدَ .

[4617]-80 [4617] وَحَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُشَنَّى وَابْنُ شَنَّا - وَاللَّفْظُ لِابْنِ
الْمُشَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ :

leave the Messenger of Allâh ﷺ on the day of (of the battle of) Hunain? Al-Barâ' said: The Messenger of Allâh ﷺ did not flee. At that time Hawâzin were archers, and when we attacked them they retreated, and we fell upon the booty, but then they came towards us with their arrows. And I saw the Messenger of Allâh ﷺ on his white mule, and Abû Sufyân bin Al-Hâarith was holding the reins, and he (the Prophet ﷺ) was saying:

“I am the Prophet and no doubt I am the son of ‘Abdul-Muttalib.”

[4618] (...) Abû Ishâq narrated that a man said to Al-Barâ': O Abû ‘Umârah... and he narrated the same *Hadîth* (as no. 4616), but it was less complete than their *Hadîth*.

[4619] 81 - (1777) Iyâs bin Salamah, who was the son of Al-Akwa', said: My father told me: We fought alongside the Messenger of Allâh ﷺ at Hunain. When we faced the enemy, I advanced and climbed a hillock, and a man of the enemy

حدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ، وَسَأَلَهُ رَجُلٌ مِنْ قَيْسٍ: هَلْ فَرَرْتُمْ عَنْ رَسُولِ اللَّهِ يَعْلَمُكُمْ يَوْمَ حُنَيْنَ؟ فَقَالَ الْبَرَاءُ: وَلَكِنْ رَسُولُ اللَّهِ يَعْلَمُكُمْ لَمْ يَفِرَّ، وَكَانَتْ هَوَازِنُ يَوْمَئِذٍ رُمَاءً، وَإِنَّا لَمَا حَمَلْنَا عَلَيْهِمُ الْكَشْفُوا، فَأَكْبَيْنَا عَلَى الْغَنَائِمِ، فَاسْتَقْبَلُونَا بِالسَّهَامِ، وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ يَعْلَمُكُمْ عَلَى بَعْلَتِهِ الْبَيْضَاءِ، وَإِنَّ أَبَا سُفْيَانَ بْنَ الْحَارِثَ أَخْذَ بِلِحَامَهَا، وَهُوَ يَقُولُ:

«أَنَا النَّبِيُّ لَا كَذِبٌ
أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ»
[4618] (...) وَحدَّثَنِي رُهْيُورُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُشَنَّى وَأَبُو بَكْرٍ ابْنُ خَلَادٍ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: قَالَ لَهُ رَجُلٌ: يَا أَبَا عُمَارَةً! فَذَكَرَ الْحَدِيثَ وَهُوَ أَقْلَلُ مِنْ حَدِيثِهِمْ، وَهُوَ لَاءٌ أَتَمُ حَدِيثًا.

[4619] 81 - (1777) وَحدَّثَنَا رُهْيُورُ [4619]-٨١ عَمَرُ بْنُ يُونُسَ الْحَنْفِيُّ:
ابْنُ حَرْبٍ: حَدَّثَنَا عَمَرُ بْنُ يُونُسَ الْحَنْفِيُّ:
حدَّثَنَا عِكْرِمَةُ بْنُ عَمَارٍ: حَدَّثَنِي إِيَّاسُ بْنُ سَلَمَةَ هُوَ ابْنُ الْأَكْوَعِ: حَدَّثَنِي أَبِي قَالَ:
غَزَوْنَا مَعَ رَسُولِ اللَّهِ يَعْلَمُكُمْ حُنَيْنًا، فَلَمَّا

turned towards me, so I shot him with an arrow, but he ducked and I did not realize what he had done. Then I looked at the people, who had appeared from another hillock, and they met, they and the Companions of the Prophet ﷺ. The Companions of the Prophet ﷺ turned back and I began to retreat. I was wearing two garments, one around my waist and the other on my shoulders. My Izâr became loose, so I was holding on to both of them. I passed by the Messenger of Allâh ﷺ when I was running away, and he was on his white mule. The Messenger of Allâh ﷺ said: "The son of Al-Akwa' has come back in fear." When they gathered around the Messenger of Allâh ﷺ, he dismounted and picked up a handful of dust from the ground, then he threw it in the direction of (the enemy) and said: "May their faces be deformed." There was not one man among them whom Allâh had created, but his face was filled with dust from that handful, and they turned and fled. Thus Allâh defeated them, and the Messenger of Allâh ﷺ divided their booty among the Muslims.

Chapter 29. The Battle Of At-Tâ'if

[4620] 82 - (1778) It was narrated from Abûl-'Abbâs, the blind poet, that 'Abdullâh bin

وَاجْهَنَا الْعَدُو تَقَدَّمْتُ، فَأَعْلَوْ شَيْئَه
فَاسْتَقْبَلَنِي رَجُلٌ مِنَ الْعَدُو، فَأَرْمَيهُ بِسَهْمٍ
فَتَوَارَى عَنِّي، فَمَا دَرَيْتُ مَا صَنَعَ، وَنَظَرْتُ
إِلَى الْقَوْمِ فَإِذَا هُمْ قَدْ طَلَعُوا مِنْ ثَيْئَه
أُخْرَى، فَالْتَّقَوْا، هُمْ وَصَحَابَةُ النَّبِيِّ ﷺ،
فَوَلَى صَحَابَةُ النَّبِيِّ ﷺ، وَأَرْجَعَ مُنْهَزِمًا،
وَعَلَى بُرْدَانَ، مُتَرَّا يَاحْدَاهُمَا، مُرْتَدِيَا
بِالْأُخْرَى، فَاسْتَطَلَّ إِذْارِي، فَجَمَعْتُهُمَا
جَمِيعًا وَمَرَرْتُ، عَلَى رَسُولِ اللَّهِ ﷺ،
مُنْهَزِمًا وَهُوَ عَلَى بَعْتَهِ الشَّهْبَاءِ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «اللَّهُدْ رَجَعَ ابْنَ الْأَكْوَعِ
فَزَعًَا» فَلَمَّا غَشُوا رَسُولُ اللَّهِ ﷺ نَزَلَ عَنِ
الْبَعْلَةِ، ثُمَّ قَضَى قَبْصَهُ مِنْ تُرَابِ مِنَ
الْأَرْضِ، ثُمَّ اسْتَقْبَلَ بِهِ وُجُوهَهُمْ، فَقَالَ:
«شَاهِتِ الْوُجُوهُ» فَمَا حَلَّ اللَّهُ مِنْهُمْ إِنْسَانًا
إِلَّا مَلَأَ عَيْنِيهِ تُرَابًا بِتُلْكَ الْقَبْصَهِ، فَوَلَوْا
مُدْبِرِينَ، فَهَرَمُهُمُ اللَّهُ عَزَّ وَجَلَّ بِذِلِّكَ،
وَقَسَمَ رَسُولُ اللَّهِ ﷺ غَنَائِمَهُمْ بَيْنَ
الْمُسْلِمِينَ.

(المعجم ٢٩) - (باب غزوة الطائف)

(التحفة ٣١)

[٤٦٢٠] ٨٢ - (١٧٧٨) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْءَهُ وَزُهَيرُ بْنُ حَرْبٍ وَابْنُ

'Amr said: The Messenger of Allâh ﷺ besieged the people of At-Tâ'if, but he did not attain any victory over them. He said: "We will return, if Allâh wills." His Companions said: Are we going back without having conquered it? The Messenger of Allâh ﷺ said to them: "We will attack in the morning." So they attacked it the following morning, and many of them were wounded. The Messenger of Allâh ﷺ said to them: "We will depart in the morning." He said: That pleased them, and the Messenger of Allâh ﷺ smiled.

نُمِيرٌ، جَمِيعًا عَنْ سُفِيَّانَ قَالَ رُهْبَرُ: حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو، عَنْ أَبِي الْعَبَّاسِ الشَّاعِرِ الْأَعْمَى، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: حَاطِرَ رَسُولُ اللَّهِ بِكَلَّهُ أَهْلَ الطَّاغِفِ، فَلَمْ يَلْمِ مِنْهُمْ شَيْئًا، فَقَالَ: «إِنَّا قَاتَلُونَ، إِنْ شَاءَ اللَّهُ قَاتَلَ أَصْحَابَهُ»: نَزَّعَ وَلَمْ نَفْتَحْهُ؟، فَقَالَ لَهُمْ رَسُولُ اللَّهِ بِكَلَّهُ: «اغْدُوا عَلَى الْقِتَالِ» فَغَدُوا عَلَيْهِ فَأَصَابَهُمْ حِرَاجٌ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ بِكَلَّهُ: «إِنَّا قَاتَلُونَ غَدًا» قَالَ: فَأَعْجَبَهُمْ ذَلِكُ، فَضَحِكَ رَسُولُ اللَّهِ بِكَلَّهُ.

(المعجم ٣٠) - (باب غزوة بدرا)

(التحفة ٣٢)

[٤٦٢١] ٨٣ - (١٧٧٩) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ بِكَلَّهُ شَارَرَ، حِينَ بَلَغَهُ إِقْبَالُ أَبِي سُفِيَّانَ، قَالَ: فَتَكَلَّمَ أَبُو بَكْرٍ فَأَعْرَضَ عَنْهُ، ثُمَّ تَكَلَّمَ عَمْرُ فَأَعْرَضَ عَنْهُ، فَقَامَ سَعْدُ بْنُ عُبَادَةَ فَقَالَ: إِيَّا تُرِيدُ؟ يَا رَسُولَ اللَّهِ! وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَمْرَنَا أَنْ نُخِضَّهَا الْبَحْرَ لَأَخْضَنَاها، وَلَوْ أَمْرَنَا أَنْ نَصْرِبَ أَكْبَادَهَا إِلَى بَرِّكَ

Chapter 30. The Battle Of Badr

[4621] 83 - (1779) It was narrated from Anas that the Messenger of Allâh ﷺ consulted (his Companions) when news reached him that Abû Sufyân was advancing. Abû Bakr spoke, but he paid him no heed, then 'Umar spoke but he paid him no heed. Then Sa'd bin 'Ubâdah stood up and said: Do you want us to speak, O Messenger of Allâh? By the One in Whose Hand is my soul, if you tell us to plunge our horses into the sea, we will do so, and if you tell us to make our horses go as far as Bark Al-Ghimâd, we will

do so. The Messenger of Allâh ﷺ encouraged the people, then they set out, and camped in Badr. Soon the water carriers of Quraish arrived, among whom was a black slave belonging to Banû Al-Hajjâj. They caught him, and the Companions of the Messenger of Allâh ﷺ questioned him about Abû Sufyân and his Companions, but he said: I do not know about Abû Sufyân, but Abû Jahl, ‘Utbah, Shaibah and Umayyah bin Khalaf are there. When he said that, they beat him, and he said: Yes, I will tell you about Abû Sufyân. But when they stopped beating him and they questioned him, he said: I do not know about Abû Sufyân, but Abû Jahl, ‘Utbah, Shaibah and Umayyah bin Khalaf are among the people. When he said that again, they beat him again. The Messenger of Allâh ﷺ was standing and praying, but when he saw that he stopped, and said: “By the One in Whose Hand is my soul, you beat him when he tells you the truth and you stop when he lies to you.”

And the Messenger of Allâh ﷺ said: “This is the place where so-and-so will fall,” placing his hand on the ground here and there. And none of them fell anywhere but in the places where the Messenger of Allâh ﷺ had put his hand on the ground.

الْغَمَاد لَفَعْلَنَا، قَالَ فَنَدَبَ رَسُولُ اللهِ ﷺ النَّاسَ، فَأَنْطَلَقُوا حَتَّى نَزَلُوا بَدْرًا، وَوَرَدَتْ عَلَيْهِمْ رَوَايَا قُرِينِشِ، وَفِيهِمْ عَلَامٌ أَسْوَدُ لِبَنِي الْحَجَاجِ، فَأَخْلَدُوهُ، فَكَانَ أَصْحَابُ رَسُولِ اللهِ ﷺ يَسْأَلُونَهُ عَنْ أَبِي سُفِيَّانَ وَأَصْحَابِهِ؟ فَيَقُولُ: مَا لِي عِلْمٌ بِأَبِي سُفِيَّانَ، وَلَكِنْ هَذَا أَبُو جَهْلٍ وَعَتْبَةً وَشَيْبَةً وَأُمَيَّةَ بْنَ خَلَفٍ، فَإِذَا قَالَ ذَلِكَ، ضَرِبُوهُ، فَقَالَ: نَعَمْ، أَنَا أُخْبِرُكُمْ، هَذَا أَبُو سُفِيَّانَ، فَإِذَا تَرْكُوهُ فَسَأَلُوهُ فَقَالَ: مَا لِي بِأَبِي سُفِيَّانَ عِلْمٌ، وَلَكِنْ هَذَا أَبُو جَهْلٍ وَعَتْبَةً وَشَيْبَةً وَأُمَيَّةَ ابْنَ خَلَفٍ فِي النَّاسِ، فَإِذَا قَالَ هَذَا أَيْضًا ضَرِبُوهُ، وَرَسُولُ اللهِ ﷺ قَائِمٌ يُصَلِّي، فَلَمَّا رَأَى ذَلِكَ الْأَنْصَارَ، وَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَتَضْرِبُوهُ إِذَا صَدَقْتُمْ، وَتَرْكُوهُ إِذَا كَذَبْتُمْ». قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «هَذَا مَصْرَعُ فُلَانٍ» وَيَضَعُ يَدَهُ عَلَى الْأَرْضِ، هَهُنَا وَهَهُنَا، قَالَ: فَمَا مَاطَ أَحَدُهُمْ، عَنْ مَوْضِعِ يَدِ رَسُولِ اللهِ ﷺ.

(المعجم ٣١) - (باب فتح مكة)

(التحفة ٣٣)

Chapter 31. The Conquest Of Makkah

[4622] 84 - (1780) It was narrated that Abû Hurairah said: Some delegations came to Mu‘âwiyah. (The sub-narrator said:) That was during Ramadân, and we used to make food for one another. Abû Hurairah was one of those who frequently invited us to his place. I said: Should I not make some food and invite them to my place? So I ordered that food be prepared, then I met Abû Hurairah in the afternoon and said: The invitation is at my place tonight. He said: Have you beaten me to it? I said: Yes, and I have invited them. Abû Hurairah said: Shall I not tell you one of your *Aḥadîth*, O *Anṣâr*? Then he mentioned the conquest of Makkah and said: The Messenger of Allâh ﷺ came to Makkah, and he appointed Az-Zubair in charge of one flank of the army and Khâlid in charge of the other, and he appointed Abû ‘Ubaidah in charge of the troops that had no armour. They seized the bottom of the valley, and the Messenger of Allâh ﷺ was in the midst of a large troop. He looked and saw me, and he said: “O Abû Hurairah!” I said: Here I am, O Messenger of Allâh. He said: “Do not let anyone come to me but the *Anṣâr*.”

[٤٦٢٢] [٨٤-١٧٨٠] حَدَّثَنَا شَيْبَانُ بْنُ فَرْوَحَ: حَدَّثَنَا شِلَمَانُ بْنُ الْمُغَيْرَةِ: حَدَّثَنَا تَابِعُ التَّبَانِيُّ عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وَفَدَتْ وُفُودٌ إِلَى مُعَاوِيَةَ، وَذَلِكَ فِي رَمَضَانَ، فَكَانَ يَصْنَعُ بَعْضُنَا لِيَعْضُ الطَّعَامَ، وَكَانَ أَبُو هُرَيْرَةَ مِمَّا يُكْثِرُ أَنْ يَدْعُونَا إِلَى رَحْلِهِ، فَقُلْتُ: أَلَا أَصْنَعُ طَعَاماً فَأَدْعُوكُمْ إِلَى رَحْلِي؟ فَأَمْرَتُ بِطَعَامٍ يُصْنَعُ، ثُمَّ لَقِيَتْ أَبَا هُرَيْرَةَ مِنَ الْعَشِيِّ، فَقُلْتُ: الدَّعْوَةُ عِنْدِي اللَّيْلَةَ، فَقَالَ: سَبَقْتَنِي؟ قُلْتُ: نَعَمْ، فَدَعَوْتُهُمْ، فَقَالَ أَبُو هُرَيْرَةَ: أَلَا أَعْلَمُكُمْ بِحَدِيثٍ مِنْ حَدِيثِكُمْ يَا مَعْشَرَ الْأَنْصَارِ؟! ثُمَّ ذَكَرَ فَتْحَ مَكَّةَ فَقَالَ: أَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى قَدِيمَ مَكَّةَ، فَبَعَثَ الرَّبِيعَ عَلَى إِحْدَى الْمُجَبَّنَيْنِ، وَبَعَثَ خَالِدًا عَلَى الْمُجَبَّنَيْنِ الْأُخْرَى، وَبَعَثَ عُبَيْدَةَ عَلَى الْحُسَنِيِّ، فَأَخْذَنَا بَطْنَ الْوَادِي، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي كَتِبَةِ الْمَدِينَةِ، فَنَظَرَ فَرَآنِي، فَقَالَ «أَبُو هُرَيْرَةَ»! قُلْتُ: لَبِيكَ، يَا رَسُولَ اللَّهِ! فَقَالَ: «لَا يَأْتِيَنِي إِلَّا أَنْصَارِي».

Someone other than Shaybân added: He (ﷺ) said: "Call the *Anṣâr* to me," and they gathered around him. *Quraish* gathered together their followers from various tribes, and said: Let us send these people forward, and if any of them gets anything, we will be with them, but if anything happens to them, we will give what we are asked for. The Messenger of Allâh ﷺ said: "Look at the followers of *Quraish*," then he gestured with his hands, one on top of the other. Then he said: "Until you meet me at Aş-Şâfa." So we set out, and not one of us wanted to kill a particular person but he killed him, and not one among them could offer any resistance. Abû Sufyân came and said: O Messenger of Allâh, shedding the blood of *Quraish* has become permissible; there will be no more *Quraish* after today. Then he (ﷺ) said: "Whoever enters the house of Abû Sufyân will be safe." The *Anṣâr* said to one another: The man has been overtaken by love for his city and compassion towards his kinsmen. Abû Hurairah said: The Revelation came upon him, and when the Revelation came, it was obvious to us, and no one could raise his eyes to the Messenger of Allâh ﷺ until the Revelation ceased. When the Revelation ceased, the Messenger of Allâh

زادَ غَيْرُ شَيْئَانَ: فَقَالَ: «اهْتِفْ لِي بِالْأَنْصَارِ» قَالَ: فَأَطَافُوا بِهِ، وَوَبَشَّرَ قُرِيشًّا أُوتَاهَا لَهَا وَأَبْتَاعَاهَا، فَقَالُوا: نُقْدِمُ هُؤُلَاءِ، إِنْ كَانَ لَهُمْ شَيْءٌ كُنَّا مَعْهُمْ، وَإِنْ أَصْبِيُوا أَعْطَيْنَا الَّذِي سُئِلْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَرَوْنَ إِلَى أُوتَاهِشُ قُرِيشَ وَأَتْبَاعِهِمْ» ثُمَّ قَالَ يَيْدِيهِ، إِخْدَاهُمَا عَلَى الْأُخْرَى، ثُمَّ قَالَ: «حَتَّى تُوَافِرُونِي بِالصَّفَا» قَالَ: فَانْطَلَقُنَا، فَمَا شَاءَ أَحَدٌ مِنْهُمْ يُوَجِّهُ إِلَيْنَا شَيْئًا، قَالَ: فَجَاءَ أَبُو سُفِيَّانَ فَقَالَ: يَا رَسُولَ اللَّهِ أَبِي حَثَّ خَضْرَاءَ قُرِيشَ، لَا قُرِيشَ بَعْدَ الْيَوْمِ، ثُمَّ قَالَ: «مَنْ دَخَلَ دَارَ أَبِي سُفِيَّانَ فَهُوَ آمِنٌ» فَقَالَتِ الْأَنْصَارُ، بَعْضُهُمْ لَيَضْعِفُ: أَمَّا الرَّجُلُ فَأَدْرَكَهُ رَغْبَةً فِي قَرْيَتِهِ، وَرَأْفَةً بِعَشِيرَتِهِ، قَالَ أَبُو هُرَيْرَةَ: وَجَاءَ الْوَحْيُ، وَكَانَ إِذَا جَاءَ الْوَحْيُ لَا يَخْفِي عَلَيْنَا، فَإِذَا جَاءَ فَلَيْسَ أَحَدٌ يَرْفَعُ طَرْفَهُ إِلَى رَسُولِ اللَّهِ ﷺ حَتَّى يَنْقَضِي الْوَحْيُ، فَلَمَّا انْقَضَ الْوَحْيُ قَالَ رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الْأَنْصَارِ» قَالُوا: لَيْكَ، يَا رَسُولَ اللَّهِ! قَالَ: «قُلْتُمْ: أَمَّا الرَّجُلُ فَأَدْرَكَهُ رَغْبَةً فِي قَرْيَتِهِ؟، قَالُوا: قَدْ كَانَ ذَلِكَ،

said: "O *Anṣâr*." They said: Here we are, O Messenger of Allâh. He said: "Did you say: The man has been overtaken with love for his city?" They said: That is so. He said: "No. I am the slave of Allâh and His Messenger. I emigrated for the sake of Allâh and to you. I will live with you and I will die with you." They came to him weeping and said: By Allâh, we only said what we said out of devotion to Allâh and His Messenger ﷺ. The Messenger of Allâh ﷺ said: "Allâh and His Messenger affirm your sincerity and accept your apology." Then the people went to the house of Abû Sufyân, and the people locked their doors. The Messenger of Allâh ﷺ came to the Black Stone and touched it, then he circumambulated the House. Then he came to an idol that was beside the House, that they used to worship. The Messenger of Allâh ﷺ had a bow in his hand, and he took hold of the end of the bow, and when he came to the idol he poked it in the eyes and said: "Truth (i.e., Islamic Monotheism or this *Qui'ân* or *Jihâd* against polytheists) has come and *Bâtil* (falsehood, i.e. Satan or polytheism) has vanished" [*Al-Isrâ'* 17:81]. When he had completed his *Tawâf* he went to Aṣ-Ṣafâ and climbed up it, until he could see the House, and he raised his hands and started to praise

فَالَّا : «كَلَّا ، إِنِّي عَبْدُ اللَّهِ وَرَسُولُهُ ،
هَا جَرْتُ إِلَى اللَّهِ وَإِلَيْكُمْ ، وَالْمُحْيَا
مَحْيَاكُمْ ، وَالْمَمَاتُ مَمَاتُكُمْ» ، فَأَقْبَلُوا إِلَيْهِ
يَكُونُ وَيَقُولُونَ : وَاللَّهُ ! مَا قُلْنَا الَّذِي قُلْنَا
إِلَّا الصَّرَرُ بِاللَّهِ وَبِرَسُولِهِ ﷺ ، فَقَالَ رَسُولُ
اللَّهِ ﷺ : «إِنَّ اللَّهَ وَرَسُولُهُ يُصَدِّقُنِّكُمْ
وَيَعْذِرُنِّكُمْ» فَالَّا : فَأَقْبَلَ النَّاسُ إِلَى دَارِ
أَبِي سُعْيَانَ ، وَأَغْلَقَ النَّاسُ أَبْوَابَهُمْ ،
فَالَّا : وَأَقْبَلَ رَسُولُ اللَّهِ ﷺ حَتَّى أَقْبَلَ إِلَى
الْحَجَرِ ، فَاسْتَلْمَهُ ، ثُمَّ طَافَ بِالْبَيْتِ ،
فَالَّا : فَأَتَى عَلَى صَنَمٍ إِلَى جَنْبِ الْبَيْتِ
كَانُوا يَعْبُدُونَهُ ، فَالَّا : وَفِي يَدِ رَسُولِ اللَّهِ ﷺ
قَوْسٌ ، وَهُوَ أَخْذُ بِسِيَةِ الْقَوْسِ ، فَلَمَّا أَتَى
عَلَى الصَّصَمَ جَعَلَ يَطْعَنُ فِي عَيْنِهِ وَيَقُولُ :
«جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ» ، فَلَمَّا فَرَغَ مِنْ
طَوَافِهِ أَتَى الصَّصَماً فَعَلَّا عَلَيْهِ ، حَتَّى نَظَرَ إِلَى
الْبَيْتِ ، وَرَفَعَ يَدَيْهِ ، فَجَعَلَ يَحْمَدُ اللَّهَ وَيَدْعُ
مَا شَاءَ أَنْ يَدْعُو .

Allâh and supplicate him as He willed he should supplicate.

[4623] 85 - (...) Sulaimân bin Al-Mughîrah narrated it with this chain (a similar *Hadîth* as no. 4622) and added: Then he gestured with his hands, one on top of the other: "Mow them down." And he said in the *Hadîth*: They (i.e., the *Ansâr*) said: We said that, O Messenger of Allâh. He said: "What is my name then? Verily I am the slave of Allâh and His Messenger."

[4624] 86 - (...) It was narrated that 'Abdullâh bin Rabâh said: We came to Mu'âwiyah bin Abî Sufyân, and Abû Hurairah was among us. Each man among us used to make food one day for his companions, and it was my turn. I said: O Abû Hurairah, today is my day.. They came to the place, but the food was not yet ready. I said: O Abû Hurairah, why don't you narrate to us something from the Messenger of Allâh ﷺ until our food is ready? He said: We were with the Messenger of Allâh ﷺ on the day of the conquest (of Makkah). He (ﷺ) put Khâlid bin Al-Walîd in charge of the right flank and Az-Zubair on the left, and he put Abû 'Ubaidah in charge of the foot soldiers who (were to advance to) the bottom of the valley. Then he said: "O

عَبْدُ [٤٦٢٣]-٨٥ وَحَدَّثَنِي عَبْدُ

اللهِ بْنُ هَاشِمٍ: حَدَّثَنَا بَهْرٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُعَيْرَةَ، بِهَذَا الْإِسْنَادِ، وَزَادَ فِي الْحَدِيثِ: ثُمَّ قَالَ يَبْدِيهُ، إِحْدَاهُمَا عَلَى الْأُخْرَى: «اَحْصُدُوهُمْ حَصْدًا»، وَقَالَ فِي الْحَدِيثِ: قَالُوا: قُلْنَا: ذَاكَ يَا رَسُولَ اللهِ! قَالَ: «فَمَا اسْمِي إِذَا؟ كَلَّا إِنِّي عَبْدُ اللهِ وَرَسُولُهُ».

عَبْدُ [٤٦٢٤]-٨٦ وَحَدَّثَنِي عَبْدُ

اللهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيِّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَانَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَخْبَرَنَا ثَابِتُ عَنْ عَبْدِ اللهِ ابْنِ رَبَاحٍ قَالَ: وَفَدَنَا إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، وَفِينَا أَبُو هُرَيْرَةَ، فَكَانَ كُلُّ رَجُلٍ مِنَ يَضْنَعُ طَعَامًا يَوْمًا لِأَصْحَابِهِ، فَكَانَتْ نَوْتَيْتِي، فَقُلْتُ: يَا أَبَا هُرَيْرَةَ الْيَوْمُ يَوْمِي، فَجَاءُوا إِلَى الْمُنْزِلِ، وَلَمْ يُدْرِكْ طَعَامُنَا، فَقُلْتُ: يَا أَبَا هُرَيْرَةَ لَوْ حَدَّثْنَا عَنْ رَسُولِ اللهِ ﷺ حَتَّى يُدْرِكَ طَعَامُنَا، فَقَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ يَوْمَ الْفُتْحِ، فَجَعَلَ خَالِدَ بْنَ الْوَلِيدِ عَلَى الْمُجَنَّبَيْهِ الْيَمِنِيِّ، وَجَعَلَ الزُّبِيرَ عَلَى الْمُجَنَّبَيْهِ الْيُشَرِّيِّ، وَجَعَلَ أَبَا عُبَيْدَةَ عَلَى الْبِيَادِقَةِ وَبَطْنِ الْوَادِيِّ، فَقَالَ: يَا

Abû Hurairah, call the *Anṣâr* for me.” So I called them and they came rushing. He said: “O *Anṣâr*, do you see the followers of Quraish?” They said: Yes. He said: “Look, when you meet them tomorrow, mow them down,” and he gestured with his hand, placing his right hand on top of his left. And he said: “Meet us at As-Ṣafa.” And any of them whom they saw was killed. The Messenger of Allâh ﷺ climbed up As-Ṣafa, and the *Anṣâr* came and surrounded As-Ṣafa. Abû Sufyân came and said: O Messenger of Allâh, Quraish have perished; there will be no more Quraish after this day. Abû Sufyân said: The Messenger of Allâh ﷺ said: “Whoever enters the house of Abû Sufyân will be safe. Whoever throws down his arms will be safe. Whoever locks his door will be safe.” The *Anṣâr* said: The man has been overtaken by compassion for his tribe and love for his city. The Revelation came down to the Messenger of Allâh ﷺ and he said: “You said: The man has been overtaken by compassion for his tribe and love for his city. So what is my name then? (and he said it) - three times - I am Muḥammad, the slave of Allâh and His Messenger. I emigrated for the sake of Allâh and to you, and I will live with you and die with you.” They said: By Allâh,

أَبَا هُرَيْرَةَ! ادْعُ لِي الْأَنْصَارَ فَدَعَوْنَهُمْ
فَجَاءُوا يُهْرُولُونَ، فَقَالَ: «يَا مَعْشَرَ
الْأَنْصَارِ، هَلْ تَرَوْنَ أُوبَاشَ قُرَيْشَ؟»
قَالُوا: نَعَمْ، قَالَ: «اْنْظُرُوا، إِذَا
لَقِيْتُهُمْ عَدَا أَنْ تَحْصِدُوهُمْ حَصْدًا»
وَأَخْفَى بِيَدِهِ، وَوَضَعَ يَمِينَهُ عَلَى شِمَالِهِ،
وَقَالَ: «مَوْعِدُكُمُ الصَّفَا» قَالَ: فَمَا
أَشْرَفَ يَوْمَئِذٍ لَهُمْ أَحَدٌ إِلَّا أَنَّا مُؤْمِنُهُ، قَالَ:
وَصَعَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّفَا، وَجَاءَتِ
الْأَنْصَارُ، فَأَطَافُوا بِالصَّفَا، فَجَاءَ أَبُو
سُفْيَانَ فَقَالَ: يَا رَسُولَ اللَّهِ! أَبِيدَتْ
خَضْرَاءَ قُرَيْشَ، لَا قُرَيْشَ بَعْدَ الْيَوْمِ،
[قَالَ أَبُو سُفْيَانَ]: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ، وَمَنْ
أَقْتَلَ السَّلَاحَ فَهُوَ آمِنٌ، وَمَنْ أَغْلَقَ بَابَهُ
فَهُوَ آمِنٌ»، فَقَاتَلَ الْأَنْصَارُ: أَمَّا الرَّجُلُ
فَقَدْ أَخْذَتْهُ رَأْفَةُ بِعَشِيرَتِهِ، وَرَغْبَةُ
قَرِيبَتِهِ، وَنَزَلَ الْوَحْيُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
قَالَ: «فُوتِمْ: أَمَّا الرَّجُلُ فَقَدْ أَخْذَتْهُ رَأْفَةُ
بِعَشِيرَتِهِ وَرَغْبَةُ فِي قَرِيبَتِهِ، أَلَا فَمَا اسْمِي
إِذَا؟! - ثَلَاثَ مَرَاتٍ - أَنَا مُحَمَّدٌ عَبْدُ
اللَّهِ وَرَسُولُهُ، هَاجَرْتُ إِلَى اللَّهِ وَإِلَيْكُمْ،
فَالْمَحْيَا مَحْيَاكُمْ وَالْمَمَاتُ مَمَاتُكُمْ»،
قَالُوا: وَاللَّهِ! مَا قُلْنَا إِلَّا ضَيْنَا بِاللَّهِ

we only said that out of devotion to Allâh and His Messenger ﷺ. The Messenger of Allâh ﷺ said: “Allâh and His Messenger affirm your sincerity and accept your apology.”

Chapter 32. Removal Of Idols From Around The Ka‘bah

[4625] 87 - (1781) It was narrated that ‘Abdullâh said: The Prophet ﷺ entered Makkah, and around the Ka‘bah there were three hundred and sixty idols. He started poking them with a stick that was in his hand, saying: “Truth (i.e. Islamic Monotheism or this Qur’ân or *Jihâd* against polytheists) has come and *Bâtil* (falsehood, i.e. Satan or polytheism) has vanished. Surely, *Bâtil* is ever bound to vanish” [Al-*Isrâ’* 17:81] and “*Al-Haqq* (the truth, i.e. the Qur’ân and Allâh’s Revelation) has come, and *Al-Bâtil* [falsehood - Iblees (Satan)] can neither create anything nor resurrect (anything)” [*Sabâ’* 34:49]. Ibn ‘Umar added: On the day of the conquest.

[4626] (...) It was narrated from Ibn Abî Najîh with this chain (a *Hadîth* similar to no. 4625), up to the word *Zahûqan*’ (bound to vanish), and he did not mention the other Verse.

وَرَسُولِهِ ﷺ، قَالَ: «إِنَّ اللَّهَ وَرَسُولَهُ يُصَدِّقَاكُمْ وَيَعْذِرَاكُمْ».

(المعجم ٣٢) - (باب إزالة الأصنام من حول الكعبة) (التحفة ٣٤)

[٤٦٢٥-٨٧] (١٧٨١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو التَّاقِدُ وَأَبْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي تَحِيَّةَ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمِرٍ، عَنْ عَبْدِ اللَّهِ قَالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ، وَحَوْلَ الْكَعْبَةِ ثَلَاثُمَائَةٌ وَسِتُّونَ نُصُبًا، فَجَعَلَ يَطْعُنُهَا بِعُودٍ كَانَ يَبْدِئُهُ، وَيَقُولُ «جَاءَ الْحَقُّ وَرَهَقَ الْبَطْلُ إِنَّ الْبَطْلَ كَانَ رَهْوَقًا» [الإِسْرَاءَ: ٨١]. «جَاءَ الْحَقُّ وَمَا يُبَدِّئُ الْبَطْلُ وَمَا يُعِيدُهُ» [سَبَا: ٤٩] زَادَ ابْنُ أَبِي عُمَرَ: يَوْمَ الْفَتْحِ .

[٤٦٢٦] (...) وَحَدَّثَاهُ حَسْنُ بْنُ عَلَيِّ الْحُلْوَانِيِّ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ عَبْدِ الرَّزَاقِ: أَخْبَرَنَا الثُّورِيُّ عَنْ ابْنِ أَبِي تَحِيَّةَ يَهْدِأُ إِلَى إِسْنَادِهِ إِلَى قَوْلِهِ: «رَهْوَقًا»، وَلَمْ يَذْكُرِ الْآيَةَ الْأُخْرَى، وَقَالَ: - بَدَلَ نُصُبًا - صَنَّنَا .

Chapter 33. No Man Of Quraish Is To Be Captured Then Killed After The Conquest

[4627] 88 - (1782) It was narrated that Ash-Sha'bî said: 'Abdullâh bin Mutî' narrated to me that his father said: I heard the Prophet ﷺ say on the day of the conquest of Makkah: "No man of Quraish is to be captured then killed after this day, until the Day of Resurrection."

[4628] 89 - (...) Zakariya narrated it with this chain (a *Hadîh* similar to no. 4627) and added: None of the rebellious men of Quraish became Muslim except Mutî'. His name was Al-'Âsî (meaning disobedient) but the Messenger of Allâh ﷺ named him Mutî' (meaning obedient).

Chapter 34. The Truce Of Al-Hudaibiyyah

[4629] 90 - (1783) Al-Barâ' bin 'Âzib said: 'Alî bin Abî Tâlib wrote down the truce between the Prophet ﷺ and the idolaters on the day of Al-Hudaibiyyah. He wrote: "This is what has been agreed by Muhammad the Messenger of Allâh." They (the *Kuffâr* of Makkah) said: Do not write, the Messenger of Allâh ﷺ, for if we knew that you were the Messenger of Allâh we would not

(المعجم ٣٣) - (باب لا يقتل قرشي
صبرا بعد الفتح) (التحفة ٣٥)

[٤٦٢٧] - ٨٨ (١٧٨٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيُّ بْنُ مُسْبِهِرٍ وَوَكِيعٌ عَنْ زَكَرِيَّاءَ، عَنْ الشَّعْبِيِّ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُطْبِعٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ يَوْمَ فَتْحِ مَكَّةَ: «لَا يُفْتَلُ قَرْشِيٌّ صَبَرًا بَعْدَ هَذَا الْيَوْمِ، إِلَى يَوْمِ الْقِيَامَةِ».

[٤٦٢٨] - ٨٩ (...). حَدَّثَنَا ابْنُ نَمِيرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ بْنَ هَذَا الْإِسْنَادِ، وَرَأَدٌ: قَالَ: وَلَمْ يَكُنْ أَسْلَمَ أَحَدٌ مِنْ عُصَاهُ قُرْيَشٍ، غَيْرَ مُطْبِعٍ، كَانَ اسْمُهُ الْعَاصِي، فَسَمَّاهُ رَسُولُ اللَّهِ ﷺ مُطْبِعًا.

(المعجم ٣٤) - (باب صلح الحديبية)
(التحفة ٣٦)

[٤٦٢٩] - ٩٠ (١٧٨٣) حَدَّثَنِي عُيَيْدُ اللَّهُ بْنُ مُعاَدِ الْعَبَرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ ابْنَ عَازِبٍ يَقُولُ: كَتَبَ عَلَيُّ بْنُ أَبِي طَالِبٍ الصُّلْحَ بَيْنَ النَّبِيِّ ﷺ وَبَيْنَ الْمُشْرِكِينَ يَوْمَ الْحُدَيْبِيَّةِ، فَكَتَبَ: «هَذَا مَا كَاتَبَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ» فَقَالُوا:

have fought you. The Prophet ﷺ said to ‘Alî: “Erase it.” He said: I am not the one who will erase it. So the Prophet ﷺ erased it with his hand. And among the things that they stipulated was that they (the Muslims) would enter Makkah and stay there for three days, and they would not enter with weapons, except weapons that were wrapped (in leather bags made for that purpose).

[4630] 91 - (...) It was narrated that Abû Ishâq said: I heard Al-Barâ’ bin ‘Âzib say: When the Messenger of Allâh ﷺ made a treaty with the people of Al-Hudaibiyyah, ‘Alî wrote down the treaty between them. He wrote “Muhammad the Messenger of Allâh”... then he mentioned a *Hadîth* like that of Mu‘âdh (no. 4629), except that he did not say in his *Hadîth*: “This is what has been agreed.”

[4631] 92 - (...) It was narrated that Al-Barâ’ said: When the Prophet ﷺ was prevented from reaching the Ka’bah, the people of Makkah made a treaty with him stating that he could enter (Makkah) and stay there for three days, and that he could enter it with his weapons

لَا تَكْتُبْ : رَسُولُ اللَّهِ ﷺ، فَلَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ ﷺ لَمْ نُقَاتِلْكَ، فَقَالَ النَّبِيُّ ﷺ لِعَلِيٍّ «أَمْحُهُ» فَقَالَ: مَا أَنَا بِالَّذِي أَمْحَاهُ، فَمَحَا النَّبِيُّ ﷺ بِيَدِهِ، قَالَ: وَكَانَ فِيمَا اسْتَرْطُوا، أَنْ يَدْخُلُوا مَكَّةَ فَيُقْتَمِلُوا بِهَا ثَلَاثًا، وَلَا يَدْخُلُهَا بِسَلَاحٍ، إِلَّا جُلُبَانَ السَّلَاحِ .
قُلْتُ لِأَبِي إِسْحَاقَ: وَمَا جُلُبَانُ السَّلَاحِ؟ قَالَ: الْقُرَابُ وَمَا فِيهِ.

[٤٦٣٠] ٩١ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَئِّنِ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَعَيْتُ الْبَرَاءَ ابْنَ عَازِبَ يَقُولُ: لَمَّا صَالَحَ رَسُولُ اللَّهِ ﷺ أَهْلَ الْحُدَيْبِيَّةِ، كَتَبَ عَلَيْيِّ كِتَابًا يَبْيَهُمْ، قَالَ: فَكَتَبَ: «مُحَمَّدٌ رَسُولُ اللَّهِ»، ثُمَّ ذَكَرَ بِنْجُونِ حَدِيثٍ مُعَاذٍ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ فِي الْحَدِيثِ: «هَذَا مَا كَاتَبَ عَلَيْهِ» .

[٤٦٣١] ٩٢ - (...) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيِّ وَأَحْمَدُ بْنُ جَنَابٍ الْمَصْبِصِيُّ جَمِيعًا عَنْ عِيسَى بْنِ يُونُسَ: - وَاللَّفْظُ لِإِسْحَاقِ - ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّاءُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: لَمَّا أَحْصَرَ النَّبِيُّ ﷺ عِنْدَ

wrapped (in leather bags made for that purpose), meaning the sword and its sheath; he could not take away with him any of its inhabitants and he could not prevent any of those who were with him if they wanted to stay there. He said to 'Alî: "Write down the terms between us: In the Name of Allâh, the Most Gracious, the Most Merciful. This is what has been agreed by Muhammâd the Messenger of Allâh." The *Mushrikûn* said to him: If we knew that you were the Messenger of Allâh we would have followed you. Rather write: Muhammâd bin 'Abdullâh. So he told 'Alî to erase it, but 'Alî said: No, by Allâh, I will not erase it. The Messenger of Allâh ﷺ said: "Show me where it is." So he showed him where it was and he erased it, and he wrote: "bin 'Abdullâh." He stayed there for three days, then on the third day they said to 'Alî: This is the last day stipulated for your companion. Tell him to leave. So he told him about that and he said: "Yes," and left.

Ibn Janâb said in his narration, instead of 'we would have followed you,' 'we would have sworn allegiance to you.'

[4632] 93 - (1784) It was narrated from Anâs that Quraish made a treaty with the Prophet ﷺ, and among them was Suhail bin 'Amr. The Prophet ﷺ said to

البَيْتِ، صَالِحُه أَهْلُ مَكَّةَ عَلَى أَن يَدْخُلَهَا فَيَقِيمَ بِهَا ثَلَاثَةً، وَلَا يَدْخُلُهَا إِلَّا بِجُلُبَانٍ السَّلَاحِ، السَّيْفِ وَقِرَابِهِ. وَلَا يَخْرُجَ بِأَحَدٍ مَعَهُ مِنْ أَهْلِهَا، وَلَا يَمْنَعَ أَحَدًا يَمْكُثُ بِهَا مِنْ كَانَ مَعَهُ، قَالَ لِعَلِيٍّ: «اِتَّكِبِ الشَّرْطَ بَيْنَنَا، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ» ﷺ فَقَالَ لَهُ الْمُشْرِكُونَ: لَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ تَابَعْنَاكَ، وَلَكِنْ اَكْتُبْ: مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، فَأَمَرَ عَلَيْهِ أَنْ يَمْحَاهَا. فَقَالَ عَلِيُّ: لَا، وَاللَّهِ! لَا أَمْحَاهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرِنِي مَكَانَهَا» فَأَرَاهُ مَكَانَهَا، فَمَحَاهَا، وَكَتَبَ «ابْنُ عَبْدِ اللَّهِ» فَأَقَامَ بِهَا ثَلَاثَةً أَيَّامٍ، فَلَمَّا أَنْ كَانَ الْيَوْمُ الْثَالِثُ قَالُوا لِعَلِيٍّ: هَذَا آخِرُ يَوْمٍ مِنْ شَرْطِ صَاحِبِكَ، فَأَمْرَهُ فَلَيْخُرُجَ، فَأَخْبَرَهُ بِذَلِكَ، فَقَالَ: «نَعَمْ» فَخَرَجَ.

وَقَالَ ابْنُ جَنَابٍ فِي رِوَايَتِهِ: - مَكَانٌ تَابَعْنَاكَ - بِإِيَّنَاكَ.

[4632-93] (1784) حدثنا أبو بكر بن أبي شيبة: حدثنا عفان: حدثنا حماد بن سلمة عن ثابت، عن أنس؛ أنَّ

'Alî: "Write: In the Name of Allâh, the Most Gracious, the Most Merciful." Suhail said: As for in the Name of Allâh, we do not know what 'In the Name of Allâh, the Most Gracious, the Most Merciful is.' Rather write what we know: *Bismika Allâhumma* (In Your Name O Allâh). He said: "Write: From Muhammâd the Messenger of Allâh." They said: If we knew that you were the Messenger of Allâh, we would have followed you. Rather write your name and the name of your father. So the Prophet ﷺ said: "Write: from Muhammâd bin 'Abdullâh." And they stipulated to the Prophet ﷺ: Whoever comes (to us) from you, we will not return him to you, but whoever comes to you from among us, you will send him back to us. They said: O Messenger of Allâh, should we write this? He said: Yes. Whoever among us goes to them, may Allâh keep him away, and whoever comes to us from them, Allâh will grant him a way out."

[4633] 94 - (1785) It was narrated that Abû Wâ'il said: Sahl bin Hunayf stood up on the day of (the battle of) Siffin and said: O people, blame yourselves, for we were with the Messenger of Allâh ﷺ on the Day of Al-Hudaibiyah, and if we had seen fit to fight, we would have fought. That was in reference to the

قُرِيسًا صَالُحُوا النَّبِيَّ ﷺ، فِيهِمْ سَهْلُ بْنُ عَمْرُو، فَقَالَ النَّبِيُّ ﷺ لِعَلِيٍّ: «اَكْتُبْ اِسْمَ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»، قَالَ سَهْلٌ: اَمَا بِاسْمِ اللَّهِ، فَمَا نَدْرِي مَا يُسْمِي اللَّهُ الرَّحْمَنِ الرَّحِيمِ، وَلَكِنِ اَكْتُبْ مَا نَعْرِفُ: بِاسْمِكَ اللَّهُمَّ، فَقَالَ: «اَكْتُبْ مِنْ مُحَمَّدٍ رَسُولَ اللَّهِ» ﷺ قَالُوا: لَوْ عَلِمْنَا اَنَّكَ رَسُولُ اللَّهِ لَا تَبْغُنَاكَ، وَلَكِنِ اَكْتُبْ اسْمَكَ وَاسْمَ اَبِيكَ، فَقَالَ النَّبِيُّ ﷺ: «اَكْتُبْ مِنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ» فَاشْتَرَطُوا عَلَى النَّبِيِّ ﷺ اَنَّ مَنْ جَاءَ مِنْكُمْ لَمْ تُرْدِهَ عَلَيْكُمْ، وَمَنْ جَاءَ كُمْ مِنَ رَدَدُتُمُوهُ عَلَيْنَا، فَقَالُوا: يَا رَسُولَ اللَّهِ! اَنْكُتبْ هَذَا؟ قَالَ: «نَعَمْ، إِنَّهُ مَنْ ذَهَبَ مِنَ اِلَيْهِمْ، فَأَبْعَدَهُ اللَّهُ، وَمَنْ جَاءَنَا مِنْهُمْ، سَيَجْعَلُ اللَّهُ لَهُ فَرَجًا وَمَخْرَجًا».

[4633] 94 - (1785) حدثنا أبو بكر بن أبي شيبة: حدثنا عبد الله ابن نمير، وحدثنا ابن نمير - وقاربا في النفق - : حدثنا أبي: حدثنا عبد العزيز ابن سباء: حدثنا حبيب بن أبي ثابت عن أبي وأئل قال: قام سهل بن حبيب يوم

truce that was made between the Messenger of Allâh ﷺ and the idolaters. ‘Umar bin Al-Khatâb came and approached the Messenger of Allâh ﷺ, and said: O Messenger of Allâh, are we not following truth whilst they are following falsehood? He said: “Of course.” He said: Are not our slain in Paradise whilst their slain are in Hell? He said: “Of course.” He said: Then why should we accept a deal that is detrimental to the interests of our religion and go back when Allâh has not decided the issue between us and them? He said: “O son of Al-Khatâb, I am the Messenger of Allâh ﷺ and Allâh will never forsake me.” ‘Umar went away, but he could not bear his feelings of anger. He went to Abû Bakr and said: O Abû Bakr, are we not following truth whilst they are following falsehood? He said: Of course. He said: Are not our slain in Paradise whilst their slain are in Hell? He said: Of course. He said: Then why should we accept a deal that is detrimental to the interests of our religion and go back when Allâh has not decided the issue between us and them? He said: O son of Al-Khatâb, he is the Messenger of Allâh and Allâh will never forsake him. Then Qur’ân was revealed to the Messenger of Allâh ﷺ, speaking of victory, and he (ﷺ) sent for ‘Umar and recited it

صَفِّينَ فَقَالَ: يَا أَيُّهَا النَّاسُ! اتَّهُمُوا أَنفُسَكُمْ، لَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَّةِ، وَلَوْ نَرَى فِتَّالًا لَمَاتَنَا، وَذَلِكَ فِي الصَّلْحِ الَّذِي كَانَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ الْمُشْرِكِينَ، فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ، فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَلَسْنَا عَلَى حَقٍّ وَهُمْ عَلَى باطِلٍ؟ قَالَ: «بَلَى» قَالَ: أَلَيْسَ قَتَلَنَا فِي الْجَنَّةِ وَقَتَلَاهُمْ فِي التَّارِ؟ قَالَ: «بَلَى» قَالَ: فَقِيمْ نُعْطِي الدَّيَّةَ فِي دِيَنَنَا، وَنَرْجِعُ وَلَمَّا يَحْكُمَ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ؟ فَقَالَ: «يَا ابْنَ الْخَطَّابِ! إِنِّي رَسُولُ اللَّهِ، وَلَنْ يُضِيقَنِي اللَّهُ أَبَدًا» قَالَ: فَانطَّلَقَ عُمَرُ فَلَمْ يَضِرِّ مُتَغَيِّطًا، فَأَتَى أَبَا بَكْرٍ فَقَالَ: يَا أَبَا بَكْرٍ! أَلَسْنَا عَلَى حَقٍّ وَهُمْ عَلَى باطِلٍ؟ قَالَ: بَلَى، قَالَ: أَلَيْسَ قَتَلَنَا فِي الْجَنَّةِ وَقَتَلَاهُمْ فِي التَّارِ؟ قَالَ: بَلَى، قَالَ: فَعَلَامَ نُعْطِي الدَّيَّةَ فِي دِيَنَنَا، وَنَرْجِعُ وَلَمَّا يَحْكُمَ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ؟ فَقَالَ: يَا ابْنَ الْخَطَّابِ! إِنَّهُ رَسُولُ اللَّهِ وَلَنْ يُضِيقَنِي اللَّهُ أَبَدًا، قَالَ: فَتَرَكَ الْقُرْآنَ عَلَى رَسُولِ اللَّهِ ﷺ بِالْفَتْحِ، فَأَرْسَلَ إِلَيَّ عُمَرَ فَأَفْرَأَهُ إِيَّاهُ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَوْ فَتْحٌ هُوَ؟ قَالَ: «نَعَمْ» فَطَابَتْ نَفْسُهُ وَرَجَعَ.

to him. He said: O Messenger of Allâh, is it really a victory? He said: "Yes." Then he ('Umar) felt relieved and he went back.

[4634] 95 - (...) It was narrated that Shaqîq said: I heard Sahl bin Hunayf say at Siffin: O people, do not put too much faith in your own ideas, for by Allâh, I remember the day of Abû Jandal (i.e. Al-Hudaibiyah). If I could have gone against the command of the Messenger of Allâh ﷺ I would have done so. By Allâh, we have never put our swords on our shoulders for any purpose, but the fighting resulted in a situation we feel comfortable with, except in this affair of yours (i.e., the fighting between 'Alî and Mu'âwiyah, may Allâh be pleased with them).

[4635] (...) It was narrated from Al-A'mash with this chain (a *Hadîth* similar to no. 4634), except that he said: For any purpose that could be difficult for us.

[4636] 96 - (...) It was narrated that Abû Wâ'il said: I heard Sahl bin Hunayf at Siffin saying: Do not rely on your own opinions with regard to matters of religion, for I remember the day of Abû Jandal (i.e. Al-Hudaibiyah). If I

كُرِبْ مُحَمَّدُ بْنُ الْعَلَاءِ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعَيْرٍ قَالَا: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ حُبَيْفٍ يَقُولُ بِصِفَيْنَ: أَيُّهَا النَّاسُ! اتَّهَمُوا آرَاءَكُمْ، وَاللَّهُ! لَقَدْ رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَنِّي أَسْتَطِعُ أَنْ أَرِدَّ أَمْرَ رَسُولِ اللَّهِ مُحَمَّدٍ لَرَدَدْتُهُ، وَاللَّهُ! مَا وَضَعْنَا سُبُوقَنَا عَلَى عَوَاتِقَنَا إِلَى أَمْرٍ قَطُّ، إِلَّا أَسْهَلْنَا بِنَا إِلَى أَمْرٍ نَعْرُفُهُ، إِلَّا أَمْرَكُمْ هَذَا. لَمْ يَذْكُرْ أَبُنُ نُعَيْرٍ: إِلَى أَمْرٍ قَطُّ.

[4635] (...) - وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقَ، حَجِيبًا عَنْ جَرِيرٍ؛ وَحَدَّثَنِي أَبُو سَعِيدِ الْأَشْجُونِيُّ: حَدَّثَنَا وَكِيعٌ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِهِمَا: إِلَى أَمْرٍ يُفَظِّعُنَا.

[4636] 96 - (...) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعِيدِ الْجَوْهَرِيِّ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ مَالِكِ بْنِ مَغْوِلٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي وَائِلٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ حُبَيْفٍ بِصِفَيْنَ يَقُولُ: اتَّهَمُوا

could have gone against the command of the Messenger of Allâh ﷺ (I would have done so). When we rely upon your opinion to solve a problem, another problem arises to take its place.

رَأَيْكُمْ عَلَى دِينِكُمْ، فَلَقَدْ رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَسْتَطِعُ أَنْ أَرْدَدَ أَمْرَ رَسُولِ اللَّهِ وَسَيِّدِنَا، مَا سَدَّدْنَا مِنْهُ فِي خُصْمٍ، إِلَّا انْفَجَرَ عَلَيْنَا مِنْهُ خُصْمٌ.

[4637] 97 - (1786) It was narrated from Qatâdah that Anas bin Mâlik said: When the Verses “Verily, We have given you (O Muhammad ﷺ) a manifest victory.

2. That Allâh may forgive you your sins of the past and the future, and complete His Favor on you, and guide you on the Straight Path,

3. And that Allâh may help you with strong help.

4. He it is Who sent down *As-Sâkinah* (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All-Wise.

5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allâh a supreme success” [Al-Fâtâh 48:1-5]

were revealed, on the way back from Al-Hudaibiyah, they were

ابْنُ عَلَيِّ الْجَهْضَمِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرْوَةَ عَنْ قَتَادَةَ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ قَالَ: لَمَّا نَزَّلْتُ: «إِنَّا فَتَحَنَا لَكَ فَتَحَنَا مُبِينًا لِغَفَرَانَكَ اللَّهَ» إِلَى قَوْلِهِ: «فَوْزًا عَظِيمًا» [الفتح: ١-٥] مَرْجِعُهُ مِنَ الْحُدَيْبِيَّةِ وَهُمْ يُخَالِطُهُمُ الْحُزْنُ وَالْكَآبَةُ، وَقَدْ نَحَرَ الْهَدْيَ بِالْحُدَيْبِيَّةِ، فَقَالَ: «لَقَدْ أُنْزِلْتُ عَلَيَّ آيَةً هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعًا».

overwhelmed with grief and distress. He (the Prophet ﷺ) had sacrificed his *Hady* (sacrificial animal) at Al-Hudaibiyah and he said: "There has been revealed to me a Verse that is dearer to me than the whole world."

[4638] (...) A *Hadîth* like that of Ibn Abî 'Arûbah (no. 4637) was narrated from Qatâdah, from Anas.

[٤٦٣٨] (...) وَحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا مُعَتَّمٌ قَالَ: سَمِعْتُ أَبِي قَالَ حَدَّثَنَا قَتَادَةً قَالَ: سَمِعْتُ أَنَسَّ بْنَ مَالِكٍ؛ وَحَدَّثَنَا أَبْنُ الْمُشْنَى: حَدَّثَنَا أَبُو دَاؤُدَ: حَدَّثَنَا هَمَامٌ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ أَبْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، جَيْبِعًا عَنْ قَتَادَةَ، عَنْ أَنَسٍ نَحْوَ حَدِيثِ أَبْنِ أَبِي عَرْوَةَ .

Chapter 35. Upholding Covenants

(المعجم ٣٥) - (باب الوفاء بالعهد)
(التحفة ٣٧)

[4639] 98 - (1787) Hudhaifah bin Al-Yamân said: Nothing prevented me from being present at (the battle of) Badr except the fact that Abû Husayl and I set out and were captured by the *Kuffâr* of Quraish. They said: Are you looking for Muhammad? We said: We are not looking for him; we are only headed towards Al-Madînah. They took a covenant from us in the Name of Allâh that we would carry on to Al-Madînah and not fight alongside him. We went to the Messenger

[٤٦٣٩] - ٩٨ [١٧٨٧] وَحَدَّثَنَا أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ جُمِيعٍ: حَدَّثَنَا أَبُو الطَّفْلِ: حَدَّثَنَا حُذَيْفَةُ بْنُ الْيَمَانِ قَالَ: مَا مَنَعَنِي أَنْ أَشْهَدَ بَدْرًا إِلَّا أَنِّي خَرَجْتُ أَنَا وَأَبِي حُسَيْنٍ، قَالَ: فَأَخْذَنَا كُفَّارُ قُرْيَشٍ، قَالُوا: إِنَّكُمْ تُرِيدُونَ مُحَمَّدًا؟ فَقُلْنَا: مَا نُرِيدُهُ، مَا نُرِيدُ إِلَّا الْمَدِينَةَ، فَأَخْذَنَا مِنَّا عَهْدَ اللَّهِ وَمِنَّا

of Allâh ﷺ and told him about that, and he said: “Go back; we will fulfill the covenant made with them, and we will seek the help of Allâh against them.”

Chapter 36. The Battle Of *Al-Ahzâb* (The Confederates)

[4640] ٩٩ - (١٧٨٨) It was narrated from Ibrâhîm At-Taimî that his father said: We were with Hudhaifah, and a man said: If I had met the Messenger of Allâh ﷺ I would have fought alongside him and striven hard. Hudhaifah said: Would you really have done that? I remember that we were with the Messenger of Allâh ﷺ on the night of *Al-Ahzâb*, and there was a strong wind and extreme cold. The Messenger of Allâh ﷺ said: “Is there any man who will bring me news of the people, and Allâh, exalted and glorious is He, will join him with me on the Day of Resurrection?” We stayed quiet and none of us answered him. Then he said: “Is there any man who will bring me news of the people, and Allâh, exalted and glorious is He, will join him with me on the Day of Resurrection?” We stayed quiet and none of us answered him. Then he said: “Is there any man who will bring me news of the

لَتُنَصِّرُ فَنَّ إِلَى الْمَدِينَةِ وَلَا تُقَاتِلُ مَعَهُ،
فَأَتَيْنَا رَسُولَ اللَّهِ ﷺ فَأَخْبَرَنَاهُ الْخَبَرَ،
فَقَالَ: «اَنْصَرْفَا، نَفِي لَهُمْ بِعَهْدِهِمْ،
وَنَسْعَيْنَ اللَّهَ عَلَيْهِمْ».

(المعجم (٣٦) - (باب غزوة الأحزاب)
(التحفة (٣٨)

ابْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا
عَنْ جَرِيرٍ، قَالَ زُهَيرٌ: حَدَّثَنَا جَرِيرٌ عَنِ
الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ
قَالَ: كُنَّا عِنْدَ حُذَيْفَةَ، فَقَالَ رَجُلٌ: لَوْ
أَدْرَكْتُ رَسُولَ اللَّهِ ﷺ قَاتَلْتُ مَعَهُ
وَأَبْلَيْتُ، فَقَالَ حُذَيْفَةُ: أَنْتَ كُنْتَ تَفْعَلُ
ذَلِكَ؟ لَقَدْ رَأَيْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِيَلَّةَ
الْأَخْرَابِ، وَأَخْذَنَا رِيحُ شَدِيدَةً وَقُرْ،
فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا رَجُلٌ يَأْتِينِي
بِخَبَرِ الْقَوْمِ، جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ مَعِي
يَوْمَ الْقِيَامَةِ؟» فَسَكَنَّا، فَلَمْ يُجْبِهِ مِنَّا
أَحَدٌ، ثُمَّ قَالَ: «أَلَا رَجُلٌ يَأْتِينِي بِخَبَرِ
الْقَوْمِ، جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ مَعِي يَوْمَ
الْقِيَامَةِ؟» فَسَكَنَّا، فَلَمْ يُجْبِهِ مِنَّا أَحَدٌ، ثُمَّ
قَالَ: «أَلَا رَجُلٌ يَأْتِينِي بِخَبَرِ الْقَوْمِ، جَعَلَهُ
اللَّهُ عَزَّ وَجَلَّ مَعِي يَوْمَ الْقِيَامَةِ؟» فَسَكَنَّا،
فَلَمْ يُجْبِهِ مِنَّا أَحَدٌ، فَقَالَ: «فُمْ. يَا

people, and Allâh, exalted and glorious is He, will join him with me on the Day of Resurrection?” We stayed quiet and none of us answered him. Then he said: “Get up, O Hudhaifah, and bring us news of the people.” I had no alternative but to get up when he called me by name. He said: “Go and bring me news of the people, but do not provoke them against me.” When I left him, it became as if I was walking in a heated bath, until I came to them. I saw Abû Sufyân warming his back against the fire, and I put an arrow in my bow and wanted to shoot him, but then I remembered the words of the Messenger of Allâh ﷺ: “Do not provoke them against me.” If I had shot I would have hit him. Then I came back, walking as if I were in a heated bath. When I reached him, I told him the news of the people, and when I had finished, I began to feel cold. The Messenger of Allâh ﷺ gave me a spare cloak that he used to wear when he prayed, and I slept until morning, then when morning came he said: “Get up, O heavy sleeper!”

Chapter 37. The Battle Of Uhud

[4641] 100 - (1789) It was narrated from Anas bin Mâlik that on the day of (the battle of) Uhud the Messenger of Allâh ﷺ

حُذَيْفَةُ! فَأَتَنَا بِخَبَرِ الْقَوْمِ» فَلَمْ أَجِدْ بُدَّا،
إِذْ دَعَانِي يَاسُوِي أَنْ أَقُومَ، قَالَ:
«اذْهَبْ، فَأَتَنِي بِخَبَرِ الْقَوْمِ»، وَلَا
تَذَعْرُهُمْ عَلَيَّ» فَلَمَّا وَلَيْتُ مِنْ عِنْدِهِ
جَعَلْتُ كَائِنَّا أَمْشِي فِي حَمَامٍ، حَتَّى
أَتَيْهُمْ، فَرَأَيْتُ أَبَا سُفْيَانَ يَصْلِي ظَهَرَةً
بِالنَّارِ، فَوَضَعْتُ سَهْمًا فِي كِيدِ الْقُوسِ،
فَأَرَدْتُ أَنْ أَرْمِيَهُ، فَذَكَرْتُ قَوْلَ رَسُولِ
الله ﷺ: «لَا تَذَعْرُهُمْ عَلَيَّ» وَلَوْ رَمَيْتُهُ
لَا صَبَبْتُهُ، فَرَجَعْتُ وَأَنَا أَمْشِي فِي مَثْلِ
الْحَمَامِ، فَلَمَّا أَتَيْتُهُ فَأَخْبَرْتُهُ خَبَرَ الْقَوْمِ،
وَفَرَغْتُ، قُرِزْتُ، فَالْبَسَنِي رَسُولُ الله ﷺ
مِنْ فَضْلِ عَيَّاءٍ كَانَتْ عَلَيْهِ بُصَلَّى فِيهَا،
فَلَمْ أَزِلْ نَائِمًا حَتَّى أَصْبَحْتُ، فَلَمَّا
أَصْبَحْتُ قَالَ: «قُمْ، يَا نَوْمَانَ!».

(المعجم ٣٧) - (باب غزوة أحد)

(التحفة ٣٩)

[٤٦٤١] ١٠٠ - (١٧٨٩) وَحَدَّثَنَا
هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا حَمَادُ

was left with only seven men of the *Anṣâr* and two men of Quraish. When they were surrounded, he said: "Who will repel them from us and Paradise will be his, or he will be my companion in Paradise?" One of the *Anṣârî* men went forward and fought until he was killed. Then they were surrounded again, and he said: "Who will repel them from us and Paradise will be his, or he will be my companion in Paradise?" Another *Anṣârî* man went forward and fought until he was killed, and that continued until all seven had been killed. The Messenger of Allâh ﷺ said to his two companions: "We have not been fair to our companions."

ابن سلامة عن علي بن زيد و ثابت البنتاني، عن أنس بن مالك: أن رسول الله ﷺ أفرد يوم أحد في سبعة من الأنصار و رجليين من قريش، فلما رهقهوا قال: «من يردهم علينا و لة الجنة، أو هو رفيقي في الجنة؟» فتقدّم رجل من الأنصار، فقاتل حتى قُتل، ثم رهقهوا أيضاً، فقال: «من يردهم علينا و لة الجنة، أو هو رفيقي في الجنة؟» فتقدّم رجل، من الأنصار، فقاتل حتى قُتل، [ف] لم يزل كذلك حتى قُتل السبعة، فقال رسول الله ﷺ لصاحبيه: «ما أنصفنا أصحابنا».

[4642] 101 - (1790) 'Abdul-'Aziz bin Abî Hâzim narrated that his father heard Sahl bin Sa'd being asked about the wounds sustained by the Messenger of Allâh ﷺ on the day of (the battle of) Uhud. He said: The face of the Messenger of Allâh ﷺ was wounded and his front tooth was broken, and his helmet was crushed on his head. Fâtimah, the daughter of the Messenger of Allâh ﷺ, was washing away the blood, and 'Alî bin Abî Tâlib was pouring water on it from a shield. When Fâtimah saw that the water was only making the bleeding worse, she took a piece of reed

يحيى بن يحيى التميمي: حدثنا عبد العزيز بن أبي حازم، عن أبيه أنه سمع سهل بن سعد يسأل عن جرح رسول الله ﷺ، يوم أحد؟ فقال: جرح وجه رسول الله ﷺ، وكسرت رباعيته، وهشمت البيضة على رأسه، فكانت فاطمة بنت رسول الله ﷺ تغسل الدم، وكان علي بن أبي طالب يشكّب عليهما بالمجن، فلما رأته فاطمة أَنَّ الماء لا

mat and burnt it until it turned to ashes, then she placed it on the wound and the bleeding stopped.

يَزِيدُ الدَّمَ إِلَّا كُتْرَةً، أَحَدَتْ قِطْعَةً حَصِيرٍ
فَأَحْرَقَتْهُ حَتَّىٰ صَارَ رَمَادًا، ثُمَّ أَلْصَقَتْهُ
بِالْجُرْحِ، فَاسْتَمْسَكَ الدُّمُّ.

[٤٦٤٣] ١٠٢ - (...) حَدَّثَنَا فَيْيَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ
عَبْدِ الرَّحْمَنِ الْقَارِيَّ عَنْ أَبِي حَازِمٍ:
إِنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ وَهُوَ يُسْأَلُ عَنْ
جُرْحِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: أَمَا،
وَاللَّهِ! إِنِّي لَا أَغْرِفُ مَنْ كَانَ يَعْسِلُ جُرْحَ
رَسُولِ اللَّهِ ﷺ، وَمَنْ كَانَ يَسْكُبُ
الْمَاءَ، وَبِمَاذَا دُوَوْيَ [جُرْحُهُ]، ثُمَّ ذَكَرَ
نَحْوَ حَدِيثِ عَبْدِ الْعَزِيزِ، عَيْرَ أَنَّهُ رَأَدَ:
وَجُرْحَ وَجْهِهِ، وَقَالَ: مَكَانٌ هُشِمَتْ:-
كُسِرَتْ.

[٤٦٤٤] ١٠٣ - (...) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَزُهَيرٍ بْنُ حَرْبٍ
وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرِ،
جَمِيعًا عَنْ أَبِي عَيْنَةَ؛ وَحَدَّثَنَا عَمْرُو بْنُ
سَوَادِ الْعَامِرِيِّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ
وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ
سَعِيدِ بْنِ أَبِي هَلَالٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ
سَهْلِ التَّمِيُّعِيُّ: حَدَّثَنِي أَبْنُ أَبِي مَرِيَمَ:
حَدَّثَنَا مُحَمَّدٌ يَعْنِي أَبْنَ مُطَرْفٍ، كُلُّهُمْ عَنْ
أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ بِهَذَا

[٤٦٤٤] ١٠٣ - (...) This *Hadîth* was narrated from Sahl bin Sa'd (a *Hadîth* similar to no. 4642), from the Prophet ﷺ. In the *Hadîth* of Ibn Abî Hilâl (it says): His face was injured. And in the *Hadîth* of Ibn Mutarrif it says: His face was wounded.

الْحَدِيثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَفِي حَدِيثِ ابْنِ أَبِي هَلَالٍ: أُصِيبَ وَجْهُهُ، وَفِي حَدِيثِ ابْنِ مُطَرِّفٍ: جُرَاحَ وَجْهُهُ.

[٤٦٤٥] ١٠٤ - (١٧٩١) حَدَّثَنَا

عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ فَعْلَبٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُسِرَتْ رَبَاعِيَّتُهُ يَوْمَ أُحُدٍ، وَشُجِّعَ فِي رَأْسِهِ، فَجَعَلَ يَسْلُتُ الدَّمَ عَنْهُ وَيَقُولُ: «كَيْفَ يُفْلِحُ قَوْمٌ شَجَّوْا نَبِيِّهِمْ وَكَسَرُوا رَبَاعِيَّتَهُ، وَهُوَ يَدْعُوْهُمْ إِلَى اللَّهِ؟» فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «لَيْسَ لَكُمْ مِنَ الْأَمْرِ شَيْءٌ».

[آل عمران: ١٢٨]

[٤٦٤٦] ١٠٥ - (١٧٩٢) حَدَّثَنَا

[4646] 105 - (1792) It was narrated that 'Abdullâh said: It is as if I can see the Messenger of Allâh ﷺ, telling the story of one of the Prophets who was beaten by his people, and he wiped the blood from his face and said: "Lord forgive my people, for they do not know."

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا

وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءَ ضَرَبَهُ قَوْمُهُ، وَهُوَ يَمْسُحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: «رَبِّ اغْفِرْ لِغَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ».

[٤٦٤٧] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ

[^[1]] Front tooth: the Arabic word used here is *Rabâ'iyyah* which refers specifically to the front tooth that is next to the canine or eyetooth.

Al-A‘mash with this chain (a *Hadîth* similar to no. 4646), except that he said: He wiped the blood from his forehead.

أَبِي شَيْعَةَ: حَدَّثَنَا وَكِيعٌ وَمُحَمَّدُ بْنُ يَسْرِي عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: فَهُوَ يَنْضَحُ الدَّمَ عَنْ جَيْسِنِهِ.

(المعجم (٣٨) - (باب اشتداد غضب الله على من قتله رسول الله ﷺ)
(التحفة (٤٠)

Chapter 38. The Intense Wrath Of Allâh Towards The One Who Was Killed By The Messenger Of Allâh ﷺ

[4648] 106 - (1793) Ma‘mar bin Hammâm bin Munabbîh said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ, and he mentioned a number of *Ahadîth* including the following: The Messenger of Allâh ﷺ said: “Great is the wrath of Allâh, Exalted and Glorified is He, towards people who do this to the Messenger of Allâh ﷺ,” and he pointed to his front tooth. And the Messenger of Allâh ﷺ said: “Great is the wrath of Allâh towards a man who is killed by the Messenger of Allâh ﷺ (in battle) for the sake of Allâh, Exalted and Glorified is He.”

Chapter 39. The Persecution Suffered By The Prophet ﷺ At The Hands Of The Idolaters And Hypocrites

[4649] 107 - (1794) It was narrated that Ibn Mas‘ûd said: “While the Messenger of Allâh ﷺ was praying at the Ka‘bah, Abû Jahl and some of his

مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حَبْرُ الرَّازَقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَامَ بْنِ مُنْبَهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «اَشَدَّ غَضَبَ اللَّهِ عَلَى قَوْمٍ فَعَلُوا هَذَا بِرَسُولِ اللَّهِ ﷺ» وَهُوَ حِينَئِذٍ يُشَيِّرُ إِلَى رَبِاعِيَّةِ، وَقَالَ رَسُولُ اللَّهِ ﷺ: «اَشَدَّ غَضَبَ اللَّهِ عَزَّ وَجَلَّ عَلَى رَجُلٍ يَقْتُلُهُ رَسُولُ اللَّهِ ﷺ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ»

(المعجم (٣٩) - (باب ما لقي النبي ﷺ من أذى المشركين والمنافقين) (التحفة (٤١)

عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدٍ بْنِ أَبِي جَعْفَرٍ: حَدَّثَنَا عَبْدُ الرَّحِيمِ يَعْنِي ابْنَ

companions were sitting there. A she-camel had been slaughtered the previous day, and Abû Jahl said: ‘Which of you will go and get the placenta of the she-camel of Banû so-and-so and put it on the shoulders of Muhammâd - ﷺ - when he prostrates?’ The worst of the people went and got it, and when the Prophet ﷺ prostrated, he put it on his shoulders. They laughed, and started leaning against one another, and I was standing there, watching. If I had been in a strong position, I would have removed it from the back of the Messenger of Allâh ﷺ.

The Prophet ﷺ remained prostrating, and did not lift his head, until someone went and told Fâtimah, who was a young girl. She came and removed it, then she turned to them and berated them. When the Messenger of Allâh ﷺ had finished his prayer, he raised his voice and supplicated against them. When he supplicated, he would supplicate three times, and when he asked (of Allâh), he would ask three times. Then he said: “O Allâh, it is for You to deal with the Quraish.” - saying it three times. When they heard his voice, they stopped laughing and they were afraid because of his supplication. Then he said: “O Allâh, it is for You to deal with Abû Jahl bin Hishâm, ‘Utbah bin

سُلَيْمَانَ عَنْ زَكَرِيَّاءَ، عَنْ أَبِي إِسْحَاقَ،
عَنْ عَمْرُو بْنِ مَيْمُونٍ الْأَوْدِيِّ، عَنْ ابْنِ
مَسْعُودٍ قَالَ: يَئِمَّا رَسُولُ اللهِ ﷺ يُصْلِي
عِنْدَ الْبَيْتِ، وَأَبُو جَهْلٍ وَأَصْحَابَ لَهُ
جُلُوسُ، وَقَدْ نُجَرِّثُ جَزْرُورٌ بِالْأَمْسِ،
فَقَالَ أَبُو جَهْلٍ: أَيُّكُمْ يَقُولُ إِلَى سَلَا
جَزْرُورِ بَنِي فُلَانٍ فَيَأْخُذُهُ، فَيَضْعُهُ فِي كَيْفَيَّةِ
مُحَمَّدٍ - ﷺ - إِذَا سَجَدَ؟ فَأَبْعَثَ أَشْقَى
الْقَوْمِ فَأَخُذَهُ، فَلَمَّا سَجَدَ النَّبِيُّ ﷺ
وَضَعَهُ بَيْنَ كَيْفَيَّةِ، قَالَ: فَاسْتَضْحِكُوا،
وَجَعَلَ بَعْضُهُمْ يَمْلِي عَلَى بَعْضٍ، وَأَنَا
قَائِمٌ أَنْظُرُ، لَوْ كَانَتْ لِي مَنْعَةٌ طَرَحْتُهُ عَنْ
ظَهِيرِ رَسُولِ اللهِ ﷺ، وَالنَّبِيُّ ﷺ سَاجِدٌ،
مَا يَرْفَعُ رَأْسَهُ، حَتَّى انْطَلَقَ إِنْسَانٌ فَأَخْبَرَ
فَاطِمَةَ، فَجَاءَتْ، وَهِيَ جُوَيْرِيَّةُ، فَطَرَحَتْهُ
عَنْهُ، ثُمَّ أَقْبَلَتْ عَلَيْهِمْ تَسْبِيهُمْ، فَلَمَّا قَصَى
النَّبِيُّ ﷺ صَلَاتَةَ رَفَعَ صَوْتَهُ ثُمَّ دَعَا
عَلَيْهِمْ، وَكَانَ إِذَا دَعَا، دَعَا ثَلَاثًا، وَإِذَا
سَأَلَ، سَأَلَ ثَلَاثًا، ثُمَّ قَالَ: «اللَّهُمَّ إِلَيْكَ
بِقُرْبَيْشٍ» ثَلَاثَ مَرَاتٍ، فَلَمَّا سَمِعُوا صَوْتَهُ
ذَهَبَ عَنْهُمُ الصُّحْكُ، وَخَافُوا دَعْوَتَهُ، ثُمَّ
قَالَ: «اللَّهُمَّ إِلَيْكَ بِأَبِي جَهْلٍ بْنِ هِشَامٍ،
وَعَتْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدِ
ابْنِ عَقْبَةَ، وَأُمَيَّةَ بْنِ خَلَفٍ، وَعَقْبَةَ بْنِ أَبِي

Rabî‘ah, Shaibah bin Rabî‘ah, Al-Walîd bin ‘Uqbah, Umayyah bin Khalaf and ‘Uqbah bin Abî Mu‘aiṭ” - and he mentioned the seventh but I [one of the narrators] did not remember it. - By the One Who sent Muhammad with the truth, I saw those whom he (ﷺ) named lying dead on the day of (the battle of) Badr, then they were dragged to the well, the well of Badr.

Abû Ishâq said: “Al-Walîd bin ‘Uqbah was mentioned by mistake in this *Hadîth*.^[1]

[4650] 108 - (...) It was narrated that ‘Abdullâh said: “While the Messenger of Allâh ﷺ was prostrating, and some people of the Quraish were around him, ‘Uqbah bin Abî Mu‘aiṭ brought the placenta of a she-camel and threw it on the back of the Messenger of Allâh ﷺ. He did not raise his head, then Fâtimah came and took it off his back, and she supplicated against those who had done this. Then he (ﷺ) supplicated, saying: ‘O Allâh, it is for You to deal with this group of the Quraish; Abû Jahl bin Hishâm, ‘Utbah bin Rabî‘ah, Shaibah bin Rabî‘ah, ‘Uqbah bin Abî Mu‘aiṭ, and Umayyah bin Khalaf or Ubayy bin Khalaf’” - Shu‘bah was not sure. - He said: “And I saw them slain on the day of (the battle)

مُعِيْطٍ” - وَذَكَرَ السَّابِعَ وَلَمْ أَحْفَظْهُ - فَوَاللَّهِ الَّذِي بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ لَقَدْ رَأَيْتُ الَّذِينَ سَمَّى صَرْعَى يَوْمَ بَدْرٍ، ثُمَّ سُجِّبُوا إِلَيَّ الْقَلِيبِ، قَلِيبٌ بَدْرٌ . قَالَ أَبُو إِسْحَاقَ: الْوَلِيدُ بْنُ عَقْبَةَ غَلَطْ فِي هَذَا الْحَدِيثِ.

[٤٦٥٠] ١٠٨ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُشَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: بَيْمَمَا رَسُولُ اللَّهِ ﷺ سَاجِدٌ، وَحَوْلَهُ نَاسٌ مِنْ قُرَيْشٍ، إِذْ جَاءَهُ عَقْبَةُ بْنُ أَبِي مُعِيْطٍ بِسَلَامًا جَزُورٍ، فَقَدَّفَهُ عَلَى ظَهْرِ رَسُولِ اللَّهِ ﷺ، فَلَمْ يَرْفَعْ رَأْسَهُ، فَجَاءَهُ فَاطِمَةُ فَأَخْدَلَهُ عَنْ ظَهْرِهِ، وَدَعَتْ عَلَى مَنْ صَنَعَ ذَلِكَ، فَقَالَ: «اللَّهُمَّ! عَلَيْكَ الْمَلَأُ مِنْ قُرَيْشٍ، أَبَا جَهْلٍ بْنَ هِشَامٍ، وَعُتْبَةَ بْنَ رَبِيعَةَ، وَشَيْبَةَ بْنَ رَبِيعَةَ، وَعَقْبَةَ بْنَ أَبِي رَبِيعَةَ، وَأُمَّةَ بْنَ حَلَفٍ، أَوْ أُبَيَّ بْنَ حَلَفٍ»

^[1] That is, the name should not be ‘Uqbah, but ‘Utbah as narrated in no. 4651.

Badr, and they were thrown into a well, except for Umayyah or Ubayy, who ended up in pieces, and was not thrown into the well.”

[4651] 109 - (...) A similar report (as no. 4650) was narrated from Abû Ishâq with this chain of narration, and he added: “And he (ﷺ) liked to repeat his supplication three times: ‘O Allâh, it is for You to deal with the Quraish, O Allâh, it is for You to deal with the Quraish, O Allâh, it is for You to deal with the Quraish,’ - three times. And among them he mentioned Al-Walîd bin ‘Utbah and Umayyah bin Khalaf - he was not uncertain.” Abû Ishâq said: “And I forgot the seventh.”

[4652] 110 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ turned to face the Ka’bah and he supplicated against six persons of the Quraish, including Abû Jahl, Umayyah bin Khalaf, ‘Utbah bin Rabî‘ah, Shaibah bin Rabî‘ah and ‘Uqbah bin Abî Mu’âit. And I swear by Allâh that I saw them slain at Badr, and they had been changed by the sun, for it was a hot day.”

[4653] 111 - (1795) It was narrated from Ibn Shihâb: “Urwah bin Az-Zubair told me

- شُبْعَةُ الشَّائِكُ - قَالَ: فَلَقَدْ رَأَيْتُهُمْ قُتُلُوا يَوْمَ بَدْرٍ، فَأَلْقُوا فِي بَئْرٍ، عَيْرَ أَنَّ أُمَّيَّةَ أَوْ أَبِيَّا تَقْطَعَتْ أُوصَالُهُ، فَلَمْ يُلْقَ في الْبَئْرِ.

[4651]-109 وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنَى: أَخْبَرَنَا سُقِيَانُ، عَنْ أَبِي إِسْحَاقِ بِهَذَا الْإِسْنَادِ، تَحْوِهُ، وَرَادُ: وَكَانَ يَسْتَحِبُ ثَلَاثًا يَقُولُ: «اللَّهُمَّ! عَلَيْكَ يُقْرِبُشِينِ، اللَّهُمَّ! عَلَيْكَ يُقْرِبُشِينِ» ثَلَاثًا، وَذَكَرَ فِيهِمُ الْوَلِيدَ أَبْنَ عُتْبَةَ، وَأُمَّيَّةَ بْنَ خَلَفَ، وَلَمْ يَشْكُ قَالَ أَبُو إِسْحَاقَ: وَسَيِّئَتِ السَّابِعَ.

[4652]-110 وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبَى: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: اسْتَقْبَلَ رَسُولُ اللَّهِ ﷺ الْبَيْتَ، فَدَعَا عَلَى سَيْرَةِ نَفْرٍ مِنْ قُرَيْشٍ، فِيهِمْ أَبُو جَهْلٍ وَأُمَّيَّةَ أَبْنَ خَلَفَ وَعُتْبَةَ بْنَ رَبِيعَةَ وَشَيْبَةَ بْنَ رَبِيعَةَ وَعُقْبَةَ بْنَ أَبِي مُعْنِيطٍ، فَأَقْسِمُ بِاللَّهِ! لَقَدْ رَأَيْتُهُمْ صَرْعَى عَلَى بَدْرٍ، فَدْ عَيْرَتُهُمُ السَّمْسُ، وَكَانَ يَوْمًا حَارًّا.

[4653]-111 وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ،

that ‘Âishah, the wife of the Prophet ﷺ, narrated that she said to the Messenger of Allâh ﷺ: ‘O Messenger of Allâh, was there ever a day that was worse for you than the day of (the battle of) Uhud?’ He said: ‘I suffered at the hands of your people, and the worst that I suffered from them was the day of Al-‘Aqabah, when I presented myself to Ibn ‘Abd Yâlîl bin ‘Abd Kulâl, and he did not respond to what I wanted. So I went, with signs of distress on my face, and I did not recover until I was in Qarn Ath-Thâ‘âlib, where I lifted my head and saw that a cloud was shading me. I looked and saw therein Jibrâ’îl, ﷺ, who called me and said: “Allâh has heard what your people said to you, and how they have rejected you. He has sent to you the angel of the mountains, so that you can tell him to do whatever you want to them. Then he called the angel of the mountains to me and he greeted me with *Salâm*, then said: O Muhammad, Allâh has heard what your people have said to you, and I am the angel of the mountains. Your Lord has sent me so that you can tell me what to do. What do you want? If you wish I will bring together *Al-Akhshabain* (the two mountains of Makkah) to crush them.” The Messenger of Allâh ﷺ said to

وَحَرْمَةُ بْنُ يَحْيَى، وَعَمْرُو بْنُ سَوَادِيْعُ الْعَامِرِيُّ - وَالْفَاظُهُمْ مُتَقَارِبَةٌ - قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبِيرِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُخْدِي؟ فَقَالَ: لَقَدْ لَقِيْتُ مِنْ قَوْمِكَ، وَكَانَ أَشَدُ مَا لَقِيْتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كُلَّاِلِ، فَلَمْ يُجْنِبِنِي إِلَى مَا أَرَدْتُ، فَأَنْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَقِعْ إِلَّا بِقَرْبِ الشَّعَالِبِ، فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَحَابَةِ قَدْ أَظْلَلْتِنِي، فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِائِيلُ، عَلَيْهِ السَّلَامُ فَنَادَانِي، فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، قَالَ: فَنَادَانِي مَلَكُ الْجِبَالِ وَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ: يَا مُحَمَّدُ! إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَأَنَا مَلَكُ الْجِبَالِ، وَقَدْ بَعَثْتَنِي رَبُّكَ إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ، فَمَا شِئْتَ؟ [إِنْ شِئْتَ أَطْبَعْتُ عَلَيْهِمُ الْأَخْسَبِينَ]، فَقَالَ لَهُ

him: Rather I hope that Allâh will bring forth from their loins people who will worship Allâh alone, not associating anything with Him.””

[4654] 112 - (1796) It was narrated that Jundab bin Sufyân said: "The finger of the Messenger of Allâh ﷺ was wounded in one of the battles and he said:

'You are just a finger that has bled.

What you have experienced is
in the cause of Allâh.””

[4655] 113 - (...) It was narrated from Al-Aswad bin Qais with this chain of narration. He said: "The Messenger of Allâh ﷺ was in a cave, and his finger was hurt."

[4656] 114 - (1797) It was narrated from Al-Aswad bin Qais that he heard Jundab say: "Jibril was delayed in coming to the Messenger of Allâh ﷺ and the idolaters said: 'Muhammad has been forsaken.' Then Allâh, [the Mighty and Sublime] revealed (the words): 'By the forenoon (after sunrise). By the night when it darkens (and stands still). Your Lord (O Muhammad)

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «بَلْ أَرْجُو أَنْ يُخْرَجَ اللَّهُ عَالَىٰ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ، لَا يُشْرِكُ بِهِ شَيْئًا».

بِحُجَّيَّةِ بْنِ يَحْيَى وَفُتَيْبَيْهِ بْنِ سَعِيدٍ، كِلَاهُمَا
عَنْ أَبِيهِ عَوَانَةَ، قَالَ يَحْيَى: أَخْبَرَنَا أَبُو
عَوَانَةَ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدُبِ
بْنِ سُفْيَانَ قَالَ: دَمِيتُ إِصْبَعَ رَسُولِ
اللهِ فِي بَعْضِ تِلْكَ الْمَشَاهِدِ، فَقَالَ:
هَلْ أَنْتِ إِلَّا إِصْبَعُ دَمِيتِ
وَفِي سَبِيلِ اللهِ مَا لَقِيتَ

بَكْرٌ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ،
جَمِيعًا عَنْ أَبْنِ عُيْنَةَ، عَنِ الْأَسْوَدِ بْنِ
قَيْسٍ بِهَذَا الْإِسْنَادِ، وَقَالَ: كَانَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَارٍ، فَنَكِيَتْ إِصْبَعُهُ .

[٤٦٥٦] [١١٤-١٧٩٧] وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ سُفْيَانَ عَنْ أَخْبَرْنَا سُفْيَانَ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ أَنَّهُ سَمِعَ جُنْدُبًا يَقُولُ: أَبْطَأَ جِبْرِيلَ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ الْمُشْرِكُونَ: قَدْ وُدِعَ مُحَمَّدٌ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَالصُّحَىٰ ۝ وَالْأَلْيَلَ إِذَا﴾

^[1] *Ad-Duha* 93:1-3.

ﷺ) has neither forsaken you nor hates you.”^[1]

[4657] 115 - (...) It was narrated that Al-Aswad bin Qais said: “I heard Jundab bin Sufyân say: ‘The Messenger of Allâh ﷺ fell sick and did not get up to pray *Qiyâm* (the late night prayer) for two or three nights. Then a woman came to him and said: “O Muhammad, I hope that your *Shaiṭân* has left you; I have not seen him approach you for two or three nights.” Then Allâh, the Mighty and Sublime, revealed (the words): “By the forenoon (after sunrise). By the night when it darkens (and stands still). Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you.”^[2]

[4658] (...) (Two similar *Ahadîth*) were narrated from Al-Aswad bin Qais with this chain of narration.

Chapter 40. The Supplication Of The Prophet ﷺ And His Steadfastness In The Face Of The Hypocrites’ Persecution

[4659] 116 - (1798) It was

سَجَنَ O مَا وَدَعَكَ رَبِّكَ وَمَا فَلَّ ﴿٤﴾

[الضحي: ٣-١]

[٤٦٥٧-١١٥] (...) حَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لِابْنِ
رَافِعٍ، قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ:
حَدَّثَنَا يَحْيَى ابْنُ آدَمَ - : حَدَّثَنَا زُهيرٌ عَنِ
الْأَسْوَدِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ جُنْدَبَ بْنَ
سُفْيَانَ يَقُولُ: أَشْتَكَى رَسُولُ اللَّهِ ﷺ، فَأَمَّ
يَقْرُمُ لَيْلَتَيْنِ أَوْ ثَلَاثَةِ، فَجَاءَتْهُ امْرَأَةٌ فَقَالَتْ: يَا
مُحَمَّدُ! إِنِّي لَأَرْجُو أَنْ يَكُونَ شَيْطَانُكَ قَدْ
تَرَكَكَ، لَمْ أَرِهُ قَرِيبَكَ مُنْذِ لَيْلَتَيْنِ أَوْ ثَلَاثَةِ،
قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَالضَّحَىٰ
وَاللَّيلُ إِذَا سَجَنَ O مَا وَدَعَكَ رَبِّكَ وَمَا فَلَّ﴾.

[٤٦٥٨-(...)] وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي
شَيْهَةَ وَمُحَمَّدُ بْنُ الْمُشَنَّى وَابْنُ بَشَارٍ، قَالُوا:
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعبَةَ؛ وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُلَائِكَ: حَدَّثَنَا
سُفْيَانُ، كِلَاهُمَا عَنِ الْأَسْوَدِ بْنِ قَيْسٍ بِهَذَا
الإِسْنَادِ، تَحْوِي حَدِيثَهُمَا.

(المعجم ٤٠) - (باب في دعاء
النبي ﷺ، وصبره على أذى
المنافقين) (التحفة ٤٢)

[٤٦٥٩-١١٦] (١٧٩٨) حَدَّثَنَا

[١] *Ad-Duha* 93:1-3

narrated from ‘Urwah, that Usâmah bin Zaid told him that the Prophet ﷺ rode a donkey, on which was a saddle beneath which was a blanket from Fadak, and Usâmah rode on it with him, behind him, when he went to visit Sa‘d bin ‘Ubâdah (who was sick) in (the dwellings of) Banû Al-Hârith bin Al-Khzraj. That was before the battle of Badr. He passed by a gathering which was a mixed company of Muslims, idolaters and Jews, among whom was ‘Abdullâh bin Ubayy. ‘Abdullâh bin Rawâhah was also present in the gathering.

When the gathering was engulfed by dust stirred up by the animal, ‘Abdullâh bin Ubayy covered his nose with his cloak and said: “Do not scatter dust over us.” The Prophet ﷺ greeted them with *Salâm*, then he dismounted and called them to Allâh, and recited Qur’ân to them. ‘Abdullâh bin Ubayy said: “O man, is there is nothing better than that? If what you say is true, do not bother us in our gatherings. Go back to your place, and if any of us come to you, you can tell him your stories.” ‘Abdullâh bin Rawâhah said: “Come to us in our gatherings, for we love that.” Then the Muslims, idolaters and Jews began to rebuke one another, until they were about to come to blows, and the Prophet ﷺ kept trying to calm them down. Then he rode his

إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَمُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ -، قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ أَنَّ أُسَامَةَ ابْنَ زَيْدٍ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ رَكَبَ حِمَارًا، عَلَيْهِ إِكَافٌ، تَحْتَهُ قَطِيفَةُ فَدَكِيَّةٍ، وَأَرْدَفَ وَرَاءَهُ أُسَامَةَ، وَهُوَ يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِي بَنِي الْحَارِثِ بْنِ الْحَرَزَجِ، وَذَلِكَ قَبْلَ وَقْعَةِ بَدْرٍ، حَتَّىٰ مَرَّ بِمَجْلِسٍ فِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبْدَةً الْأُوَّلَانِ، وَالْيَهُودِ، فِيهِمْ عَبْدُ اللَّهِ بْنُ أَبِي، وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا عَشِيتَ الْمَجْلِسَ عَجَاجَةُ الدَّائِيَّةِ، حَمَرَ عَبْدُ اللَّهِ بْنُ أَبِي أَنْفَهُ بِرَدَائِهِ، ثُمَّ قَالَ: لَا تُعْبِرُوا عَلَيْنَا، فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ ﷺ، ثُمَّ وَقَفَ فَتَرَلَ، فَدَعَاهُمْ إِلَيْهِ وَفَرَأُوا عَلَيْهِمُ الْقُرْآنَ، فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي: أَيُّهَا الْمُرْءُ! لَا أَحْسَنَ مِنْ هَذَا، إِنْ كَانَ مَا تَقُولُ حَقًّا، فَلَا تُؤْذِنَا فِي مَجَالِسِنَا، وَارْجِعْ إِلَى رَحْلِكَ، فَمَنْ جَاءَكَ مِنَّا فَأُقْضِنُ عَلَيْهِ، فَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ: اغْشَنَا فِي مَجَالِسِنَا، فَإِنَّا نُحِبُّ ذَلِكَ، قَالَ: فَاسْتَبِّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ، حَتَّىٰ هُمْ وَ

animal until he entered upon Sa‘d bin ‘Ubâdah and said: “O Sa‘d, have you not heard what Abû Hubâb said? - meaning ‘Abdullâh bin Ubayy - he said such and such.” He said: “Pardon him, O Messenger of Allâh, and forgive him, for by Allâh, Allâh has given you that which He has given you, but the people of this town had agreed to make him their king, and when Allâh changed that by means of the truth that He has given you, that upset him, and that is why he is the way he is.” So the Prophet ﷺ pardoned him.

أَنْ يَتَوَلَّوْا، فَلَمْ يَرِدِ النَّبِيُّ ﷺ يُخَفِّضُهُمْ،
ثُمَّ رَكِبَ دَابَّتُهُ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ
عَبَادَةَ، فَقَالَ: «أَنِي سَعْدٌ! أَلَمْ تَسْمَعْ إِلَى مَا
قَالَ أَبُو حُبَابٍ؟ - يُرِيدُ عَبْدَ اللَّهِ بْنَ أُبَيِّ -
قَالَ كَذَّا وَكَذَا» قَالَ: اغْفُ عَنْهُ، يَا رَسُولَ
اللَّهِ! وَاصْفَحْ، فَوَاللَّهِ! لَقَدْ أَعْطَاكَ اللَّهُ الَّذِي
أَعْطَاكَ، وَلَقَدْ اصْطَلَحَ أَهْلُ هَذِهِ الْبُحْرَيْرَةِ أَنْ
يُتَوَجُّوْهُ، فَيَعَصِّبُوهُ بِالْعَصَابَةِ، فَلَمَّا رَدَ اللَّهُ
ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَهُ، شَرِقَ بِذَلِكَ،
فَذَلِكَ فَعَلَ يَهُ مَا رَأَيْتَ، فَعَفَّا عَنْهُ
النَّبِيُّ ﷺ.

[4660] (...) A similar report (as no. 4659) was narrated from Ibn Shihâb with this chain of narration, and he added: “That was before ‘Abdullâh became Muslim.”

[٤٦٦٠] (...) حَدَّثَنِي مُحَمَّدُ بْنُ
رَافِعٍ: حَدَّثَنَا حُجَّيْنٌ، يَعْنِي ابْنَ الْمُتَنَّى:
حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ
فِي هَذَا الْإِسْنَادِ بِمُثْلِهِ، وَزَادَ: وَذَلِكَ قَبْلَ
أَنْ يُسْلِمَ عَبْدُ اللَّهِ.

[4661] 117 - (1799) It was narrated that Anas bin Mâlik said: “It was said to the Prophet ﷺ: ‘Why don’t you go to ‘Abdullâh bin Ubayy?’ So he went to him, riding a donkey, and the Muslims set out too, and (they passed over) saline ground. When the Prophet ﷺ came to him, he said: ‘Do not come near me, for by Allâh the stench of your donkey offends me.’ One of the *Anṣâr* said: ‘By Allâh, the

حَدَّثَنَا [٤٦٦١] ١١٧- (١٧٩٩) مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الْقَيْسِيُّ: حَدَّثَنَا
الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ
قَالَ: قَيلَ لِلنَّبِيِّ ﷺ: لَوْ أَتَيْتَ عَبْدَ اللَّهِ
ابْنَ أُبَيِّ؟ قَالَ: فَانْطَلَقَ إِلَيْهِ، وَرَكَبَ
حِمَارًا، وَانْطَلَقَ الْمُسْلِمُونَ، وَهِيَ أَرْضٌ
سَبِحَّةٌ، فَلَمَّا أَتَاهُ النَّبِيُّ ﷺ قَالَ: إِلَيَّكَ
عَنِّي، فَوَاللَّهِ لَقَدْ آذَانِي نَشْنُ حِمَارِكَ،

donkey of the Messenger of Allâh ﷺ smells better than you do.' One of 'Abdullâh's people got angry on his behalf, and the two groups got angry with one another and struck one another with palm branches, hands and shoes. And we heard that the following words were revealed concerning them: 'And if two parties (or groups) among the believers fall to fighting, then make peace between them both.'"^[1]

قَالَ: فَقَالَ رَجُلٌ مِّنَ الْأَنْصَارِ: وَاللهِ! لِحِمَارٍ رَسُولِ اللهِ ﷺ أَطْيَبُ رِيحًا مِنْكَ، قَالَ: فَغَضِبَ لِعَبْدِ اللهِ رَجُلٌ مِّنْ قَوْمِهِ، قَالَ: فَغَضِبَ لِكُلِّ وَاحِدٍ مِنْهُمَا أَصْحَابُهُ، قَالَ: فَكَانَ بَيْنَهُمْ ضَرْبٌ بِالْجَرِيدِ وَبِالْأَيْدِي وَبِالنَّعَالِ، فَبَلَغَنَا أَنَّهَا نَزَّلَتْ فِيهِمْ: ﴿وَإِنْ طَائِفَتَا مِنَ الْمُؤْمِنِينَ أَفْتَلُوا فَاصْلِحُوا بَيْنَهُمَا﴾ [الحجرات: ٩].

Chapter 41. The Slaying Of Abû Jahl

[4662] 118 - (1800) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Who will find out for us what happened to Abû Jahl?' Ibn Mas'ûd set out and found that he had been struck by the two sons of 'Afrâ' and he was cold (near death). He took hold of his beard and said: 'Are you Abû Jahl?' He said: 'Is there anyone better than a man whom you have killed - or whose people have killed him?'"

And Abû Mijlaz said: "Abû Jahl said: 'Would that someone other than a peasant had killed me.'"

(المعجم (٤١) - (باب قتل أبي جهل)
(التحفة (٤٣)

حَدَّثَنِي عَلَيْيِ بْنُ حُجْرَ السَّعْدِيُّ: أَخْبَرَنَا إِسْمَاعِيلُ: - يَعْنِي ابْنَ عُلَيَّةَ - : حَدَّثَنَا سُلَيْمَانُ التَّشِيمِيُّ: حَدَّثَنَا أَنَّسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ يَنْظُرُ لَنَا مَا صَنَعَ أَبُو جَهْلٍ؟» فَانْطَلَقَ ابْنُ مَسْعُودٍ، فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنًا عَفْرَاءَ حَتَّى بَرَدَ، قَالَ: فَأَخَذَ بِلِحْيَتِهِ، فَقَالَ: أَنْتَ أَبُو جَهْلٍ؟ فَقَالَ: وَهُلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ - أَوْ قَالَ - قَتَلَهُ قَوْمُهُ؟ .

قَالَ: وَقَالَ أَبُو مِجْلِزٍ: قَالَ أَبُو جَهْلٍ: فَلَوْ غَيْرُ أَكَارِ قَتَلَنِي؟ .

^[1] Al-Hujurât 49:9.

[4663] (...) Anas said: "The Prophet of Allâh ﷺ said: 'Who will find out for me what happened to Abû Jahl?' A *Hadîth* like that of Ibn 'Ulayyah, (no. 4662) and the words of Abû Mijlaz as narrated by Ismâ'il.

[٤٦٦٣] (...) حَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَوِيُّ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَسْنُ قَالَ: قَالَ نَبِيُّ اللَّهِ تَعَالَى: «مَنْ يَعْلَمُ لِي مَا فَعَلَ أَبُو جَهْلٍ؟» يُمْثِلُ حَدِيثَ ابْنِ عُلَيَّةَ، وَقَوْلُ أَبِي مِجْلَزٍ، كَمَا ذَكَرَهُ إِسْمَاعِيلُ.

Chapter 42. The Slaying Of Ka'b Bin Al-Ashraf, The Tagût Of The Jews

[4664] 119 - (1801) It was narrated that 'Amr heard Jâbir say: "The Messenger of Allâh ﷺ said: 'Who will (deal with) Ka'b bin Al-Ashraf? For he has offended Allâh and His Messenger.' Muâlamah bin Maslamah said: 'O Messenger of Allâh, do you want me to kill him?' He said: 'Yes.' He said: 'Give me permission to speak to him (with no restrictions).' He said: 'Speak to him (and say whatever you want).' So he went to him and spoke to him, and reminded him of that which was between them. He said: 'This man is asking us for charity and he is asking us for too much.' When he heard that he said: 'And by Allâh, you will become more tired of him.' He said: 'We have become his followers now, and we would not like to leave him until we see what turn things will take.' He said: 'I want you to

(المعجم ٤٢) - (باب قتل كعب بن الأشرف طاغوت اليهود) (التحفة ٤٤)

[٤٦٦٤] [١٨٠١-١١٩] حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْمُسْوَرِ الرُّهْرَيُّ، كِلَاهُمَا عَنْ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ للرُّهْرَيُّ - حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو سَمِعْتُ جَابِرًا يَقُولُ: قَالَ رَسُولُ اللَّهِ تَعَالَى: «مَنْ لِكَعِبُ بْنُ الْأَشْرَفِ؟ فَإِنَّهُ قَدْ أَدَى اللَّهَ وَرَسُولَهُ» - تَعَالَى - قَالَ مُحَمَّدُ ابْنُ مَسْلَمَةَ: يَا رَسُولَ اللَّهِ! أَتَحِبُّ أَنْ أَقْتُلَهُ؟ قَالَ: «نَعَمْ» قَالَ: ائْتُنِّ لِي فَلَأُقْلِفُ، قَالَ قُلْ، فَأَتَاهُ فَقَالَ لَهُ، وَذَكَرَ مَا بَيْنَهُمْ، وَقَالَ: إِنَّ هَذَا الرَّجُلَ قَدْ أَرَادَ صَدَقَةً، وَقَدْ عَنَّا، فَلَمَّا سَمِعَهُ قَالَ: وَأَيْضًا، وَاللَّهُ لَتَمَلَّهُ، قَالَ: إِنَّا قَدْ اتَّعَنَاهُ الْآنَ، وَنَكْرَهُ أَنْ نَدْعَهُ حَتَّى نَطْرُهُ إِلَى أَيِّ شَيْءٍ يَصِيرُ أَمْرُهُ، قَالَ: وَقَدْ

give me a loan.' He said: 'What will you give me as a collateral?' He said: 'What do you want?' He said: 'Give me your womenfolk as collateral.' He said: 'You are the most handsome of the Arabs; why would we give you our womenfolk as collateral?' He said: 'Give me your children as collateral.' He said: 'Our children will be slandered, and it will be said that they were given as collateral for two *Sâ'* of dates.' Rather we will give you our weapons as collateral.' He said: 'Yes, then.' So he promised him that he would come to him with Al-Hârith, Abû 'Abs bin Jabr, and 'Abbâd bin Bîshîr. They came and called to him at night, and he went down to them." - Sufyân said: (all the narrators) except 'Amr said: "His wife said to him: 'I hear a sound like the sound of one who wants to shed blood.' He said: 'It is only Muhammâd bin Maslamah, his foster brother, and Abû Nâ'ilah. When a gentleman is called he must respond, even if he will be stabbed.' Muhammâd said: 'When he comes, I will stretch out my hands towards his head, and when I hold him, do your job.' When he came down, he came down holding his cloak under his arm. They said: 'We smell a nice fragrance coming from you.' He said: 'Yes, I am married to so-and-so who is the

أَرْدَتُ أَنْ تُسْلِفَنِي سَلَفًا، قَالَ: فَمَا تَرْهَنْتِنِي؟ قَالَ: مَا تُرِيدُ؟ قَالَ: تَرْهَنْتِنِي نِسَاءكُمْ، قَالَ: أَنْتَ أَجْمَلُ الْعَرَبِ. أَنْزَهَنَّكَ نِسَاءنَا؟ قَالَ لَهُ: تَرْهَنْتِنِي أَوْلَادَكُمْ، قَالَ: يُسْبِّثُ ابْنُ أَحَدِنَا، فَيَقَالُ: رُهْنٌ فِي وَسْقَيْنِ مِنْ تَمْرٍ، وَلَكِنْ تَرْهَنَّكَ الْأَلْمَةَ يَعْنِي السَّلَاحَ، قَالَ: فَعَمْ، وَوَاعِدُهُ أَنْ يَأْتِيهِ بِالْحَارِثِ وَأَبِي عَبْسِ بْنِ جَبَرٍ وَعَبَادَ بْنِ بِشْرٍ، قَالَ: فَجَاءُوْا فَدَعَوْهُ لَيْلًا، فَنَزَّلَ إِلَيْهِمْ، قَالَ سُقْيَانُ: قَالَ غَيْرُ عَمْرِو: قَالَتْ لَهُ امْرَأَهُ: إِنِّي لَا سَمِعْ صَوْتًا كَانَهُ صَوْتُ دَمٍ، قَالَ: إِنَّمَا هَذَا مُحَمَّدٌ [بْنُ مَشْكَمَةَ] وَرَضِيَعَةُ [وَأَبُو نَائِلَةَ، إِنَّ الْكَرِيمَ لَوْ دُعِيَ إِلَى طَعْنَةِ لَيْلًا لِأَجَابَ، قَالَ مُحَمَّدٌ: إِنِّي إِذَا جَاءَ فَسَوْفَ أَمْدُ يَدِي إِلَى رَأْسِهِ، فَإِذَا اسْتَنَكْتُ مِنْهُ فَدُونَكُمْ، قَالَ: فَلَمَّا نَزَّلَ، نَزَّلَ وَهُوَ مُتَوَسِّحٌ، فَقَالُوا: نَجِدُ مِنْكَ رِيحَ الطَّيِّبِ، قَالَ: نَعَمْ، تَحْتِي فُلَانَةً، هِيَ أَعْطَرُ نِسَاءِ الْعَرَبِ، قَالَ: فَتَأْذُنْ لِي أَنْ أَشْمَمْ مِنْهُ، قَالَ: نَعَمْ، فَشَمَّ، فَتَنَوَّلَ فَشَمَّ، ثُمَّ قَالَ: أَتَأْذُنْ لِي أَنْ أَعُودَ؟ قَالَ: فَاسْتَمْكَنْ مِنْ رَأْسِهِ، ثُمَّ قَالَ: دُونَكُمْ، قَالَ: فَقَاتَلُوهُ.

most fragrant of Arab women.' He said: 'Let me smell it.' He said: 'Yes, smell it.' So he held his head and smelted it. Then he said: 'Will you let me smell it again?' Then he held him firmly by the head and said: 'Do your job,' and they killed him."

Chapter 43. The Battle Of Khaibar

[4665] 120 - (1365) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ launched a campaign against Khaibar. "We prayed *Fajr* there when it was still dark, then the Prophet of Allâh ﷺ rode and Abû Talhah rode, and I was seated behind Abû Talhah (on his mount). The Prophet ﷺ let his mount run through the narrow streets of Khaibar, and my knee was touching the thigh of the Prophet of Allâh ﷺ. The *Izâr* slipped from the thigh of the Prophet of Allâh ﷺ, and I could see the whiteness of the thigh of the Prophet of Allâh ﷺ. When he entered the town, he said: '*Allâhu-Akbar!* Khaibar is destroyed! Then, when we descend in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!"^[1] He said it three times. The people had come out to their work and they said:

(المعجم ٤٣) - (باب غزوة خيبر)
(التحفة ٤٥)

[٤٦٦٥] - [١٢٠] وحدّثني [١٣٦٥] رُهْيْرُ بْنُ حَرْبٍ : حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي أَبْنَ عُلَيَّةَ عَنْ عَبْدِ الْعَزِيزِ بْنِ صَهِيبٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ عَزَّا خَيْرَ ، قَالَ : فَصَلَّيْنَا عِنْدَهَا صَلَاةَ الْغَدَاءِ بِغَلَسٍ ، فَرَكِبَ نَبِيُّ اللَّهِ ﷺ وَرَكِبَ أَبُو طَلْحَةَ وَأَنَا رَدِيفُ أَبِي طَلْحَةَ ، فَاجْرَى نَبِيُّ اللَّهِ ﷺ فِي زُفَاقِ خَيْرٍ ، وَإِنَّ رُكْبَتِي لَتَمَسَّ فَجَذَ نَبِيُّ اللَّهِ ﷺ ، وَانْحَسَرَ الْإِزارُ عَنْ فَخِذْ نَبِيِّ اللَّهِ ﷺ ، فَإِنِّي لَأَرَى بِيَاضَ فَخِذْ نَبِيِّ اللَّهِ ﷺ ، فَلَمَّا دَخَلَ الْقُرْيَةَ قَالَ : «اللَّهُ أَكْبَرُ ! خَرَبَتْ خَيْرٌ ، إِنَّا إِذَا نَزَّلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ» قَالَهَا ثَلَاثَ مَرَارٍ ، قَالَ : وَقَدْ خَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ ، فَقَالُوا : مُحَمَّدٌ ، قَالَ عَبْدُ الْعَزِيزِ : وَقَالَ بَعْضُ أَصْحَابِنَا :

[1] As mentioned in *Sûrat As-Saffât* 37:177.

'Muhammad!'" - (One of the narrators) 'Abdul-'Azîz said: "Some of our companions said: 'And the army!'" - He said: "And we seized Khaibar by force."

[4666] 121 - (...) It was narrated that Anas said: "I was riding behind Abû Tâlîhah on the day of (the battle of) Khaibar, and my foot was touching the foot of the Messenger of Allâh ﷺ. We came to them when the sun had risen and they had brought out their flocks and had come out with their axes, large baskets and shovels. They said: 'Muhammad and the army! The Messenger of Allâh ﷺ said: 'Khaibar is destroyed! Then, when we descend in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!'^[1] And Allâh defeated them."

[4667] 122 - (...) It was narrated that Anas bin Mâlik said: "When the Messenger of Allâh ﷺ came to Khaibar he said: 'Then, when we descend in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!'"^[2]

[4668] 123 - (1802) It was

وَالْحَمِيسُ، قَالَ: وَأَصَبَنَاهَا عَنْوَةً.

[راجع: ٣٣٢١]

[٤٦٦٦-١٢١] حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَمَانُ: حَدَّثَنَا حَمَادُ ابْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَسِّي قَالَ: كُنْتُ رِدْفَ أَبِي طَلْحَةَ يَوْمَ خَيْرٍ، وَلَقِيمِي تَمَسُّ قَدَمَ رَسُولِ اللَّهِ ﷺ، قَالَ: فَاتَّيْنَاهُمْ حِينَ بَزَعَتِ الشَّمْسُ، وَقَدْ أَخْرَجُوا مَوَاشِيهِمْ، وَخَرَجُوا بِفُؤُوسِهِمْ وَمَكَاتِلِهِمْ وَمُرُورِهِمْ، فَقَالُوا: مُحَمَّدٌ وَالْحَمِيسُ، قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «خَرِبَتْ خَيْرٌ، إِنَّا إِذَا نَزَّلْنَا بِسَاحَةَ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ» قَالَ: فَهَزَمُوهُمُ اللَّهُ عَزَّ وَجَلَّ.

[٤٦٦٧-١٢٢] حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالَا: أَخْبَرَنَا التَّضْرُرُ بْنُ شَمِيلٍ: أَخْبَرَنَا شَعْبَةُ عَنْ قَتَادَةَ، عَنْ أَسِّي ابْنِ مَالِكٍ قَالَ: لَمَّا أَتَى رَسُولُ اللَّهِ ﷺ خَيْرًا قَالَ: إِنَّا إِذَا نَزَّلْنَا بِسَاحَةَ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ».

[٤٦٦٨-١٢٣] حَدَّثَنَا قُتَيْبَةُ

^[1] As mentioned in *Sûrat As-Saffât* 37:177.

^[2] As mentioned in *Sûrat As-Saffât* 37:177.

narrated that Salamah bin Al-Akwa' said: "We set out with the Messenger of Allâh ﷺ to Khaibar, travelling by night. One of the men said to 'Âmir bin Al-Akwa': 'Will you not let us hear some of your poetry?' For 'Âmir was a poet. So he started to chant to the people, saying:

'O Allâh, were it not for You, we would not have been guided,
Or given charity or offered
prayers.

So forgive us, we want to lay
down our lives for You
Make us steadfast when we
meet (the enemy)
And bestow tranquillity upon us
When we are called upon.'

The Messenger of Allâh ﷺ said: 'Who is this camel-driver?' They said: 'Âmir.' He said: 'May Allâh have mercy on him.' One of the men said: 'It (martyrdom) is guaranteed for him, O Messenger of Allâh. Would that you had let us benefit from him.' Then we came to Khaibar and besieged them until we began to suffer extreme hunger. Then he said: 'Allâh, exalted is He, has granted victory over them.'

When the evening of the day when victory was granted came, the people lit many fires. The Messenger of Allâh ﷺ said: 'What are these fires? What have they been lit for?' They said: 'For cooking meat.' He said: 'What

ابن سعید و محمد بن عباد - واللَّفْظُ
لابن عباد - فَالَا : حَدَثَنَا حَاتِمٌ وَهُوَ ابْنُ
إِسْمَاعِيلَ عَنْ يَرِيدَ بْنِ أَيِّي عَبِيدِ مَوْلَى
سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ
قَالَ : خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ إِلَى
خَيْرِ، فَتَسَيَّرْنَا لَيْلًا، فَقَالَ رَجُلٌ مِنَ
الْقَوْمِ لِعَامِرِ بْنِ الْأَكْوَعِ : أَلَا تُسْبِعُنَا مِنْ
هُنَيْهَا تِكَ؟ وَكَانَ عَامِرٌ رَجُلًا شَاعِرًا،
فَنَزَلَ يَحْدُو بِالْقَوْمِ يَقُولُ :

اللَّهُمَّ! لَوْلَا أَنْتَ مَا اهْتَدَيْنَا
وَلَا تَصَدَّقَنَا وَلَا صَلَّيْنَا
فَاغْفِرْ، فِدَاءَ لَكَ، مَا افْتَفَيْنَا
وَئَبَّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا
وَالْقِيَنْ سَكِينَةً عَلَيْنَا
إِنَّا إِذَا صَيَحْ بِنَا أَتَيْنَا
وَبِالصَّيَاحِ عَوَلَا عَلَيْنَا

فَقَالَ رَسُولُ اللهِ ﷺ : «مَنْ هَذَا
السَّائِقُ؟» قَالُوا : عَامِرٌ، قَالَ : «يَرَحْمُهُ
اللهُ» قَالَ رَجُلٌ مِنَ الْقَوْمِ : وَجَبْتُ، يَا
رَسُولَ اللهِ! لَوْلَا أَمْتَعْتَنَا بِهِ، قَالَ : فَأَتَيْنَا
خَيْرَ فَحَاصِرْنَا هُمْ، حَتَّى أَصَابْنَا مَحْمَضَهُ
شَدِيدَهُ، ثُمَّ قَالَ : «إِنَّ اللَّهَ تَعَالَى فَتَحَهَا
عَلَيْهِمْ» فَلَمَّا أَمْسَى النَّاسُ مَسَاءَ الْيَوْمِ
الَّذِي فُتَحَتْ عَلَيْهِمْ، أَوْقَدُوا نِيرَانًا كَثِيرَهُ،

kind of meat?' They said: 'The meat of domestic donkeys.' The Messenger of Allâh ﷺ said: 'Throw it away and break the pots.' A man said: 'Or may they throw it away and wash the pots?' He said: 'Or that.' When the people were drawn up in ranks, 'Amir's sword was somewhat short. He went to strike the leg of a Jew, but his sword recoiled and struck his own knee, and he died as a result of that. When they returned (from Khaibar)' - Salamah said it while holding my hand - "when the Messenger of Allâh ﷺ saw me looking subdued, he said: 'What is the matter with you?' I said to him: 'May my father and mother be ransomed for you, O Messenger of Allâh. They are saying that 'Amir's deed was in vain.' He said: 'Who said that?' I said: 'So-and-so, and so-and-so, and Usaid bin Huðair Al-Anṣârî.' He said: 'Those who said that are lying. He will have two rewards,' and he held up two fingers together, 'for he strove hard in worship and engaged in Jihâd in the cause of Allâh, and there are few Arabs who strove as he did.'"

[4669] 124 - (...) Salamah bin Al-Akwa' said: "On the day of (the battle of) Khaibar, my brother fought fiercely alongside the Messenger of Allâh ﷺ, but

فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا هَذِهِ التِّبَارَانُ؟» قَالُوا: عَلَىٰ أَيِّ شَيْءٍ يُوقِدُونَ؟» قَالُوا: لَحْمٌ لَحْمٌ، قَالَ: «أَيِّ لَحْمٌ؟» قَالُوا: لَحْمُ حُمُرٍ الْإِنْسِيَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَهْرِيقُوهَا وَاسْكِرُوهَا» فَقَالَ رَجُلٌ: أَوْ يُهْرِيقُوهَا وَيَغْسِلُوهَا؟ فَقَالَ: «أَوْ ذَلِكَ؟» قَالَ: فَلَمَّا تَصَافَّ الْقَوْمُ كَانَ سَيْفُ عَامِرٍ فِيهِ قِصْرٌ، فَتَنَاولَ بِهِ سَاقَ يَهُودِيَّ لِيَضْرِبُهُ، وَيَرْجِعُ ذُبَابٌ سَفَفِهِ فَاصَابَ رُكْبَةَ عَامِرٍ، فَمَاتَ مِنْهُ، قَالَ: فَلَمَّا قَفَلُوا قَالَ سَلَمَةُ، وَهُوَ آخِذٌ بِيَدِي، قَالَ: فَلَمَّا رَأَيَ رَسُولُ اللَّهِ ﷺ سَاكِنًا قَالَ: «مَا ذَلِكَ؟» قُلْتُ لَهُ: فِدَاكَ أَبِي وَأُمِّي زَعْمُوا أَنَّ عَامِرًا حَيَطَ عَمَلُهُ، قَالَ: «مَنْ قَالَهُ؟» قُلْتُ: فُلَانٌ وَفُلَانٌ وَأَسِيدُ بْنُ حُضِيرٍ الْأَنْصَارِيُّ، فَقَالَ: «كَذَبَ مَنْ قَالَهُ، إِنَّ لَهُ لَآخْرَيْنِ» وَجَمَعَ بَيْنَ إِصْبَعَيْهِ «إِنَّ لَجَاهِدًّا مُجَاهِدًّا، قَلَّ عَرَبِيٌّ مَشَى بِهَا مِثْلَهُ». وَخَالَفَ قُتْيَيَّةُ مُحَمَّدًا مِنَ الْحَدِيثِ فِي حَرْفَيْنِ، وَفِي رِوَايَةِ ابْنِ عَبَادٍ: وَأَلْقِ سَكِينَةَ عَلَيْنَا. [انظر: ٥٠١٨]

[4669] 124 - (...) وَحدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شَهَابٍ: أَخْبَرَنِي عَبْدُ

his sword recoiled on him and killed him. The Companions of the Messenger of Allâh ﷺ said concerning that - doubting (that it was martyrdom): ‘A man died by his own weapon.’ And they were uncertain about him.” Salamah said: “The Messenger of Allâh ﷺ came back from Khaibar and I said: ‘O Messenger of Allâh, give me permission to recite some lines of poetry to you.’” The Messenger of Allâh ﷺ gave him permission, but ‘Umar bin Al-Khatâb said: “I know what you are going to say.” I said:

‘O Allâh, were it not for You, we would not have been guided, Or given charity or offered prayers.’

The Messenger of Allâh ﷺ said: ‘You are right.’

‘Bestow tranquillity upon us And make us steadfast when we meet (the enemy), For the idolaters have wronged us.’

When I had finished reciting these lines, the Messenger of Allâh ﷺ said: ‘Who said this?’ I said: ‘My brother said it.’ The Messenger of Allâh ﷺ said: ‘May Allâh have mercy on him.’ I said: ‘By Allâh, O Messenger of Allâh, people are reluctant to offer the funeral prayer for him, and they are saying that he is a man who died by his own weapon.’ The Messenger of Allâh ﷺ said: ‘He died having striven hard in

الرّحْمَنِ - وَسَيْهُ غَرْبُ اُبْنِ وَهْبٍ، فَقَالَ: اُبْنُ عَبْدِ اللَّهِ بْنُ كَعْبٍ بْنُ مَالِكٍ - أَنَّ سَلَمَةَ بْنَ الْأَكْوَعَ قَالَ: لَمَّا كَانَ يَوْمُ خَيْرٍ قَاتَلَ أَخِي قِتَالًا شَدِيدًا مَعَ رَسُولِ اللَّهِ ﷺ، فَارْتَدَ عَنْهُ سَيْفَهُ فَقَتَلَهُ، فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ فِي ذَلِكَ، وَشَكُوا فِيهِ: رَجُلٌ مَاتَ فِي سَلَاحِهِ، وَشَكُوا فِي بَعْضِ أَمْرِهِ، قَالَ سَلَمَةُ: فَقُلْتُ أَصْحَابُ رَسُولِ اللَّهِ ﷺ مِنْ خَيْرٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَئْذَنْ لِي أَنْ أَرْجُرَ بِكَ فَأَذِنْ لَهُ رَسُولُ اللَّهِ ﷺ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: أَعْلَمُ مَا تَقُولُ، قَالَ: فَقُلْتُ: وَاللَّهِ! لَوْلَا اللَّهُ مَا اهْتَدَنَا وَلَا تَصَدَّقَنَا وَلَا صَلَّيْنَا فَقَالَ رَسُولُ اللَّهِ ﷺ «صَدَّقْتَ». فَأَنْزَلَنِ سَكِينَةً عَلَيْنَا وَبَيْتَ الْأَقْدَامَ إِنْ لَاقَنَا وَالْمُشْرِكُونَ قَدْ بَغَوْا عَلَيْنَا قَالَ: فَلَمَّا قَضَيْتُ رَجَزِي قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ هَذَا؟» قُلْتُ: قَالَهُ أَخِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «بِرْ حَمْمَهُ اللَّهُ» قَالَ فَقُلْتُ: وَاللَّهِ يَا رَسُولَ اللَّهِ! إِنَّ نَاسًا لَيَهَا بُونَ الصَّلَاةَ عَلَيْهِ، يَقُولُونَ: رَجُلٌ مَاتَ بِسَلَاحِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَاتَ جَاهِدًا مُجَاهِدًا».

worship and engaged in *Jihâd* in the cause of Allâh.”

Ibn Shihâb said: “Then I asked a son of Salamah bin Al-Akwa’, and he told me something similar, except that he said - ‘When I said that people were reluctant to offer the funeral prayer for him - that the Messenger of Allâh ﷺ said: “They are lying. He died having striven hard in worship and engaged in *Jihâd* in the cause of Allâh, and he will have a two fold reward,” and he gestured with two fingers.”

Chapter 44. The Battle Of *Al-Ahzâb* (The Confederates), Also Known As *Al-Khandaq* (The Ditch)

[4670] 125 - (1803) Al-Barâ’ said: “On the day of (the battle of) *Al-Ahzâb*, the Messenger of Allâh ﷺ was moving dirt with us. The dirt had covered the whiteness of his stomach, and he was saying:

‘O Allâh, were it not for You we would not have been guided Or given charity or offered prayers.

Send down tranquility upon us For those have wronged us.’

And he said:

‘The men are refusing to listen to us,

But if they want mischief we shall refuse.’

And he raised his voice when saying these words.”

قَالَ ابْنُ شَهَابٍ : ثُمَّ سَأَلْتُ ابْنًا لِسَلَمَةَ ابْنِ الْأَكْوَعَ ، فَحَدَّثَنِي عَنْ أَبِيهِ مِثْلَ ذَلِكَ ، غَيْرَ أَنَّهُ قَالَ - حِينَ قُلْتُ : إِنَّ نَاسًا يَهَاوُنَ الصَّلَاةَ عَلَيْهِ - فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «كَذَّبُوا ، مَاتَ جَاهِدًا مُجَاهِدًا ، فَلَهُ أَجْرُهُ مَرَّتَيْنِ» وَأَشَارَ بِإِصْبَاعِهِ .

(المعجم (٤٤) - (باب غزوة الأحزاب وهي الخندق) (التحفة (٤٦)

[٤٦٧٠] ١٢٥ - (١٨٠٣) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُنْتَى - قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ عَنْ أَبِيهِ إِسْحَاقَ قَالَ : سَمِعْتُ الْبَرَاءَ قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْأَخْرَابِ يَنْقُلُ مَعَنَا التُّرَابَ ، وَلَقَدْ وَارَى التُّرَابَ بَيْاضَ بَطْنِهِ وَهُوَ يَقُولُ : «وَاللَّهِ ! لَوْلَا أَنْتَ مَا اهْتَدَنَا وَلَا تَصَدَّقَنَا وَلَا تَصَلِّنَا فَأَنْزِلْنَاهُ سَكِينَةً عَلَيْنَا إِنَّ الْأَلْئَى قَدْ بَغَوْا عَلَيْنَا» قَالَ : وَرُبِّمَا قَالَ :

«إِنَّ الْمَلَأَ قَدْ أَبَوْا عَلَيْنَا
إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا»
وَيَرْفَعُ بِهَا صَوْتَهُ.

[4671] (...) It was narrated that Abû Ishâq said: “I heard Al-Barâ’ mention something similar (to no. 4670), except that he said: ‘For those have transgressed against us.’”

[4672] 126 - (1804) It was narrated that Sahl bin Sa’d said: “The Messenger of Allâh ﷺ came to us when we were digging the ditch and carrying away the dirt on our shoulders. The Messenger of Allâh ﷺ said: ‘O Allâh, there is no life but the life of the Hereafter, so forgive the *Muhâjirîn* and the *Ansâr*.’”

[4673] 127 - (1805) It was narrated from Anas bin Mâlik that the Prophet ﷺ said:

“O Allâh, there is no life but the life of the Hereafter,
So forgive the *Ansâr* and the *Muhâjirîn*. ”

[4674] 128 - (...) It was narrated from Qatâdah: “Anas

[4671] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُئْنَى : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ : حَدَّثَنَا شُعبَةُ عَنْ أَبِي إِسْحَاقِ قَالَ : سَمِعْتُ الْبَرَاءَ، فَذَكَرَ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ : «إِنَّ الْأَلَى قَدْ بَغَوْا عَلَيْنَا» .

[4672] 126 - (1804) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَيِّ : حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ : جَاءَنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَحْفَرُ الْخَنْدَقَ، وَنَتْفَلُ التُّرَابَ عَلَى أَكْتَافِنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ : «اللَّهُمَّ! لَا يَعْيِشَ إِلَّا عَيْشُ الْآخِرَةِ فَاغْفِرْ لِلْمُهَاجِرِينَ وَالْأَنْصَارِ» .

[4673] 127 - (1805) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُئْنَى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُئْنَى - قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعبَةُ عَنْ مُعاوِيَةَ بْنِ قُرَّةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ :

«اللَّهُمَّ! لَا يَعْيِشَ إِلَّا عَيْشُ الْآخِرَةِ فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ»

[4674] 128 - (...) حَدَّثَنَا

bin Mâlik told us that the Messenger of Allâh ﷺ used to say: ‘O Allâh, there is no life but the life of the Hereafter.’” (One of the narrators) *Shu’bah* said: “Or he said:

‘O Allâh, there is no life but the life of the Hereafter,
So honor the *Ansâr* and the
Muhâjirîn.”

[4675] 129 - (...) Anas bin Mâlik said: “They were chanting lines of poetry, when the Messenger of Allâh ﷺ was with them, and they were saying:

‘O Allâh, there is no goodness but the goodness of the Hereafter
So help the *Ansâr* and the
Muhâjirîn.”

According to the *Hadîth* of *Shaibân*, instead of “help” they said “forgive.”

[4676] 130 - (...) It was narrated from Anas that the Companions of Muhammad ﷺ were saying on the day of (the battle of) Al-*Khandaq*: ‘We are the ones who swore allegiance to Muhammad
(Swearing) to follow Islam as long as we live.’
Or he said: ‘(Swearing) to engage in *Jihâd*’” - (One of the narrators) *Hammâd* was not sure -

[مُحَمَّدٌ] بْنُ الْمُتَّئِنَ وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُتَّئِنَ: حَدَّثَنَا مُحَمَّدٌ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعبَةُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ «اللَّهُمَّ! إِنَّ الْعِيشَ عَيْشُ الْآخِرَةِ» قَالَ شُعبَةُ: أُوْ قَالَ: «اللَّهُمَّ! لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ» فَأَكَرِيمُ الْأَنْصَارَ وَالْمُهَاجِرَةُ

[٤٦٧٥] ١٢٩ - (...) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى وَشَيْبَانُ بْنُ فَرُوخَ قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ شَيْبَانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي التَّيَّاحِ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: كَانُوا يَرْجِزُونَ، وَرَسُولُ اللَّهِ ﷺ مَعَهُمْ، وَهُمْ يَقُولُونَ: اللَّهُمَّ! لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ فَانْصُرُ الْأَنْصَارَ وَالْمُهَاجِرَةَ وَفِي حَدِيثِ شَيْبَانَ - بَدَلَ فَانْصُرُ - فَاغْفِرْ .

[٤٦٧٦] ١٣٠ - (...) حَدَّثَنِي مُحَمَّدٌ

ابْنُ حَاتِمٍ: حَدَّثَنَا بَهْرُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتُ عَنْ أَنَسٍ؛ أَنَّ أَصْحَابَ مُحَمَّدٍ ﷺ كَانُوا يَقُولُونَ يَوْمَ الْخُنْدَقِ: نَحْنُ الَّذِينَ بَأْيَعُوا مُحَمَّداً عَلَى الإِسْلَامِ مَا بَيْقَيْنَا أَبَدًا أُوْ قَالَ: عَلَى الْجِهَادِ - شَكَ حَمَادٌ -

"And the Prophet ﷺ was saying:
‘O Allâh, the (true) goodness is
the goodness of the Hereafter,
So forgive the *Anṣâr* and
Muhâjirîn.’"

Chapter 45. The Battle Of Dhu-Qarad And Other Battles

[4677] 131 - (1806) Salamah bin Al-Akwa' said: "I went out before the first *Adhâن*, and the milch-camels of the Messenger of Allâh ﷺ were grazing at *Dhu Qarad*. A slave of 'Abdur-Râhmân bin 'Awf met me and said: 'The milch-camels of the Messenger of Allâh ﷺ have been stolen.' I said: 'Who took them?' He said: 'Ghaṭafân.' So I shouted three times: 'Ya Sabâhâh!' (a cry of alarm), and I made the whole city between the two lava plains hear me. Then I ran off in pursuit until I caught up with them in *Dhu Qarad*, and they were watering (the animals). I started shooting them with my arrows, as I was an archer, and saying:

'I am the son of Al-Akwa'
And today is the day when the ignoble meet their doom.'

I kept chanting these lines, until I rescued the milch-camels from them, and I snatched thirty cloaks from them too. Then the Prophet ﷺ and the people came, and I said: 'O Prophet of Allâh, I kept the people away from the

والنَّبِيُّ ﷺ يَقُولُ :

اللَّهُمَّ إِنَّ الْخَيْرَ خَيْرُ الْآخِرَةِ
فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةَ

(المعجم ٤٥) - (باب غزوة ذي قرد
وغيرها) (التحفة ٤٧)

ابن سعید: حَدَّثَنَا حَاتِمٌ - يَعْنِي ابْنَ إِسْمَاعِيلَ - عَنْ يَزِيدَ بْنِ أَبِي عَيْدٍ قَالَ: سَمِعْتُ سَلَمَةً بْنَ الْأَكْوَعَ يَقُولُ: حَرَجْتُ قَبْلَ أَنْ يُؤْذَنَ بِالْأُولَى، وَكَانَتْ لِقَاحُ رَسُولِ اللَّهِ ﷺ تَرْعَى بِذِي قَرْدٍ، قَالَ: فَلَقَنَّيْتُ غُلَامًّا لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَقَالَ: أُخِذْتُ لِقَاحُ رَسُولِ اللَّهِ ﷺ. فَقُلْتُ: مَنْ أَخْدَهَا؟ قَالَ: غَطَفَانُ، قَالَ: فَصَرَخْتُ ثَلَاثَ صَرَحَاتٍ: يَا صَبَاحَاتِ قَالَ: فَأَسْمَعْتُ مَا بَيْنَ لَابَيِ الْمَدِيَّةِ، ثُمَّ اندَفَعْتُ عَلَى وَجْهِي حَتَّى أَذْرَكْتُهُمْ وَقَدْ أَخْدَدْتُ بِذِي قَرْدٍ، يَسْقُونَ مِنَ الْمَاءِ. فَجَعَلْتُ أَرْمِيهِمْ بِتَبَلِي، وَكُنْتُ رَامِيَا، وَأَقُولُ:

أَنَا ابْنُ الْأَكْوَعِ
وَالْيَوْمَ يَسْوُمُ الرُّضَاعَ
فَأَرْتَجُ، حَتَّى اسْتَقْذُ اللِّقَاحَ مِنْهُمْ
وَاسْتَلَبْتُ مِنْهُمْ ثَلَاثَيْنَ بُرُودَةً، قَالَ: وَجَاءَ

water when they were thirsty. Send someone after them now.' He (ﷺ) said: 'O son of Al-Akwa', you have taken (what you have taken); be kind.' Then we came back, and the Messenger of Allâh ﷺ seated me behind him on his she-camel, until we entered Al-Madînah."

النَّبِيُّ وَتَلَاهُ وَالنَّاسُ، فَقُلْتُ: يَا نَبِيَّ اللَّهِ إِنِّي قَدْ حَمِيَتُ الْقَوْمَ الْمَاءَ، وَهُمْ عَطَاشٌ، فَأَبْعَثْتُ إِلَيْهِمُ السَّاعَةَ، فَقَالَ: (يَا ابْنَ الْأَكْوَعَ مَلَكْتَ فَأَسْجِنْ)، قَالَ: ثُمَّ رَجَعْنَا، وَيُرِدْفُنِي رَسُولُ اللَّهِ وَتَلَاهُ عَلَى نَافِئَتِهِ حَتَّى دَخَلْنَا الْمَدِينَةَ.

[4678] 132 - (1807) Iyâs bin Salamah narrated: "My father said: 'We came to Al-Hudaibiyah with the Messenger of Allâh ﷺ and we were fourteen hundred strong. They had fifty sheep that they could not water. The Messenger of Allâh ﷺ sat at the edge of the well, and he either offered supplication or spat into the well, then the water welled up, and we drank and gave water to the animals. Then the Messenger of Allâh ﷺ called upon us to swear allegiance at the foot of the tree. I swore allegiance to him with the first of the people, then one group after another swore allegiance to him. Then when the people were halfway done, he said: "Swear allegiance, O Salamah!" I said: "I swore allegiance to you, O Messenger of Allâh, with the first of the people." He said: "Do it again." And the Messenger of Allâh ﷺ saw that I had no weapon, so the Messenger of Allâh ﷺ gave me a large shield or a small shield, then I swore allegiance to him again. Then when he reached the last of

بَكْرِ بْنُ أَبِي شَيْهَةَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرُ الْعَقْدِيُّ، كَلَّاهُمَا عَنْ عِكْرِمَةَ بْنِ عَمَارٍ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، وَهُذَا حَدِيثُهُ: أَخْبَرَنَا أَبُو عَلَيِّ الْحَنْفِيُّ عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمُجِيدِ: حَدَّثَنَا عِكْرِمَةُ وَهُوَ أَبُونِ عَمَارٍ: حَدَّثَنِي إِبَّانُ سَلَمَةَ: حَدَّثَنِي أَبِي قَدِيرًا الْحَدِيثِيَّةَ مَعَ رَسُولِ اللَّهِ وَتَلَاهُ وَنَحْنُ أَرْبَعَ عَشْرَةً مِائَةً، وَعَلَيْهِ خَمْسُونَ شَاهَ لَا تُرْوِيهَا، قَالَ: فَقَعَدَ رَسُولُ اللَّهِ وَتَلَاهُ عَلَى جَبَا الرَّكَيَّةِ، فَإِمَّا دَعَا وَإِمَّا بَسَقَ فِيهَا، قَالَ: ثُمَّ إِنَّ رَسُولَ اللَّهِ وَتَلَاهُ دَعَانَا لِلْبَيْعَةِ فِي أَصْلِ الشَّجَرَةِ، قَالَ: فَبَأَيْعَثْهُ أَوْلَ النَّاسِ، ثُمَّ بَأَيْعَ وَبَأَيْعَ، حَتَّى إِذَا كَانَ فِي وَسْطِ مِنَ النَّاسِ قَالَ: «بَأَيْعَ،

the people, he said: "Will you not swear allegiance to me, O Salamah?"

I said: "I have sworn allegiance to you, O Messenger of Allâh, with the first of the people and when the people were halfway done." He said: "Do it again." So I swore allegiance to him a third time. Then he said to me: "O Salamah, where is the shield that I gave you?" I said: "O Messenger of Allâh, my paternal uncle 'Âmir met me and he had no weapon, so I gave it to him." The Messenger of Allâh ﷺ smiled and said: "You are like the one who said in the past: 'O Allâh, give me a friend who is dearer to me than my own self.'" Then the idolaters sent an offer of peace, so we started to mix with one another and we concluded a truce. I was a servant of Talhah bin 'Ubaidullâh; I used to water and groom his horse, and serve him, and I ate from his food. I had left behind my family and wealth to emigrate in the cause of Allâh and to join His Messenger ﷺ. When we made peace with the people of Makkah and began to mix with one another, I came to a tree, swept away its thorns and lay down at its base. Then four of the idolaters from Makkah came to me and started to speak ill of the Messenger of Allâh ﷺ. I got angry with them and I moved to another tree, and they hung up their weapons and lay down. While they

يَا سَلَمَةُ! قَالَ: قُلْتُ: قَدْ بَأَيْتُكَ، يَا رَسُولَ اللَّهِ! فِي أَوَّلِ النَّاسِ، قَالَ: (وَأَيْضًا) قَالَ: وَرَأَنِي رَسُولُ اللَّهِ عَزِيزًا - يَعْنِي لَيْسَ مَعَهُ سِلَاحٌ - قَالَ: فَأَعْطَانِي رَسُولُ اللَّهِ حَجَّةً أَوْ دَرَقَةً، ثُمَّ بَأَيْتَ، حَتَّى إِذَا كَانَ فِي آخِرِ النَّاسِ قَالَ: أَلَا تُبَايِعُنِي؟ يَا سَلَمَةُ! قَالَ: قُلْتُ: قَدْ بَأَيْتُكَ، يَا رَسُولَ اللَّهِ! فِي أَوَّلِ النَّاسِ، وَفِي أَوْسَطِ النَّاسِ، قَالَ: (وَأَيْضًا) قَالَ: فَبَأَيْتُهُ الثَّالِثَةَ، ثُمَّ قَالَ لِي: (يَا سَلَمَةُ! أَيْنَ حَجَّتُكَ أَوْ دَرَقَكَ الَّتِي أَعْطَيْتُكَ؟) قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ! لَقِيَنِي عَمِيرٌ عَامِرٌ عَزِيزًا، فَأَعْطَيْتُهُ إِيَّاهَا، قَالَ: فَصَحَّكَ رَسُولُ اللَّهِ وَقَالَ: إِنَّكَ كَالَّذِي قَالَ الْأَوَّلُ: اللَّهُمَّ! أَنْبِغِي حَبِيبًا هُوَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي، ثُمَّ إِنَّ الْمُشْرِكِينَ رَاسُولُنَا الصُّلْحَ، حَتَّى مَشَّيَ بَعْضُنَا فِي بَعْضٍ، وَاصْطَلَحْنَا، قَالَ: وَكُنْتَ تَبِعًا لِطَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، أَسْقَيْتَ فَرَسَهُ، وَأَحْسَنْتَ، وَأَخْدُمْتَ، وَأَكْلُ مِنْ طَعَامِهِ، وَرَرَكْتُ أَهْلِي وَمَالِي، مُهَاجِرًا إِلَى اللَّهِ تَعَالَى وَرَسُولِهِ، قَالَ: فَلَمَّا اصْطَلَحْنَا تَحْنُّ وَأَهْلُ مَكَّةَ، وَاخْتَلَطَ بَعْضُنَا بِبَعْضٍ، أَئْتُ شَجَرَةَ فَكَسَحْتُ

were like that, a caller cried out from the bottom of the valley: "O *Muhâjirîn!* Ibn Zunaim has been killed!" I drew my sword and attacked those four men while they slept, and I took their weapons and gathered them in my hand. Then I said: "By the One Who has honored the face of Muhammad, none of you will raise his head but I will strike his face." Then I brought them to the Messenger of Allâh ﷺ, and my paternal uncle 'Âmir brought a man from Al-'Abalât who was called Mikraz, leading him to the Messenger of Allâh ﷺ on a horse with a thick covering on its back, along with seventy of the idolaters. The Messenger of Allâh ﷺ looked at them and said: "Let them go, so that it may be proven that they are evildoers from beginning to end." So the Messenger of Allâh ﷺ pardoned them, then Allâh revealed (the words): 'And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.^[1]

شُوِّكَهَا، فَاضْطَجَعْتُ فِي أَصْلِهَا، قَالَ: فَأَتَانِي أَرْبَعَةٌ مِنَ الْمُشْرِكِينَ مِنْ أَهْلِ مَكَّةَ، فَجَعَلُوا يَقْعُونَ فِي رَسُولِ اللَّهِ ﷺ. فَأَبْعَضْتُهُمْ، فَتَحَوَّلْتُ إِلَى شَجَرَةَ أُخْرَى، وَعَلَقُوا سِلَاحَهُمْ، وَاضْطَجَعُوا، فَبَيْنَا هُمْ كَذَلِكَ إِذْ نَادَيَ مُنَادٍ مِنْ أَشْقَلِ الْوَادِي: يَا لِلَّمْهَا جَرِينَ! قُتِلَ ابْنُ رُبَيْمٍ، قَالَ: فَاخْتَرْتُهُ سَيِّفِي، ثُمَّ شَدَّدْتُ عَلَى أُولَئِكَ الْأَرْبَعَةِ وَهُمْ رُفُودٌ، فَأَخَذْتُ سِلَاحَهُمْ، فَجَعَلْتُهُ ضِعْنًا فِي يَدِي، قَالَ: ثُمَّ قُلْتُ: وَالَّذِي كَرَمَ وَجْهَ مُحَمَّدًا لَا يَرْفَعُ أَحَدٌ مِنْكُمْ رَأْسَهُ إِلَّا ضَرَبْتُ الَّذِي فِيهِ عَيْنَاهُ، قَالَ: ثُمَّ جِئْتُ بِهِمْ أَسْوَفُهُمْ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: وَجَاءَ عَمِّي عَامِرٌ بِرَجُلٍ مِنَ الْعَبَلَاتِ يُقَالُ لَهُ مِكْرُزٌ، يَقُودُهُ إِلَى رَسُولِ اللَّهِ ﷺ، عَلَى فَرَسٍ مُجَفَّفٍ، فِي سَبْعِينَ مِنَ الْمُشْرِكِينَ، فَظَرَرَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَقَالَ: «دَعُوهُمْ، يَكُنْ لَهُمْ بَدْءُ الْفُجُورِ وَنِنَاءً» فَعَمَّا عَنْهُمْ رَسُولُ اللَّهِ ﷺ، وَأَنْزَلَ اللَّهُ: «وَهُوَ الَّذِي كَفَ أَيْدِيهِمْ عَنْكُمْ وَأَيْدِيْكُمْ عَنْهُمْ يَبْطِنُ مَكَّةَ مِنْ بَعْدِ أَنْ أَطْفَرَكُمْ عَلَيْهِمْ» [الفتح: ٢٤] الْآيَةُ كُلَّهَا.

^[1] *Al-Fâth* 48:24.

Then we set out back to Al-Madînah, and we made a stop where there was a mountain between us and Banî Lihyân, who were idolaters. The Messenger of Allâh ﷺ prayed for forgiveness for the one who would climb the mountain that night as a scout for the Prophet ﷺ and his Companions. I climbed that mountain two or three times. Then we came to Al-Madînah and the Messenger of Allâh ﷺ sent his mounts with Rabâh, the slave of the Messenger of Allâh ﷺ, and I went with him. I also took out the horse of Talhah, to let it graze with the other mounts. The next morning, ‘Abdur-Rahmân Al-Fazârî had raided the mounts of the Messenger of Allâh ﷺ and driven them all away, and had killed the herdsman. I said: “O Rabâh, take this horse and go to Talhah bin ‘Ubaidullâh, and tell the Messenger of Allâh ﷺ that the idolaters have raided his mounts.” Then I stood on a hillock and turned to face Al-Madînah, and I called out three times: *Yâ Sabâhâh!* (a cry of alarm). Then I set off in pursuit of the people, shooting arrows at them, and reciting lines of poetry, saying:

“I am the son of Al-Akwa’
And today is the day when the
ignoble meet their doom.”
I caught up with one of them,
and shot an arrow that went

فَالْأَنْ : ثُمَّ حَرَجْنَا رَاجِعِينَ إِلَى الْمَدِينَةِ ،
فَتَرَلْنَا مُتَرَلِّاً ، بَيْتَنَا وَبَيْتَنَا بَنِي لِحْيَانَ جَبَلُ ،
وَهُمُ الْمُشْرِكُونَ ، فَاسْتَغْفَرَ رَسُولُ اللَّهِ ﷺ
لِمَنْ رَقِيَ هَذَا الْجَبَلُ الْلَّيْلَةَ ، كَانَهُ طَيْلَعَةُ
لِلنَّبِيِّ ﷺ وَأَصْحَابِهِ ، قَالَ سَلَمَةُ : فَرَقِيَ
تِلْكَ الْلَّيْلَةَ مَرَّيْنِ أَوْ ثَلَاثَةَ ، ثُمَّ قَدِمْنَا
الْمَدِينَةَ ، فَعَثَ رَسُولُ اللَّهِ ﷺ بِظَهِيرَهِ مَعَ
رَبَاحٍ عَلَامٍ رَسُولُ اللَّهِ ﷺ ، وَأَنَا مَعَهُ ،
وَخَرَجْتُ مَعَهُ بِقَرْسٍ طَلْحَةَ ، أَنْدَيْهِ مَعَ
الظَّهِيرَ ، فَلَمَّا أَضْبَحَنَا إِذَا عَبْدُ الرَّحْمَنِ
الْفَزَارِيُّ قَدْ أَغَارَ عَلَى ظَهِيرِ رَسُولِ
اللَّهِ ﷺ . فَاسْتَأْفَهُ أَجْمَعَ ، وَقَتَلَ رَاعِيَهُ ،
قَالَ قُلْتُ : يَا رَبَاحُ ! خُذْ هَذَا الْفَرَسَ
فَأَبْلِغْهُ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ ، وَأَخْبِرْ رَسُولَ
اللَّهِ ﷺ أَنَّ الْمُشْرِكِينَ قَدْ أَغَارُوا عَلَى
سَرْحَهِ ، قَالَ : ثُمَّ قُمْتُ عَلَى أَكْمَةَ
فَاسْتَقْبَلْتُ الْمَدِينَةَ ، فَنَادَيْتُ ثَلَاثَةَ : يَا
صَبَاحَاهَا ! ثُمَّ حَرَجْتُ فِي آثارِ الْقَوْمِ
أَرْوِيهِمْ بِالنَّبِيلِ ، وَأَرْتَجَزُ ، أَقُولُ :
أَنَا ابْنُ الْأَكْرَمَ
وَالْيَوْمُ يَوْمُ الرُّضَى
فَالْحَقُّ رَجُلًا مِنْهُمْ ، فَاصْلُكْ سَهْمًا فِي
رَحْلِيَّهُ ، حَتَّى تَخَلَّصَ نَصْلُ السَّهْمِ إِلَى
كَيْفِيَهُ ، قَالَ قُلْتُ : خُذْهَا .

through his saddle and pierced his shoulder, and I said: "Take that!"

"I am the son of Al-Akwa'

And today is the day when the ignoble meet their doom."

He said: 'By Allâh, I kept shooting at them and killing their mounts; every time a horseman came back towards me, I went to a tree and sat at its foot, then I shot him and killed his horse. Then when the mountains narrowed in and they entered a narrow gorge, I climbed up the mountain and started repelling them with stones, and I kept following them until I managed to recapture all the camels of the Messenger of Allâh ﷺ and they gave up. But I pursued them, shooting at them, until they dropped more than thirty cloaks and thirty spears in order to lighten their loads. They did not throw down anything but I put a stone on it as a marker for the Messenger of Allâh ﷺ and his Companions to recognize it. Then they came to a narrow pass, and so-and-so the son of Badr Al-Fazârî came to them, and they sat down to eat lunch. I sat atop a stone and Al-Fazârî said: "What is this that I see?" They said: "By Allâh, yesterday we encountered this one and he has not left us since it was dark; he kept shooting at us until he took everything that was in our hands."

وَأَنَا ابْنُ الْأَكْوَعِ

وَالْيَوْمُ يَوْمُ الرُّضَّاعِ

قال: فَوَاللّٰهِ! مَا زِلْتُ أَرْمِيهِمْ وَأَغْفِرُ
لَهُمْ، فَإِذَا رَجَعَ إِلَيَّ فَارِسٌ أَتَيْتُ شَجَرَةَ
فَجَلَسْتُ فِي أَصْلِهَا، ثُمَّ رَمَيْتُهُ، فَعَقَرْتُ
هُنَاءً، حَتَّى إِذَا تَضَاعَقَ الْجَبَلُ فَدَخَلُوا فِي
تَضَاعِيقِهِ، عَلَوْتُ الْجَبَلَ، فَجَعَلْتُ أَرْدِيهِمْ
بِالْحِجَارَةِ، قَالَ: فَمَا زِلْتُ كَذَلِكَ أَتَبْعِهِمْ
حَتَّى مَا خَلَقَ اللّٰهُ تَعَالَى مِنْ بَعْدِي مِنْ ظَهْرِ
رَسُولِ اللّٰهِ ﷺ إِلَّا خَلَفْتُهُ وَرَأَهُ ظَهْرِيِّ،
وَخَلَوَا بَيْنِي وَبَيْهُ، ثُمَّ اتَّبَعْتُهُمْ أَرْمِيهِمْ،
حَتَّى أَلْقَوْا أَكْثَرَ مِنْ ثَلَاثَيْنَ بُرْدَةً وَثَلَاثَيْنَ
رُمْحًا، يَسْتَخْفُونَ، وَلَا يَطْرُحُونَ شَيْئًا إِلَّا
جَعَلْتُ عَلَيْهِ آرَامًا مِنَ الْحِجَارَةِ، يَعْرِفُهَا
رَسُولُ اللّٰهِ ﷺ وَأَصْحَابُهُ، حَتَّى أَنَّوْا
مُتَضَاعِقًا مِنْ شَيْئَةٍ فَإِذَا هُمْ قَدْ أَتَاهُمْ فُلَانُ
ابْنُ بَنْدِ الرَّفَارِيِّ، فَجَلَسُوا يَتَصَحَّونَ يَعْنِي
يَعْتَدُونَ، وَجَلَسْتُ عَلَى رَأْسِ قَرْنٍ، قَالَ
الْفَرَارِيُّ: مَا هَذَا الَّذِي أَرَى؟ قَالُوا:
لَقِينَا مِنْ هَذَا، الْبَرْحَ، وَاللّٰهُ! مَا فَارَقَنَا
مُنْذُ غَلَسِي، يَرْمِيَنَا حَتَّى انتَزَعَ كُلَّ شَيْءٍ
فِي أَيْدِينَا، قَالَ: فَلِيَقُمْ إِلَيْهِ نَفْرٌ مِنْكُمْ،
أَرْبَعَةٌ، قَالَ: فَصَعَدَ إِلَيَّ مِنْهُمْ أَرْبَعَةٌ فِي
الْجَبَلِ. قَالَ: فَلَمَّا أَمْكَنْنَاهُ مِنَ الْكَلَامِ،

He said: "Four of you should get up and rush at him." So four of them climbed up the mountain towards me, and when it became possible to talk, I said: "Do you know me?" They said: "No, who are you?" I said: "I am Salamah bin Al-Akwa', and by the One Who has honored the face of Muḥammad, I will not pursue any man among you but I will catch him, but no man among you who pursues me will catch me." One of them said: "I think (he is right)." So they went back, but I did not move from that place until I saw the horsemen of the Messenger of Allâh ﷺ riding through the trees. The first of them was Al-Akhram Al-Asadî, after whom came Abû Qatâdah Al-Anṣârî, after whom came Al-Miqdâd bin Al-Aswad Al-Kindî. I took hold of the reins of Al-Akhram and they (the idolaters) turned and fled. I said: "O Akhram, guard yourselves against them lest they cut you off, until the Messenger of Allâh ﷺ and his Companions join you." He said: "O Salamah, if you believe in Allâh and the Last Day, and you know that Paradise is true and Hell is true, then do not stand between me and martyrdom." So I let him go, and he and 'Abdur-Râhmân met. He killed the horse of 'Abdur-Râhmân and 'Abdur-Râhmân stabbed him and killed him, then

قَالَ قُلْتُ: هَلْ تَعْرِفُونِي؟ قَالُوا: لَا،
وَمَنْ أَنْتَ؟ قَالَ قُلْتُ: أَنَا سَلَّمَةُ بْنُ
الْأَكْوَعِ، وَالَّذِي كَرَمَ وَجْهَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! لَا
أَطْلُبُ رَجُلًا مِنْكُمْ إِلَّا أَدْرِكْتُهُ، وَلَا
يَطْلُبُنِي رَجُلٌ مِنْكُمْ فَيُدْرِكْنِي، قَالَ
أَحَدُهُمْ: أَنَا أَظْنُ، قَالَ: فَرَجَعُوا، فَمَا
بَرِحْتُ مَكَانِي حَتَّى رَأَيْتُ فَوَارِسَ رَسُولِ
الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَلَّلُونَ الشَّجَرَ، قَالَ: فَإِذَا
أَوْلُهُمُ الْأَخْرَمُ الْأَسَدِيُّ، وَعَلَى إِثْرِهِ أَبُو
قَتَادَةَ الْأَنْصَارِيُّ، وَعَلَى إِثْرِهِ الْمِقْدَادُ بْنُ
الْأَسْوَدِ الْكِنْدِيُّ، قَالَ: فَأَخَذْتُ بِعِنَانَ
الْأَخْرَمِ، قَالَ: فَوَلَوْا مُدْبِرِينَ، قُلْتُ: يَا
أَخْرَمُ! احْذَرْهُمْ، لَا يَقْطُونَكَ حَتَّى
يُلْحَقَ رَسُولُ الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ، قَالَ: يَا
سَلَّمَةُ! إِنْ كُنْتَ تُؤْمِنُ بِاللهِ وَالْيَوْمِ
الْآخِرِ، وَتَعْلَمُ أَنَّ الْجَنَّةَ حَقٌّ وَالنَّارُ حَقٌّ،
فَلَا تَحْلُ بَيْنِي وَبَيْنِ الشَّهَادَةِ، قَالَ:
فَخَيَّبْتُهُ، فَالْتَّقَى هُوَ وَعَبْدُ الرَّحْمَنِ، قَالَ:
فَعَفَرَ بِعَبْدِ الرَّحْمَنِ فَرَسَهُ، وَطَعَنَهُ عَبْدُ
الرَّحْمَنِ فَقَتَلَهُ، وَتَحَوَّلَ عَلَى فَرَسِهِ،
وَلَحِقَ أَبُو قَتَادَةَ، فَارْسُ رَسُولِ الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِعَبْدِ الرَّحْمَنِ، فَطَعَنَهُ فَقَتَلَهُ، فَوَالَّذِي كَرَمَ
وَجْهَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! لَيَبْغُثُمُ أَعْدُو عَلَى
رِجْلِيِّ، حَتَّى مَا أَرَى وَرَأَيْ، مِنْ

he turned his horse around. Abû Qatâdah, the horseman of the Messenger of Allâh ﷺ, caught up with ‘Abdur-Râhmân and stabbed him and killed him. By the One Who has honored the face of Muhammâd, I followed them, running on foot, until I could not see the Companions of Muhammâd ﷺ or their dust behind me, until before the sun set, when they reached a pass where there was water, which was called Dhu Qarad, where they could drink, because they were thirsty.

They looked at me, running behind them, and I turned them out of there before they even tasted a drop of it. They went out and ran down a mountain path, and I ran behind one of their men and shot him in the shoulder blade. I said: “Take that! I am the son of Al-Akwa’ and today is the day when the ignoble meet their doom.” He said: “May his mother be bereft of him! He has been chasing us since morning.” I said: “Yes, O enemy of yourself, I have been chasing you since morning.” They left behind two horses on the mountain path, and I brought them to the Messenger of Allâh ﷺ. ‘Âmir met me with a container in which there was milk diluted with water, and a container in which there was water, and I performed *Wudû’* and drank some of it. Then I went to the Messenger of Allâh ﷺ, who was at the water

أَصْحَابِ مُحَمَّدٍ ﷺ وَلَا غُبَارِهِمْ شَيْئًا،
حَتَّى يَعْدُلُوا قَبْلَ غُرُوبِ الشَّمْسِ إِلَى
شَعْبٍ فِيهِ مَاءٌ، يُقَالُ لَهُ ذَا فَرْدَ، لَيَسْرُوْنَا
مِنْهُ وَهُمْ عَطَاشٌ، قَالَ: فَنَظَرُوا إِلَيَّ أَعْدُو
وَرَاءَهُمْ، فَحَلَّيْتُهُمْ عَنْهُ يَعْنِي أَحْيَيْتُهُمْ عَنْهُ
فَمَا دَاقُوا مِنْهُ قَطْرَةً، قَالَ: وَيَخْرُجُونَ
فَيَسْتَدُونَ فِي شَيْئَةٍ، قَالَ: فَأَعْدُو فَالْحَقَّ
رَجُلًا مِنْهُمْ، فَأَصْكَهُ بِسَهْمٍ فِي نُضْرِ
كَيْفَهُ، قَالَ قُلْتُ: خُذْهَا وَأَنَا ابْنُ
الْأَكْوَعَ، وَالْيَوْمُ يَوْمُ الرُّضْعَ، قَالَ: يَا
شَكَلَتِهِ أُمُّهُ! أَكْوَعُهُ بُكْرَةً، قَالَ قُلْتُ: نَعَمْ،
يَا عَدُوَّ نَفْسِي أَكْوَعُكُ بُكْرَةً، قَالَ: وَأَرْدَوْا
فَرَسِينَ عَلَى شَيْئَةٍ، قَالَ: فَجِئْتُ بِهِمَا
أَسْوَقَهُمَا إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ:
وَلَحَقَنِي عَامِرٌ سَطِيقَةٌ فِيهَا مَذَقَةٌ مِنْ لَئِنِ
وَسَطِيقَةٌ فِيهَا مَاءٌ، فَتَوَضَّأْتُ وَشَرِبْتُ،
ثُمَّ أَئْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمَاءِ
الَّذِي حَلَّيْتُهُمْ عَنْهُ، فَإِذَا رَسُولُ اللَّهِ ﷺ
قَدْ أَخَذَ تِلْكَ الْإِبَلَ، وَكُلَّ شَيْءٍ اسْتَقْدَمْتُهُ
مِنَ الْمُسْرِكِينَ وَكُلَّ رُمْحٍ وَبِرْدَةٍ، وَإِذَا
بِلَالٌ نَحَرَ نَافَةً مِنَ الْإِبَلِ الَّذِي اسْتَقْدَمْتُ
مِنَ الْقَوْمِ، وَإِذَا هُوَ يَشُوِّي لِرَسُولِ
اللَّهِ ﷺ مِنْ كَبِدِهَا وَسَنَامِهَا، قَالَ قُلْتُ:
يَا رَسُولَ اللَّهِ خَلَّنِي فَانْتَخِبْ مِنَ الْقَوْمِ

from which I had driven them away. The Messenger of Allâh ﷺ had taken those camels and everything that I had captured from the idolaters, and all of the spears and cloaks. Bilâl had slaughtered one of the camels that I had captured from the people, and he was roasting part of its liver and hump for the Messenger of Allâh ﷺ. I said: "O Messenger of Allâh, let me select one hundred men from among the people and follow those people, so that there will be no one who could convey the news but I will kill him."

The Messenger of Allâh ﷺ smiled so broadly that his molars appeared in the light of the fire, then he said: "O Salamah, do you think that you can do that?" I said: "Yes, by the One Who has honored you." He said: "Now they are being welcomed in the land of Ghaṭafân." A man from Ghaṭafân came and so-and-so slaughtered a camel for them. As they were skinning it, they saw a cloud of dust, and they said: "The people have come!" They fled, and the next morning the Messenger of Allâh ﷺ said: "The best of our horsemen today was Abû Qatâdah, and the best of our foot soldiers was Salamah." Then the Messenger of Allâh ﷺ gave me two shares, the share of a horseman and the share of a foot soldier; he gave me them both. Then the Messenger of

مِائَةَ رَجُلٍ، فَأَتَيْنَاهُمْ فَلَا يَبْقَى مِنْهُمْ
مُحْبِرٌ إِلَّا قَتَلْنَاهُ، قَالَ: فَصَاحَكَ رَسُولُ
اللهِ ﷺ حَتَّى بَدَأَ تَوَاجِهُ فِي ضَوءِ
النَّارِ، فَقَالَ: «يَا سَلَمَةً! أَتُرَاكَ كُنْتَ
فَاعِلًا؟» قُلْتُ: نَعَمْ، وَالَّذِي أَكْرَمَكَ!،
فَقَالَ: «إِنَّهُمُ الْآنَ لَيَقْرُونَ فِي أَرْضِ
عَطَفَانَ» قَالَ: فَجَاءَ رَجُلٌ مِنْ عَطَفَانَ،
فَقَالَ: تَحْرَرَ لَهُمْ فُلَانٌ جَزُورًا، فَقَالُوا: أَتَاكُمْ
كَشْفُوا جَلْدَهَا رَأَوْا غُبَارًا، فَقَالُوا: أَتَاكُمْ
الْقَوْمُ، فَخَرَجُوا هَارِبِينَ، فَلَمَّا أَصْبَحُنَا
قَالَ رَسُولُ اللهِ ﷺ: «كَانَ خَيْرُ فُرْسَانِنَا
الْيَوْمَ أَبُو قَتَادَةَ، وَخَيْرُ رَجَالِنَا سَلَمَةُ»
قَالَ: ثُمَّ أَعْطَانِي رَسُولُ اللهِ ﷺ سَهْمَيْنِ:
سَهْمُ الْفَارِسِ وَسَهْمُ الرَّاجِلِ، فَجَمَعَهُمَا
لِي جَمِيعًا، ثُمَّ أَرْدَفَنِي رَسُولُ اللهِ ﷺ
وَرَاءَهُ عَلَى الْعَصْبَاءِ، رَاجِعِينَ إِلَى
الْمَدِينَةِ، قَالَ: فَيَبْلَمَا تَحْنُ نَسِيرُ، قَالَ:
وَكَانَ رَجُلٌ مِنْ الْأَنْصَارِ لَا يُسْبِقُ شَدَّاً،
قَالَ: فَجَعَلَ يَقُولُ: أَلَا مُسَاقِي إِلَى
الْمَدِينَةِ؟ هَلْ مِنْ مُسَاقِي إِلَى الْمَدِينَةِ؟
فَجَعَلَ يُعِيدُ ذَلِكَ، قَالَ: فَلَمَّا سَمِعْتُ
كَلَامَهُ قُلْتُ: أَمَا تُخْرُمُ كَرِيمًا، وَلَا تَهَبُ
شَرِيفًا؟ قَالَ: لَا، إِلَّا أَنْ يَكُونَ رَسُولُ
اللهِ ﷺ، قَالَ قُلْتُ: يَا رَسُولَ اللهِ! يَأْبِي

Allâh ﷺ seated me behind him on Al-‘Adbâ’ (his she-camel), and we came back to Al-Madînah. There was a man among the *Ansâr* who could not be beaten in a race. He started saying: “Is there anyone who will race me back to Al-Madînah? Who will race me back to Al-Madînah?” And he started repeating that. When I heard his words, I said: “Will you not show honor and respect to a noble man?” He said: “No, unless he is the Messenger of Allâh ﷺ.” I said: “O Messenger of Allâh, may my father and mother be ransomed for you; let me get down and race this man.” He said: “If you wish.” I said: “I am coming to you.”

I leapt up and started running. I slowed down on one or two high places where I starting gasping, then I followed his tracks, then I slowed down on one or two high places, then I rushed and caught up with him. I tapped him between the shoulders and said: “You have been overtaken, by Allâh!” I said: “I think so.” Then I beat him to Al-Madînah. Then by Allâh, we only stayed there for three nights before we went out to Khaibar with the Messenger of Allâh ﷺ. My paternal uncle ‘Amir started reciting lines of poetry to the people, saying:

“By Allâh, were it not for Allâh we would not have been guided, Or given charity or offered prayers.

أَنْتَ وَأُمِّي دَرْنِي فَلَا سَابِقُ الرَّجُلِ، قَالَ: «إِنْ شِئْتَ» قَالَ قُلْتُ: أَذْهَبْ إِلَيْكَ وَتَسْتَعْتُ رِجْلَيَ فَطَفَرْتُ فَعَدَوْتُ، قَالَ: فَرَبَطْتُ عَلَيْهِ شَرَفًا أَوْ شَرَفَيْنِ أَسْتَبْقِي نَفْسِي، ثُمَّ عَدَوْتُ فِي إِثْرِهِ، فَرَبَطْتُ عَلَيْهِ شَرَفًا أَوْ شَرَفَيْنِ، ثُمَّ إِنِّي رَفَعْتُ حَتَّى الْحَقَّةِ، فَأَصْكَحْتُ بَيْنَ كَتَبَتِهِ، قَالَ قُلْتُ: قَدْ سُبِّيْتَ، وَاللهِ! قَالَ: أَنَا أَطْنَثُ قَالَ: فَسَبَقْتُهُ إِلَى الْمَدِينَةِ، قَالَ: فَوَاللهِ! مَا لَيْشَنَا إِلَّا ثَلَاثَ لَيَالٍ حَتَّى خَرَجْنَا إِلَى خَيْرِ مَعْ رَسُولِ اللهِ ﷺ. قَالَ: فَجَعَلَ عَمِّي عَامِرَ يَرْتَجِزُ بِالْقَوْمِ.

تَسْأَلُهُ! لَوْلَا اللهُ مَا اهْتَدَيْنَا وَلَا تَصَدَّقَنَا وَلَا صَلَّيْنَا وَنَخْنُ عَنْ فَضْلِكَ مَا اسْتَغْنَيْنَا فَتَبَّتِ الْأَقْدَامُ إِنْ لَاقِيْنَا وَأَنْزَلْنَ سَكِينَةً عَلَيْنَا فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ هَذَا؟» قَالَ: أَنَا عَامِرٌ، قَالَ: «غَفَرَ لَكَ رَبُّكَ» قَالَ: وَمَا اسْتَغْفَرَ رَسُولُ اللهِ ﷺ لِإِنْسَانٍ يَحْصُهُ إِلَّا اسْتُشْهَدَ، قَالَ: فَنَادَى عُمَرُ بْنُ الْخَطَّابِ، وَهُوَ عَلَى جَمْلِ لَهُ: يَا بَنَيَ اللهِ! لَوْلَا [مَا] مَتَعْنَا بِعَامِرٍ، قَالَ: فَلَمَّا قَدِمْنَا خَيْرَ قَالَ:

We cannot do without Your favor,
So keep us steadfast when we meet (the enemy)
And send down tranquillity upon us."

The Messenger of Allâh ﷺ said: "Who is this?" He said: "I am 'Âmir." He said: "May your Lord forgive you." Whenever the Messenger of Allâh ﷺ prayed for forgiveness for a certain person, he would be martyred. 'Umar bin Al-Khaṭṭâb, who was riding a camel of his, called out: "O Prophet of Allâh, would that you had let us benefit from 'Âmir." When we reached Khaibar, their king Marhab came out, brandishing his sword and saying:

"Khaibar knows that I am Marhab
A fully armed warrior, a tried and tested hero
When war comes, spreading its flames."

My paternal uncle 'Âmir came out to meet him in single combat, and said:

"Khaibar knows that I am 'Âmir,
A fully-armed warrior who plunges into battle."

They exchanged blows; the sword of Marhab struck the shield of my uncle 'Âmir, and 'Âmir went to attack from below, but his sword recoiled and struck the artery in his forearm, and that led to his death."

Salamah said: 'I went out and

خَرَجَ مَلِكُهُمْ مَرْحَبٌ يَخْطُرُ بِسَيْفِهِ
وَيَقُولُ:
قَدْ عَلِمْتُ خَيْرًا أَنِّي مَرْحَبُ
شَاكِي السَّلاحِ بَطَلُ مُجَرَّبُ
إِذَا الْحُرُوبُ أَقْبَلَتْ تَاهَبُ
قَالَ: وَبَرَزَ لَهُ عَمَّيْ عَامِرٌ، فَقَالَ:
قَدْ عَلِمْتُ خَيْرًا أَنِّي عَامِرٌ
شَاكِي السَّلاحِ بَطَلُ مُغَامِرُ
قَالَ: فَاخْتَلَفَا ضَرْبَيْنِ، فَوَقَعَ سَيْفُ
مَرْحَبٍ فِي تُرْسِ عَمَّيْ عَامِرٍ، وَذَهَبَ
عَامِرٌ يَسْقُلُ لَهُ، فَرَجَعَ سَيْفُهُ عَلَى نَفْسِهِ،
فَقَطَعَ أَكْحَلَهُ، وَكَانَتْ فِيهَا نَفْسُهُ.
قَالَ سَلَمَةُ: فَخَرَجْتُ فَإِذَا نَفَرُ مِنْ
أَصْحَابِ النَّبِيِّ ﷺ يَقُولُونَ: بَطَلَ عَمَلُ
عَامِرٍ، فَقُلَّ نَفْسَهُ، قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ
وَأَنَا أَبْكِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ! بَطَلَ
عَمَلُ عَامِرٍ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ
قَالَ ذَلِكَ؟» قَالَ قُلْتُ: نَاسٌ مِنْ
أَصْحَابِكَ، قَالَ: كَذَبَ مَنْ قَالَ ذَلِكَ،
بَلْ لَهُ أَجْرُهُ مَرَّيْنِ، ثُمَّ أَرْسَلَنِي إِلَيْهِ
عَلَيَّ، وَهُوَ أَرْمَدُ، فَقَالَ: «لَا عَطِينَ الرَّائِيَةَ
رَجُلًا يُحِبُّ اللَّهَ تَعَالَى وَرَسُولَهُ ﷺ، أَوْ
يُحِبُّهُ اللَّهُ وَرَسُولُهُ» قَالَ: فَأَتَيْتُ عَلَيْهِ
فَجِئْتُ بِهِ أَقْوُدُهُ، وَهُوَ أَرْمَدُ، حَتَّى أَتَيْتُ

saw a group of the Companions of the Prophet ﷺ, who were saying: “‘Amîr’s deed was in vain; he killed himself.” I went to the Prophet ﷺ weeping, and said: “O Messenger of Allâh, was ‘Amîr’s deed in vain?” He said: “Who said that?” I said: “Some of your Companions.” He said: “Whoever said that is lying. Rather he will have a twofold reward.” Then he sent me to ‘Alî, who had sore eyes, and he said: “I will give the banner to a man who loves Allâh and His Messenger ﷺ, or who is loved by Allâh and His Messenger ﷺ.” I brought ‘Alî, leading him because he had sore eyes. I brought him to the Messenger of Allâh ﷺ, who put spittle in his eyes, and they were healed, then he gave him the banner.

Marhab came out, saying:

“Khaibar knows that I am Marhab
A fully armed warrior, a tried
and tested hero

When war comes, spreading its
flames.”

‘Alî said:

“I am the one whose mother
called him Haidar (lion)

Like a lion in the forest with a
fearsome countenance.

I return their attack with one
more fierce.”

He struck the head of Marhab
and killed him, then victory came
at his hands.”

بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَقَ فِي عَيْنِيهِ فَبَرَأَ،
وَأَعْطَاهُ الرَّايَةَ، وَخَرَجَ مَرْحَبٌ فَقَالَ:
قَدْ عَلِمْتُ حَيْبَرًا أَنِّي مَرْحَبُ
شَاكِي السَّلَاحِ بَطْلٌ مُجَرَّبٌ
إِذَا الْحُرُوبُ أَفْبَلْتُ تَلَهُبَ
فَقَالَ عَلَيْهِ:
أَنَا الَّذِي سَمَّتْنِي أُمّي حَيْدَرَةَ
كَلَيْثٌ غَابَاتٌ كَرِيمٌ الْمَنْظَرَةَ
أَوْفِيهِمْ بِالصَّاعِرِ كَيْلَ السَّنَدَرَةَ
قَالَ: فَضَرَبَ رَأْسَ مَرْحَبٍ فَقَتَلَهُ. ثُمَّ
كَانَ الْفَتْحُ عَلَى يَدِيهِ.
أَخْبَرَنَا إِبْرَاهِيمُ بْنُ أَبِي سُفَيْفَانَ: حَدَّثَنَا
مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الصَّمَدِ [بْنُ
عَبْدِ الْوَارِثِ] عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، بِهَذَا
[الْحَدِيثِ بِطُولِهِ].
وَحَدَّثَنَا إِبْرَاهِيمُ وَحَدَّثَنَا أَحْمَدُ بْنُ
يُوسُفَ الْأَزْدِيُّ السُّلَمِيُّ: حَدَّثَنَا النَّضْرُ بْنُ
مُحَمَّدٍ عَنْ عِكْرِمَةَ [بْنِ عَمَّارٍ] بِهَذَا.

Chapter 46. The Words Of Allâh, The Most High: “And He It Is Who Has Withheld Their Hands From You”^[1]

[4679] 133 - (1808) It was narrated from Anas bin Mâlik that eighty armed men from Makkah swooped down upon the Messenger of Allâh ﷺ from the mountain of At-Tanîm, seeking to attack the Prophet ﷺ and his Companions. He captured them but spared their lives. Then Allâh revealed (the words): “And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.”^[2]

(المعجم ٤٦) - (باب قول الله تعالى :)
وَهُوَ الَّذِي كَفَ أَيْدِيهِمْ عَنْكُمْ .
 الآية (التحفة ٤٨)

[٤٦٧٩] ١٣٣ - (١٨٠٨) حَدَثَنَا
عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ : حَدَثَنَا يَزِيدُ بْنُ هَرُونَ : أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ ثَمَانِينَ رَجُلًا مِنْ أَهْلِ مَكَّةَ هَبَطُوا عَلَى رَسُولِ اللَّهِ ﷺ مِنْ جَبَلِ التَّعْيِمِ مُسْلِحِينَ،
يُرِيدُونَ غَرَّةَ النَّبِيِّ ﷺ وَأَصْحَابِهِ،
فَأَخْذَنَهُمْ سِلْمًا، فَاسْتَحْيَاهُمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ : **وَهُوَ الَّذِي كَفَ أَيْدِيهِمْ عَنْكُمْ وَأَيْدِيكُمْ عَنْهُمْ بِطَنِ مَكَّةَ مِنْ بَعْدِ أَطْفَرَكُمْ عَلَيْهِمْ .** [الفتح: ٢٤].

(المعجم ٤٧) - (باب غزوة النساء مع الرجال) (التحفة ٤٩)

[٤٦٨٠] ١٣٤ - (١٨٠٩) حَدَثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ : حَدَثَنَا يَزِيدُ بْنُ هَرُونَ : أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسِ؛ أَنَّ أُمَّ سَلَيْمٍ اتَّخَذَتْ يَوْمَ حُيَّنٍ حِنْجَرًا، فَكَانَ مَعَهَا، فَرَآهَا أَبُو طَلْحَةَ، فَقَالَ: يَا رَسُولَ اللَّهِ! هَذِهِ أُمٌّ

Chapter 47. Women Participating In Military Expeditions With The Men

[4680] 134 - (1809) It was narrated from Anas that on the day of (the battle of) Hunain, Umm Sulaim kept a dagger with her. Abû Talhah saw her and said: “O Messenger of Allâh, Umm Sulaim has a dagger with her.” The Messenger of Allâh ﷺ said to her: “What is this dagger

[¹] *Al-Fath* 48:24.

[²] *Al-Fath* 48:24.

(for)?” She said: “I am keeping it so that if any of the idolaters come near me, I will rip his belly open with it.” The Messenger of Allāh ﷺ smiled and she said: “O Messenger of Allāh, kill all those, other than us, whom you set free, because they are the ones who deserted you.” The Messenger of Allāh ﷺ said: “O Umm Sulaim, Allāh is sufficient and He has been kind to us.”

[4681] (...) A *Hadīth* like that of Thābit (no. 4680) was narrated from Anas bin Mālik concerning the story of Umm Sulaim and the Prophet ﷺ.

[4682] 135 - (1810) It was narrated that Anas said: “The Messenger of Allāh ﷺ allowed Umm Sulaim and some of the *Anṣārī* women to accompany him on military campaigns. They would bring water and treat the wounded.”

[4683] 136 - (1811) It was narrated that Anas said: “On the day of (the battle of) Uhud, when some of the people felt defeated and deserted the Prophet ﷺ, Abū Talḥah stood in front of the

سُلَيْمَ مَعَهَا حَنْجَرٌ، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا هَذَا الْحَنْجَرُ؟» قَالَتْ: أَتَحْدُثُهُ، إِنْ دَنَا مِنِّي أَحَدٌ مِنَ الْمُشْرِكِينَ بَقْرُتُ بِهِ بَطْنَهُ، فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضْحَكُ، قَالَتْ: يَا رَسُولَ اللَّهِ! اقْتُلْ مَنْ بَعْدَنَا مِنَ الظُّلْقَاءِ انْهَزَمُوا بِكَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا أُمَّ سُلَيْمٍ! إِنَّ اللَّهَ قَدْ كَفَى وَأَخْسَنَ». [انظر: ٤٦٧١]

[4681] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَخْبَرَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ فِي قِصَّةِ أُمِّ سُلَيْمٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مِثْلُ حَدِيثِ ثَابِتٍ.
[راجعاً: ٤٦٧٠]

[4682] 135 - (1810) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْزُو بِأُمَّ سُلَيْمٍ، وَيَنْشُؤُ مِنَ الْأَنْصَارِ مَعَهُ إِذَا غَزَا، فَيَسْقِيَنَ الْمَاءَ وَيُدَاوِيَنَ الْجَرْحَى.

[4683] 136 - (1811) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرُو وَهُوَ أَبُو مَعْمَرِ الْمُقْرِبِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَرِيزِ وَهُرَيْرَةُ

Prophet ﷺ, covering him with a shield. Abū Ṭalḥah was a powerful archer and he broke two or three bows that day (because of excessive use). Whenever a man passed in front of him with a quiver of arrows, he (ﷺ) would say: ‘Spread them for Abū Ṭalḥah.’ The Prophet of Allāh would look out over the people, and Abū Ṭalḥah would say to him: ‘O Prophet of Allāh, may my father and mother be ransomed for you. Do not raise your head, lest you be struck by an arrow from the people. My neck is before your neck.’ And I saw ‘Āishah bint Abī Bakr and Umm Sulaim, with their garments folded up, and I could see their anklets on their feet, carrying water skins on their backs, pouring it into their mouths. Then they would go back and fill them again, then bring them and pour water into the people’s mouths. The sword fell from Abū Ṭalḥah’s hand two or three times, because of drowsiness.”

ابن صهيب عن أنس قال: لما كان يوم أحد
أنهزم الناس من الناس عن النبي عليه، وأبو
طلحة بين يدي النبي عليه محبوب عليه
بحجفة، قال: وكان أبو طلحة رجلا راما
شديد التزع، وكسر يومئذ قوسين أو ثلاثة،
قال: فكان الرجل يمر معه الجعبة من
الليل، فيقول: «اشرها لأبي طلحة»، قال:
ويُسرف النبي الله عليه ينظر إلى القوم، فيقول
أبو طلحة: يا نبي الله! يا أبي أنت وأمي! لا
شرف لا يصييك سهم من سهام القوم،
تحري دون تحرك، قال: ولقد رأيت عائشة
بنت أبي بكر وأم سليم وإنهما لم يتمرنان،
أرأى خدام سوقيهما، تنفلان الغرب على
متوئيهما، ثم تفرغاني في أقواهما، ثم
ترجعان فتملانهما، ثم تجيئان تفرغاني في
أقواء القوم، ولقد وقع السيف من يدي
أبي طلحة إما مرتين وإما ثلاثة، من
النها.

(المعجم ٤٨) - (باب النساء الغازيات)
يرضخ لهن ولا يسمّهن، والنهي عن
قتل صبيان أهل الحرب (التحفة ٥٠)

[٤٦٨٤] - [١٣٧] - [١٨١٢] حَدَّثَنَا عَبْدُ
الله بْنُ مَسْلَمَةَ بْنِ قَعْنَبِ: حَدَّثَنَا سُلَيْمَانُ

Chapter 48. Women Who Take Part In Military Expeditions Are To Be Given A Reward But Not A Regular Share; And The Prohibition Of Killing Children Of The Enemy

[4684] 137 - (1812) It was narrated from Yazid bin Hurmuz that Najdah wrote to Ibn ‘Abbâs,

asking him about five things. Ibn ‘Abbâs said: “Were it not for (fear of) concealing knowledge, I would not have written to him.” Najdah wrote to him (saying): “Tell me, did the Messenger of Allâh ﷺ take women on campaigns with him? Did he give them a share (of the spoils of war)? Did he kill children? How long is an orphan considered to be such? And about the *Khums* - who is it for?” Ibn ‘Abbâs wrote to him saying: “You wrote and asked me whether the Messenger of Allâh ﷺ took women on campaigns with him. He did take them with him, so that they might treat the wounded, and they were given a reward from the spoils of war; as for a regular share, that was not given to them. The Messenger of Allâh ﷺ did not kill children, so do not kill children. And you wrote and asked me how long an orphan is considered to be such. By Allâh, if a man’s beard has grown but he is still incapable of getting his due from others or fulfilling his obligations towards them (then he is still regarded as an orphan). But when he can look after his affairs like other people, then he is no longer regarded as an orphan. And you wrote and asked me about the *Khums* and who it is for. We used to say that it was for us, but our people have denied it to us.”

يَعْنِي ابْنَ بِلَالٍ عَنْ جَعْفَرٍ [بْنِ مُحَمَّدٍ] عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ هُرْمُزَ، أَنَّ نَجْدَةَ كَتَبَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ خَمْسٍ خَلَالٍ. فَقَالَ ابْنُ عَبَّاسٍ: لَوْلَا أَنْ أَكْتُمَ عِلْمًا مَا كَتَبْتُ إِلَيْهِ، كَتَبَ إِلَيْهِ نَجْدَةً: أَمَّا بَعْدُ، فَأَخْبَرْنِي هَلْ كَانَ رَسُولُ اللهِ يَعْزُزُ بِالنِّسَاءِ؟ وَهَلْ كَانَ يَضْرِبُ لَهُنَّ بِسَهْمٍ؟ وَهَلْ كَانَ يَقْتُلُ الصَّبِيَّانَ؟ وَمَتَى يَنْقَضِي يَتِيمُ الْيُتِيمِ؟ وَعَنِ الْخُمُسِ لِمَنْ هُوَ؟ فَكَتَبَ إِلَيْهِ ابْنُ عَبَّاسٍ: كَتَبْتَ سَأَلْتِي هَلْ كَانَ رَسُولُ اللهِ يَعْزُزُ بِالنِّسَاءِ؟ وَقَدْ كَانَ يَعْزُزُ بِهِنَّ فِي دَارِينَ الْجَرْحَى وَيَحْدِنَ مِنَ الْعَيْنِيَةِ، وَأَمَّا بِسَهْمِ، فَلَمْ يَضْرِبْ لَهُنَّ، وَإِنَّ رَسُولَ اللهِ لَمْ يَكُنْ يَقْتُلُ الصَّبِيَّانَ، فَلَا تَقْتُلُ الصَّبِيَّانَ، وَكَتَبَ سَأَلْتِي: مَتَى يَنْقَضِي يَتِيمُ الْيُتِيمِ؟ فَلَعْمَرِي إِنَّ الرَّجُلَ لَتَبْتُ لِحَيْثُ وَإِنَّهُ لَضَعِيفُ الْأَخْذِ لِنَفْسِهِ، ضَعِيفُ الْعَطَاءِ مِنْهَا، فَإِذَا أَخْذَ لِنَفْسِهِ مِنْ صَالِحٍ مَا يَأْخُذُ النَّاسُ، فَقَدْ ذَهَبَ عَنْهُ الْيُتِيمُ، وَكَتَبَ سَأَلْتِي عَنِ الْخُمُسِ لِمَنْ هُوَ؟ وَإِنَا [كُنَّا] نَقُولُ: هُوَ لَنَا، فَأَبَى عَلَيْنَا قَوْمُنَا ذَاكَ.

[4685] 138 - (...) It was narrated from Yazîd bin Hurmuz that Najdah wrote to Ibn ‘Abbâs and asked him about some things... a *Hadîth* like that of Sulaimân bin Bilâl (no. 4684), except that in the *Hadîth* of Hâtim it says: “The Messenger of Allâh ﷺ did not kill children, so do not kill children, unless you know what Al-Khidr knew about the boy whom he killed.”^[1]

Ishâq added in his *Hadîth* from Hâtim: “... and you can tell who is a believer, in which case kill the disbelievers and leave the believers.”

[4686] 139 - (...) It was narrated that Yazîd bin Hurmuz said: “Najdah bin ‘Âmir Al-Harûrî wrote to Ibn ‘Abbâs and asked him about slaves and women who are present at the time when the spoils of war are distributed - do they get a share of it? (And he asked) about killing children, and when an orphan is no longer regarded as such, and who are the kinsmen (*Dhawil-Qurbâ*) (of the Prophet ﷺ)? He said to Yazîd: ‘Write to him. Were it not that he is likely to fall into folly, I would not have written to him. Write: You wrote and asked me about women and slaves who are present at the time when the spoils

بِكُرٍ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقَ بْنُ إِبْرَاهِيمَ
كَلَاهُمَا عَنْ حَاتِمٍ بْنِ إِسْمَاعِيلَ، عَنْ
جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ
هُرْمُزَ؛ أَنَّ نَجْدَةَ كَتَبَ إِلَى ابْنِ عَبَّاسٍ يَسَّأَلُهُ
عَنْ خَلَالٍ، يُبَثِّلُ حَدِيثَ سُلَيْمَانَ بْنِ
بِلَالٍ، غَيْرَ أَنَّ فِي حَدِيثِ حَاتِمٍ: وَإِنَّ
رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَقْتُلُ الصَّيْنَانَ، فَلَا
يَقْتُلُ الصَّيْنَانَ، إِلَّا أَنْ تَكُونَ تَعْلَمُ مَا عَلِمَ
الْخَضْرُ مِنَ الصَّيْنَانِ الَّذِي قُتِلَ.

وَزَادَ إِسْحَاقُ فِي حَدِيثِهِ عَنْ حَاتِمٍ: وَتُمِيزُ
الْمُؤْمِنَ، فَتَقْتُلُ الْكَافِرَ وَتَدَعُ الْمُؤْمِنَ.

[4686] 140 - (...) وَحَدَّثَنَا ابْنُ
أَبِي عُمَرَ: حَدَّثَنَا سُلَيْمَانُ عَنْ إِسْمَاعِيلَ بْنِ
أُمَيَّةَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ يَزِيدَ بْنِ
هُرْمُزَ قَالَ: كَتَبَ نَجْدَةُ بْنُ عَامِرٍ
الْحَرُورِيُّ إِلَى ابْنِ عَبَّاسٍ يَسَّأَلُهُ عَنِ الْعَبْدِ
وَالْمَرْأَةِ يَحْضُرُانِ الْمُعْنَمَ، هَلْ يُقْسِمُ
لَهُمَا؟ وَعَنْ قَتْلِ الْوِلْدَانِ؟ وَعَنِ الْيَتَمِّ
مَتَى يَنْقَطِعُ عَنْهُ الْيَتَمُ؟ وَعَنْ ذَوِي الْقُرْبَىِ،
مَنْ هُمْ؟ فَقَالَ لَيْزِيدَ: أَكْتُبْ إِلَيْهِ، فَلَوْلَا
أَنْ يَقَعَ فِي أَحْمُوقَةٍ مَا كَتَبْتُ إِلَيْهِ،
أَكْتُبْ: إِنَّكَ كَتَبْتَ سَأْلَنِي عَنِ الْمَرْأَةِ

^[1] See: *Sûrat Al-Kahf* 18:74.

of war are distributed - do they get a share of it? They do not get a share of it, but they are to be given a reward. You wrote and asked me about killing children. The Messenger of Allâh ﷺ did not kill them, so do not kill them, unless you know about them what the companion of Mûsâ knew about the boy whom he killed.^[1] You wrote and asked me about an orphan and when he is no longer regarded as an orphan. He continues to be regarded as an orphan until he reaches puberty and attains maturity of mind. And you wrote and asked me about the kinsmen (of the Prophet ﷺ), and who they are. We believed that we were they, but our people denied that to us."

[4687] (...) It was narrated that Yazîd bin Hurmuz said: "Najdah wrote to Ibn 'Abbâs..." and he quoted a similar *Hadîth* (as no. 4684).

Abû Ishâq said: 'Abdur-Rahmân bin Bishr narrated: Sufyân narrated this *Hadîth*, in full.

[4688] 140 - (...) It was narrated that Yazîd bin Hurmuz said: "Najdah bin 'Âmir wrote to Ibn 'Abbâs." He said: "I was present with Ibn 'Abbâs when he read his letter and when he wrote

والعبد يحضران المغنم، هل يقسم لهما شيء؟ وإنَّه لِيُسَأَ لَهُمَا شَيْءٌ، إِلَّا أَنْ يُحْدِيَا، وَكَتَبَ تَسْأَلِي عَنْ قَتْلِ الْوَلْدَانِ؟ وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَمْ يَقْتُلْهُمْ، وَأَنَّ فَلَّا تَقْتُلُهُمْ، إِلَّا أَنْ تَعْلَمَ مِنْهُمْ مَا عَلِمَ صَاحِبُ مُوسَى مِنَ الْعَلَامِ الَّذِي قَتَلَهُ، وَكَتَبَ تَسْأَلِي عَنِ الْيَتَمِّ، مَقَى يَنْقُطُعُ عَنْهُ اسْمُ الْيَتَمِّ؟ وَإِنَّهُ لَا يَنْقُطُعُ عَنْهُ اسْمُ الْيَتَمِّ حَتَّى يَلْغُ وَيُؤْسَسَ بِهِ رُشْدُهُ، وَكَتَبَ تَسْأَلِي عَنْ دَوِيِ الْقُرْبَىِ، مَنْ هُمْ؟ وَإِنَّ رَعَمْنَا أَنَّهُمْ، فَأَبَى ذَلِكَ عَلَيْنَا قَوْمُنَا.

[4687] (...) وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سُفِيَّانُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ يَزِيدِ بْنِ هُرْمَزَ قَالَ: كَتَبَ نَجْدَةً إِلَيْنَا عَبَّاسٍ، وَسَاقَ الْحَدِيثَ بِمُثْلِهِ.

[4688] 140 - (...) قَالَ أَبُو إِسْحَاقَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سُفِيَّانُ بِهَذَا الْحَدِيثِ، بِطُولِهِ.

[4688] إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ بْنِ حَازِمٍ: حَدَّثَنِي أَبِي قَالَ:

[1] See: *Sûrat Al-Kahf* 18:71.

his answer. Ibn ‘Abbâs said: ‘By Allâh, were it not in order to prevent him from falling into wickedness, I would not have written to him. May he never be honored.’ He wrote to him (saying): ‘You asked about the share of the kinsmen whom Allâh mentioned - who are they? We used to think that we are the kinsmen of the Messenger of Allâh ﷺ, but our people denied that to us. You asked about the orphan and when he is no longer regarded as such. When he reaches the age of marriage and attains maturity of mind, then his wealth may be given to him, and he is no longer regarded as an orphan.

You asked: “Did the Messenger of Allâh ﷺ kill any of the children of the idolaters?” The Messenger of Allâh ﷺ did not kill any of them, so you should not kill any of them, unless you know about them what Al-Khidr knew about the boy whom he killed. You asked about women and slaves, and whether they are to be given a defined share if they are present in battle? They are not to be given a defined share, but they should be given some reward from the spoils of war.””

سَمِعْتُ قَيْسًا يُحَدِّثُ عَنْ يَزِيدَ بْنِ هُرْمُزَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ -
وَاللَّفْظُ لَهُ - : قَالَ : حَدَّثَنَا بَهْرَزٌ : حَدَّثَنَا
جَرِيرُ بْنُ حَازِمٍ : حَدَّثَنِي قَيْسُ بْنُ سَعْدٍ
عَنْ يَزِيدَ بْنِ هُرْمُزَ قَالَ : كَتَبَ تَجْدِيدَ بْنَ
عَامِرٍ إِلَى ابْنِ عَبَّاسٍ ، قَالَ : فَشَهَدْتُ ابْنَ
عَبَّاسٍ حِينَ قَرَأَ كِتَابَهُ وَحِينَ كَتَبَ جَوَابَهُ ،
وَقَالَ ابْنُ عَبَّاسٍ : وَاللَّهِ! لَوْلَا أَنْ أَرُدَّهُ
عَنْ نَنْ يَقْعُدُ فِيهِ مَا كَتَبْتُ إِلَيْهِ ، وَلَا يُعْمَلَ
عَيْنِ ، قَالَ : فَكَتَبَ إِلَيْهِ : إِنَّكَ سَأَلْتَ عَنْ
سَهْمِ ذِي الْقُرْبَى الَّذِي ذَكَرَ اللَّهُ ، مَنْ
هُمْ؟ وَإِنَّا كُنَّا نَرَى أَنَّ قَرَابَةَ رَسُولِ
اللَّهِ ﷺ هُمْ نَحْنُ ، فَأَبَيَ ذَلِكَ عَلَيْنَا
قَوْمًا ، وَسَأَلْتَ عَنِ التَّسِيمِ ، مَتَى يَنْتَصِي
يُئْمِنُهُ؟ وَإِنَّهُ إِذَا بَلَغَ النَّكَاحَ وَأُونِسَ مِنْهُ
رُشْدٌ وَدُفِعَ إِلَيْهِ مَالُهُ ، فَقَدِ اقْتُضَى يُئْمِنُهُ ،
وَسَأَلْتَ : هَلْ كَانَ رَسُولُ اللهِ ﷺ يَقْتُلُ
مِنْ صَيْبَانِ الْمُسْرِكِينَ أَحَدًا؟ فَإِنَّ رَسُولَ
اللَّهِ ﷺ لَمْ يَكُنْ يَقْتُلُ مِنْهُمْ أَحَدًا ،
وَأَنْتَ ، فَلَا تَقْتُلْ مِنْهُمْ أَحَدًا ، إِلَّا أَنْ
تَكُونَ تَعْلَمُ مِنْهُمْ مَا عَلِمَ الْخَاضِرُ مِنْ
الْغُلَامِ حِينَ قَتَلَهُ ، وَسَأَلْتَ عَنِ الْمَرْأَةِ
وَالْعَبْدِ ، هَلْ كَانَ لَهُمَا سَهْمٌ مَعْلُومٌ ، إِذَا

[1] See: Al-Kahf 18:71.

حضرُوا البَلْسَ؟ وَلَأَنَّهُمْ لَمْ يَكُنْ لَهُمْ سَقْفٌ
مَعْلُومٌ، إِلَّا أَنْ يُحْدِيَ مِنْ عَنَائِمِ الْقَوْمِ.

[٤٦٨٩] ١٤١-(...) وَحَدَّثَنِي أَبُو

كُرَيْبٍ: حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنَا زَائِدَةُ:
حَدَّثَنَا شُلَيْمَانُ الْأَغْعَشُ عَنِ الْمُخْتَارِ بْنِ
صَيْفِيٍّ، عَنْ يَزِيدَ ابْنِ هُرْمَزَ قَالَ: كَتَبَ نَجْدَةً
إِلَى ابْنِ عَبَّاسٍ، فَذَكَرَ بَعْضَ الْحَدِيثِ، وَلَمْ
يُتِمِّمِ الْقِصَّةَ، كَإِنْتَمَ مَنْ ذَكَرْنَا حَدِيثَهُمْ.

[٤٦٩٠] ١٤٢-(١٨١٢) حَدَّثَنَا أَبُو

بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ
شُلَيْمَانَ عَنْ هِشَامٍ، عَنْ حَفْصَةَ بْنِتِ
سَيْرِينَ، عَنْ أُمِّ عَطِيَّةَ الْأَنْصَارِيَّةَ قَالَتْ:
غَرَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ سَبْعَ غَرَواتٍ،
أَخْلَفُهُمْ فِي رِحَالِهِمْ، فَأَصْنَعَ لَهُمُ الطَّعَامَ،
وَأَدَّاوى الْجَرْحَى، وَأَقْوَمَ عَلَى الْمَرْضِىِّ.

[٤٦٩١] (...) وَحَدَّثَنَا عَمْرُو

الْتَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: حَدَّثَنَا
هِشَامُ بْنُ حَسَانَ بِهِلَداً الْإِسْنَادَ، [نَحْوَهُ].

(المعجم ٤٩) - (باب عدد غروات

النبي ﷺ) (التحفة ٥١)

[٤٦٩٢] ١٤٣-(١٢٥٤) حَدَّثَنَا مُحَمَّدُ

ابْنُ الْمُشَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُشَنَّى
- قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ
عَنْ أَبِي إِسْحَاقٍ؛ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ خَرَجَ

[٤٦٨٩] ١٤١ - (...) It was narrated that Yazîd bin Hurmuz said: "Najdah wrote to Ibn 'Abbâs..." and he mentioned part of the *Hadîth* but he did not narrate it in full, like the *Hadîth* we have mentioned above.

[٤٦٩٠] ١٤٢ - (1812) It was narrated that Umm 'Atîyyah Al-Ansâriyyah said: "I went out on seven campaigns with the Messenger of Allâh ﷺ; I would stay behind in the camp, make food for them, treat the wounded and look after the sick."

[٤٦٩١] (...) Hishâm narrated a similar report (as no. 4690) with this chain of narration.

Chapter 49. The Number Of Campaigns Of The Prophet ﷺ

[٤٦٩٢] ١٤٣ - (1254) It was narrated from Abû Ishâq that 'Abdullâh bin Yazîd went out to lead the people in prayers for rain. He prayed two *Rak'ah* then he prayed for rain. He said: "On

that day I met Zaid bin Arqam, and there was only one man between me and him. I said to him: ‘How many campaigns did the Messenger of Allâh ﷺ wage?’ He said: ‘Nineteen.’ I said: ‘On how many campaigns were you with him?’ He said: ‘Seventeen.’ I said: ‘What was the first campaign he waged?’ He said: ‘Dhât Al-‘Usair’ or ‘Al-‘Ushair.’”

[4693] 144 - (...) It was narrated from Ibn Ishâq, from Zaid bin Arqam from whom he heard it, that the Messenger of Allâh ﷺ went on nineteen campaigns, and after he emigrated he performed *Hajj* only once, the Farewell *Hajj*.

[4694] 145 - (1813) Abû Az-Zubair narrated that he heard Jâbir bin ‘Abdullâh say: “I went on nineteen campaigns with the Messenger of Allâh ﷺ.”

Jâbir said: “I was not present at (the battles of) Badr or Uhud, because my father did not let me go. When ‘Abdullâh (i.e., his father) was killed on the day of Uhud, I did not stay behind from any campaign with the Messenger of Allâh ﷺ.”

[4695] 146 - (1814) It was narrated from ‘Abdullâh bin Buraidah that his father said:

لِيَسْتَقِي بالنَّاسِ، فَصَلَّى رَكْعَتَيْنِ ثُمَّ اسْتَسْقَى، قَالَ: فَلَقِيتُ يَوْمَئِذٍ زَيْدَ بْنَ أَرْقَمَ، قَالَ: لَيْسَ بِنِي وَبِيَهُ عَيْرُ رَجُلٌ، أَوْ بِنِي وَبِيَهُ رَجُلٌ، قَالَ فَقُلْتُ لَهُ: كَمْ غَرَّا رَسُولُ اللَّهِ ﷺ؟ قَالَ: تِسْعَ عَشْرَةً، فَقُلْتُ: كَمْ غَرَّتْ أَنْتَ مَعَهُ؟ قَالَ: سَيْعَ عَشْرَةَ غَزْوَةً، قَالَ فَقُلْتُ: فَمَا أَوْلُ غَزْوَةَ غَرَّا؟ قَالَ: ذَاتُ الْعُسْرَيْرِ أَوِ الْعُشَيْرِ. [راجع: ٣٠٣٥]

[٤٦٩٣] ١٤٤ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْمَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ سَمِعَهُ مِنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ غَرَّ تِسْعَ عَشْرَةَ غَزْوَةً، وَحَجَّ بَعْدَمَا هَاجَرَ حَجَّةً لَمْ يَحْجُّ عَيْرَهَا، حَجَّةَ الْوَدَاعِ.

[٤٦٩٤] ١٤٥ - (١٨١٣) حَدَّثَنَا زُهَيْرٌ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاً: أَخْبَرَنَا أَبُو الرَّبِيعِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: غَرَّتْ مَعَ رَسُولِ اللَّهِ ﷺ تِسْعَ عَشْرَةَ غَزْوَةً.

فَالْجَابِرُ: لَمْ أَشْهُدْ بَدْرًا وَلَا أُحْدَدًا، مَنْعَنِي أَبِي، فَلَمَّا قُتِلَ عَبْدُ اللَّهِ يَوْمَ أُحْدِي، لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ قَطْ.

[٤٦٩٥] ١٤٦ - (١٨١٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ

"The Messenger of Allâh ﷺ went on nineteen campaigns, and he fought in eight of them."

الْحَبَابُ؛ وَحَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمَيْيُّ :
حَدَّثَنَا أَبُو تُمِيلَةَ، قَالًا جَمِيعًا: حَدَّثَنَا حُسَيْنٌ
ابْنُ وَاقِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرْيَدَةَ، عَنْ أَبِيهِ
قَالَ: غَزَا رَسُولُ اللَّهِ ﷺ تِسْعَ عَشْرَةَ عَزْوَةً،
فَاتَّلَ فِي ثَمَانِ مِنْهُنَّ.

وَلَمْ يُقْلِ أَبُو بَكْرٍ: مِنْهُنَّ، وَقَالَ فِي
حَدِيثِهِ: حَدَّثَنِي عَنْدُ اللَّهِ بْنِ بُرْيَدَةَ .

[4696] 147 - (...) It was narrated from Ibn Buraidah that his father said that he went on sixteen campaigns with the Messenger of Allâh ﷺ.

١٤٧ [٤٦٩٦] - (...) حَدَّثَنِي أَخْمَدُ
ابْنُ حَنْبَلٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ
كَهْمَسٍ، عَنْ ابْنِ بُرْيَدَةَ، عَنْ أَبِيهِ أَنَّهُ قَالَ:
غَزَّا مَعَ رَسُولِ اللَّهِ ﷺ سِتَّ عَشْرَةَ عَزْوَةً.

[4697] 148 - (1815) It was narrated that Yazîd bin Abî 'Ubayd said: "I heard Salamah say: 'I went on seven campaigns with the Messenger of Allâh ﷺ, and I went out on nine campaigns that he sent out. On one occasion Abû Bakr was in charge of us and on another occasion Usâmah bin Zaid was in charge of us.'"

١٤٨ [٤٦٩٧] - (١٨١٥) حَدَّثَنَا
مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ
إِسْمَاعِيلَ عَنْ زَيْدٍ وَهُوَ ابْنُ أَبِي عَبِيدٍ قَالَ:
سَمِعْتُ سَلَمَةَ يَقُولُ: غَزَّوْتُ مَعَ رَسُولِ
اللَّهِ ﷺ سِيَّعَ غَزَوَاتٍ، وَخَرَجْتُ فِيمَا يَبْعَثُ
مِنَ الْبُعُوثِ، تِسْعَ غَزَوَاتٍ، مَرَّةً عَلَيْنَا أَبُو
بَكْرٍ، وَمَرَّةً عَلَيْنَا أَسَامِةً بْنُ زَيْدٍ.

[4698] (...) Hâtim narrated it with this chain of narration (a *Hadîth* similar to no. 4697), except that he said in both cases: "Seven campaigns."

٤٦٩٨ [٤٦٩٨] - (...) وَحَدَّثَنَا قُتْبَيْهُ بْنُ
سَعِيدٍ: حَدَّثَنَا حَاتِمٌ بِهَذَا إِلْسَنَادِ، عَيْرَ
أَنَّهُ قَالَ، فِي كُلْتَيْهِمَا: سِيَّعَ غَزَوَاتٍ .

Chapter 50. The Campaign Of Dhât Ar-Riqâ‘

[4699] 149 - (1816) It was

(المعجم ٥٠) - (بَابُ غَزْوَةِ ذَاتِ
الرِّقَاعِ) (التحفة ٥٢)

٤٦٩٩ [٤٦٩٩] - ١٤٩ [١٨١٦] حَدَّثَنَا أَبُو

narrated that Abû Mûsâ said: "We went out with the Messenger of Allâh ﷺ on a campaign, and there were six of us. We had only one camel, which we took turns riding. Our feet became sore, and my feet became so sore that my toenails fell off. We wrapped rags around our feet, so the campaign became known as *Dhât Ar-Riqâ'* because of the rags that we used to bandage our feet."

Abû Burdah said: "Abû Mûsâ narrated this *Hadîth*, then he did not like to do so. It is as if he did not like to broadcast his deeds."

عَامِرٌ عَبْدُ اللَّهِ بْنُ بَرَادُ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْمُهْدَانِيُّ - وَاللَّفْظُ لِأَبِي عَامِرٍ قَالَا : حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرِيْدَةَ [بْنِ أَبِي بُرَدَةَ] عَنْ أَبِي بُرَدَةَ، عَنْ أَبِي مُوسَى قَالَ : حَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزَّةِ، وَنَحْنُ سَيِّدُهُ تَفَرِّ، بَيْنَا بَعِيرٌ نَعْتَقِبُهُ قَالَ : فَتَقَبَّلْتُ أَقْدَامُنَا، فَتَقَبَّلْتُ قَدَمَائِي وَسَقَطْتُ أَطْفَارِي، فَكُنَّا نَلْفُ عَلَى أَرْجُلِنَا الْخَرْقَ، فَسُمِّيَتْ غَرْوَةُ ذَاتِ الرَّفَاعِ لِمَا كُنَّا نُصْبِ عَلَى أَرْجُلِنَا مِنَ الْخَرْقِ .

قَالَ أَبُو بُرَدَةَ : فَحَدَّثَ أَبُو مُوسَى بِهَذَا الْحَدِيثِ، ثُمَّ كَرِهَ ذَلِكَ، قَالَ : كَانَهُ كَرِهَ أَنْ يَكُونَ شَيْئًا مِنْ عَمَلِهِ أَفْشَاهُ .

قَالَ أَبُو أُسَامَةَ : وَرَادَنِي غَيْرُ بُرِيْدَةَ :

وَاللَّهُ يَجْزِي بِهِ .

Chapter 51. It Is Disliked To Seek The Help Of Disbelievers In War Except In Cases Of Necessity, Or If He Thinks Well Of The Muslims

[4700] 150 - (1817) It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ set out for Badr, and when he was in Harrat Al-Wabarah, he was met by a man who was known for his courage and valor. The Companions of the Messenger of Allâh ﷺ rejoiced when they saw him, but when he caught up with him he said to the

(المعجم ٥١) - (باب كراهة الاستعانة في الغزو بكافر إلا لحاجة أو كونه حسن الرأي في المسلمين) (التحفة ٥٣)

[٤٧٠٠] ١٥٠ - (١٨١٧) حَدَّثَنِي زُهَيْرٌ بْنُ حَرْبٍ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مَالِكٍ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ - وَاللَّفْظُ لَهُ - : حَدَّثَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الْفُضَيْلِ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ نَيَّارِ الْأَشْلَعِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، عَنْ عَائِشَةَ زَوْجِ

Messenger of Allâh ﷺ: ‘I have come so that I may join you and get a share (of the spoils of war) with you.’ The Messenger of Allâh ﷺ said to him: ‘Will you believe in Allâh and His Messenger?’ He said: ‘No.’ He said: ‘Then go back, for I will never seek the help of a idolater.’”

She said: “He went away, then when we were in Ash-Shajarah, the man met him and said the same as he had said the first time, and the Prophet ﷺ said the same as he had said; he said: ‘Go back, for I will never seek the help of a idolater.’ Then he came back and met him in Al-Baidâ’, and he said what he had said to him the first time: ‘Will you believe in Allâh and His Messenger?’ He said: ‘Yes.’ The Messenger of Allâh ﷺ said to him: ‘Then come with us.’”

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ بَدْرٍ، فَلَمَّا كَانَ بِحَرَّةِ الْوَبَرَةِ أَذْرَكَهُ رَجُلٌ، قَدْ كَانَ يُذْكَرُ مِنْهُ جُنَاحَةً وَنَجْدَةً، فَفَرَّحَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ رَأَوْهُ، فَلَمَّا أَذْرَكَهُ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: جِئْتُ لِأَتَبْعَكَ وَأَصِيبَ مَعَكَ، قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تُؤْمِنُ بِاللهِ وَرَسُولِهِ؟» قَالَ: لَا، قَالَ: «فَارْجِعْ، فَلَنْ أَسْتَعِنَ بِمُشْرِكٍ». قَالَتْ: ثُمَّ مَضَى، حَتَّى إِذَا كَنَّا بِالشَّجَرَةِ أَذْرَكَهُ الرَّجُلُ، فَقَالَ لَهُ كَمَا قَالَ أَوَّلَ مَرَّةً، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا قَالَ أَوَّلَ مَرَّةً، قَالَ: «فَارْجِعْ فَلَنْ أَسْتَعِنَ بِمُشْرِكٍ»، قَالَ: ثُمَّ رَجَعَ فَأَذْرَكَهُ بِالْيَدِاءِ، فَقَالَ لَهُ كَمَا قَالَ أَوَّلَ مَرَّةً «تُؤْمِنُ بِاللهِ وَرَسُولِهِ؟» قَالَ: نَعَمْ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَانْطَلِقْ».

33. The Book of Leadership

٢ - (المعجم ٣٣) - كتاب الإمارة
(التحفة ...)

Chapter 1 - The People Follow The Quraish And The Caliphate Belongs To The Quraish

[4701] 1 - (1818) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The people follow the Quraish in this matter, the Muslims follow the Muslims, and the disbelievers follow the disbelievers.’”

(المعجم ١) - (باب الناس تبع لقريش والخلافة في قريش) (التحفة ٥٤)

[٤٧٠١] [١٨١٨] حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةَ بْنِ سَعِيدٍ فَالَا: حَدَّثَنَا الْمُغَиْرَةُ يَعْنَيَا الْجَزَامِيُّ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُمَرُو التَّانِدُ فَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عَيْنَةَ، كِلَاهُمَا عَنْ أَبِي الزَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَفِي حَدِيثِ زُهَيْرٍ: يَيْلُغُ بِهِ النَّبِيُّ ﷺ: وَقَالَ عُمَرُو: رِوَايَةُ «النَّاسُ تَبَعُ لِقُرَيْشٍ» فِي هَذَا الشَّأنِ، مُسْلِمُهُمْ لِمُسْلِمِهِمْ وَكَافِرُهُمْ لِكَافِرِهِمْ .

[4702] 2 - (...) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ, and he mentioned a number of *Ahadîth* including the following: ‘The people follow the Quraish in this matter, the Muslims follow the Muslims and the disbelievers follow the disbelievers.’”

[٤٧٠٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامٍ بْنِ مُنْبَهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «النَّاسُ تَبَعُ لِقُرَيْشٍ» فِي هَذَا الشَّأنِ، مُسْلِمُهُمْ تَبَعُ لِمُسْلِمِهِمْ وَكَافِرُهُمْ تَبَعُ لِكَافِرِهِمْ .

[4703] 3 - (1819) Jâbir bin 'Abdullâh said: "The Prophet ﷺ said: 'People follow the Quraish, for good or for evil.'"

[٤٧٠٣] (١٨١٩) وَحَدَّثَنِي يَحْيَى ابْنُ حَيْبِ الْحَارثِي: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرْبِعٍ: حَدَّثَنِي أَبُو الزَّيْرٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ النَّبِيُّ ﷺ: الْنَّاسُ تَبْغِي لِفَرِيْشِ فِي الْخَيْرِ وَالشَّرِّ.

[4704] 4 - (1820) 'Âsim bin Muhammâd bin Zâid narrated from his father that Abdullâh said: The Messenger of Allâh ﷺ said: "This matter will remain among the Quraish, even if only two people remain."

[٤٧٠٤] (١٨٢٠) وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ [بْنِ زَيْدٍ] عَنْ أَبِيهِ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَزَالُ هَذَا الْأُمْرُ فِي قُرَيْشٍ، مَا بَقَيَ مِنَ النَّاسِ إِثْنَانِ.

[4705] 5 - (1821) It was narrated that Jâbir bin Samurah said: "I entered upon the Prophet ﷺ with my father, and I heard him say: 'This matter will not end until there have been among them twelve caliphs.' Then he said something that I could not hear, and I said to my father: 'What did he say?' He said: 'All of them will be from the Quraish.'"

[٤٧٠٥] (١٨٢١) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ حُصَيْنِ، عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْمَنِ الْوَاسِطِيُّ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ عَبْدِ اللَّهِ الطَّحَانَ، عَنْ حُصَيْنِ، عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: دَخَلْتُ مَعَ أَبِيهِ عَلَى النَّبِيِّ ﷺ. فَسَمِعْتُهُ يَقُولُ: «إِنَّ هَذَا الْأُمْرَ لَا يَنْقُضِي حَتَّى يَمْضِي فِيهِمُ اثْنَا عَشَرَ خَلِيلَةً». قَالَ: ثُمَّ تَكَلَّمَ بِكَلَامٍ حَفِيَ عَلَيَّ، قَالَ فَقُلْتُ لِأَبِيهِ: مَا قَالَ؟ قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[4706] 6 - (...) It was narrated that Jâbir bin Samurah said: "I heard the Prophet ﷺ say: 'The

[٤٧٠٦] (...) حَدَّثَنَا ابْنُ أَبِيهِ عُمَرَ: حَدَّثَنَا سُفِيَّانُ عَنْ عَبْدِ الْمَلِكِ بْنِ

people's affairs will go well so long as they are governed by twelve men.' Then the Prophet ﷺ said something that I did not hear, and I asked my father: 'What did the Messenger of Allâh ﷺ say?' He said: 'All of them will be from the Quraish.'

[4707] (...) This *Hadîth* was narrated from Jâbir bin Samurah (similar to no. 4706) from the Prophet ﷺ, but he did not mention (the words) "The people's affairs will go well."

[4708] 7 - (...) It was narrated that Simâk bin Harb said: I heard Jâbir bin Samurah say: I heard the Messenger of Allâh ﷺ say: "Islam will continue to prevail through twelve caliphs." Then he said something that I did not understand, and I said to my father: "What did he say?" He said: "All of them will be from the Quraish."

[4709] 8 - (...) It was narrated that Jâbir bin Samurah said: "The Prophet ﷺ said: 'This matter will continue to prevail until there have been twelve caliphs.' Then he said something that I did not understand, and I said to my father: 'What did he say?' He said: 'All of them will be from the Quraish.'

عَمَيْرٌ، عَنْ جَابِرٍ بْنِ سَمْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَرَأْلُ أَمْرُ النَّاسِ مَاضِيًّا مَا وَلَيْهِمْ إِلَّا عَشَرَ رَجُلًا». ثُمَّ تَكَلَّمَ النَّبِيُّ ﷺ بِكَلِمَةٍ خَفِيَّةٍ عَلَيَّ فَسَأَلْتُ أَبِي: مَاذَا قَالَ رَسُولُ اللهِ ﷺ فَقَالَ: «كُلُّهُمْ مِنْ قُرْيَشٍ».

[4707] (...) وَحَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ عَنْ جَابِرٍ بْنِ سَمْرَةَ عَنْ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، وَلَمْ يَذْكُرْ «لَا يَرَأْلُ أَمْرُ النَّاسِ مَاضِيًّا».

[4708] 7 - (...) حَدَّثَنَا هَدَابُ بْنُ خَالِدِ الْأَرْدِيِّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ سِمَاكٍ بْنِ حَرْبٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَرَأْلُ إِلَّا سَلَامٌ عَزِيزًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً» ثُمَّ قَالَ كَلِمَةً لَمْ أَفْهَمْهَا، فَقُلْتُ لِأَبِي: مَا قَالَ؟ فَقَالَ: «كُلُّهُمْ مِنْ قُرْيَشٍ».

[4709] 8 - (...) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ دَاؤَدَ، عَنْ الشَّعْبِيِّ، عَنْ جَابِرٍ بْنِ سَمْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يَرَأْلُ هَذَا الْأَمْرُ عَزِيزًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً». قَالَ: ثُمَّ تَكَلَّمَ بِشَيْءٍ لَمْ أَفْهَمْهُ، فَقُلْتُ لِأَبِي: مَا قَالَ؟ فَقَالَ «كُلُّهُمْ مِنْ قُرْيَشٍ».

[4710] 9 - (...) It was narrated that Jâbir bin Samurah said: "I went to the Messenger of Allâh ﷺ, and my father was with me, and I heard him say: 'This religion will continue to prevail and be strong until there have been twelve caliphs.' Then he said something that I could not hear because of the people's voices. I said to my father: 'What did he say?' He said: 'All of them will be from the Quraish.'"

[٤٧١٠] ٩ - (...) حَدَّثَنَا نَصْرُ بْنُ عَلَيِّ الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ رُبَيْعٍ: حَدَّثَنَا ابْنُ عَوْنَى . وَحَدَّثَنَا أَحْمَدُ بْنُ عُشَّانَ النَّوْلَيْيُّ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَزْهَرٌ. حَدَّثَنَا ابْنُ عَوْنَى عَنِ الشَّعَبِيِّ، عَنْ جَابِرِ بْنِ سُمْرَةَ قَالَ: انْطَلَقْتُ إِلَى رَسُولِ اللَّهِ ﷺ وَمَعِي أَبِيهِ، فَسَمِعْتُهُ يَقُولُ: «لَا يَرَأُ هَذَا الدِّينَ عَرِيزًا مِنْيَا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً» فَقَالَ كَلِمَةً صَمِنَّاهَا النَّاسُ. فَقُلْتُ لِأَبِيهِ: مَا قَالَ؟ قَالَ: «كُلُّهُمْ مِنْ قُرْيَشٍ».

[4711] 10 - (1822) It was narrated that 'Âmir bin Sa'd bin Abî Waqqâs said: I sent a letter to Jâbir bin Samurah with my slave Nâfi', saying: Tell me of something that you heard from the Messenger of Allâh ﷺ. He wrote back to me saying: I heard the Messenger of Allâh ﷺ one Friday, the day on which the Aslamî was stoned, saying: "This religion will continue until the Hour begins, or until there have been twelve caliphs over you, all of them from the Quraish." And I heard him say: "A small group of Muslims will conquer the white palace, the palace of Chosroes, or of the family of Chosroes." And I heard him say: "Just before the Hour there will be liars, so beware of them." And I heard him say: "If Allâh

[٤٧١١] ١٠ - (١٨٢٢) حَدَّثَنَا قُتْبَيْهُ ابْنُ سَعِيدٍ وَأَبُو بَكْرٍ بْنُ أَبِيهِ شَيْبَةَ قَالَ: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ عَنِ الْمُهَاجِرِ بْنِ مُسْمَارٍ، عَنْ عَامِرِ ابْنِ سَعْدٍ ابْنِ أَبِيهِ وَفَاقِصٍ قَالَ: كَتَبْتُ إِلَى جَابِرِ بْنِ سُمْرَةَ، مَعَ غَلَامِي نَافِعَ: أَنْ أَخْبِرْنِي بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: فَكَتَبَ إِلَيَّ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَوْمَ جُمُوعَةً، عَشَيْهَ رُجْمَ الْأَسْلَمِيِّ، فَقَالَ: «لَا يَرَأُ الدِّينُ قَائِمًا حَتَّى تَقُومَ السَّاعَةُ، أَوْ يَكُونَ عَلَيْكُمْ اثْنَا عَشَرَ خَلِيفَةً، كُلُّهُمْ مِنْ قُرْيَشٍ» وَسَمِعْتُهُ يَقُولُ: «أَعْصَيْتُهُ مِنَ الْمُسْلِمِينَ يَقْتَلُهُنَّ الْبَيْتُ الْأَبِيسَنُ، بَيْتُ كَسْرَى، أَوْ آلِ كَسْرَى». وَسَمِعْتُهُ يَقُولُ:

bestows something good upon one of you, let him start with himself and his family." And I heard him say: "I will reach the Cistern ahead of you."

«إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَبَيْنَ فَاحْذَرُوهُمْ». وَسَمِعْتُهُ يَقُولُ: «إِذَا أَعْطَى اللَّهُ تَعَالَى أَحَدَكُمْ خَيْرًا فَلْيَبْدأْ بِنَفْسِهِ وَأَهْلِ بَيْتِهِ». وَسَمِعْتُهُ يَقُولُ: «أَنَا الْفَرْطُ عَلَى الْحَوْضِ».

[4712] (...) It was narrated from 'Âmir bin Sa'd that he sent word to Ibn Samurah Al-'Adawî saying: "Tell us what you heard from the Messenger of Allâh ﷺ." He said: "I heard the Messenger of Allâh ﷺ say..." and he mentioned a *Hadîth* like that of Hâtim (no. 4711).

[٤٧١٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْبَيْكَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ مُهāجِرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدٍ أَنَّهُ أَرْسَلَ إِلَيْهِ ابْنُ سَمْرَةَ الْعَدَوِيَّ: حَدَّثَنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ. فَذَكَرَ نَحْوَ حَدِيثِ حَاتِمٍ.

(المعجم ٢) - (باب الاستخلاف وتركه) (التحفة ٥٥)

Chapter 2. Appointing A Successor Or Not Doing So

[4713] 11 - (1823) It was narrated that Ibn 'Umar said: "I was with my father when he was wounded. They praised him and said: 'May Allâh reward you with good.' He said: 'I hope (for Allâh's mercy) and I fear (His wrath).' They said: 'Appoint a successor.' He said: 'Should I carry the burden of your affairs in life and in death? Would that my caliphate would conclude with nothing to my credit or counting against me. If I appoint a successor, then one who was better than me appointed a

[٤٧١٣] [١٨٢٣-١١] حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هَشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: حَضَرْتُ أَبِي حِينَ أُصِيبَ، فَأَشْتَوَّ عَلَيْهِ، وَقَالُوا: جَزَّاكَ اللَّهُ خَيْرًا، قَالَ: رَاغِبٌ وَرَاهِبٌ. قَالُوا: اسْتَخْلَفْ، قَالَ: أَتَحَمَّلُ أَمْرَكُمْ حَيَا وَمِيتَا؟ لَوْدِدْتُ أَنَّ حَظِيَ مِنْهَا الْكَفَافُ، لَا عَلَيَّ وَلَا لِي، فَإِنْ أَسْتَخْلِفْ فَقَدْ اسْتَخْلَفَ مَنْ هُوَ خَيْرٌ مِنِّي يَعْنِي أَبَا بَكْرٍ،

successor' - meaning Abû Bakr - 'and if I do not do that, then one who was better than me, the Messenger of Allâh ﷺ, did not do that either.'"

'Abdullâh said: "Then I knew, when he mentioned the Messenger of Allâh ﷺ, that he was not going to appoint a successor."

[4714] 12 - (...) It was narrated that Ibn 'Umar said: "I entered upon Hafshah and she said: 'Do you know that your father is not going to appoint a successor?' I said: 'He will not do that.' She said: 'He will do that.' I swore that I would talk to him about that, and I remained silent until the next day, and I did not speak to him. It was as if I were carrying a mountain in my right hand, until I came back to him and entered upon him, and he asked me about the state of the people, and I told him. Then I said: 'I have heard the people saying something, and I swore that I would speak to you about it.'

"They said that you are not going to appoint a successor, but if you had a herdsman tending camels or a shepherd tending sheep, and he came to you and left his herd or flock, wouldn't you think that he is being negligent? But looking after people is more serious. He agreed with me, then he lowered

وَإِنْ أَبْرُكُمْ فَقَدْ تَرَكُمْ مَنْ هُوَ خَيْرٌ
مِّنِّي، رَسُولُ اللَّهِ ﷺ.

قَالَ عَبْدُ اللَّهِ: فَعَرَفْتُ أَنَّهُ، حِينَ ذَكَرَ
رَسُولَ اللَّهِ ﷺ، غَيْرُ مُسْتَخْلِفٍ.

اِسْحَاقُ [٤٧١٤]- (...) حَدَّثَنَا اِسْحَاقُ
ابْنُ اِبْرَاهِيمَ وَابْنُ اِبْيَ اُمَّرَ وَمُحَمَّدُ بْنُ
رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، وَالْفَاظُهُمْ مُتَّارِبَةٌ
- قَالَ اِسْحَاقُ وَعَبْدُ اَخْبَرَنَا، وَقَالَ
الْأَخْرَانِ: حَدَّثَنَا عَبْدُ الرَّزَاقِ - : اَخْبَرَنَا
مَعْمَرٌ عَنِ الزُّهْرِيِّ: اَخْبَرَنِي سَالِمٌ عَنِ
ابْنِ اُمَّرَ قَالَ: دَخَلْتُ عَلَى حَفْصَةَ
فَقَالَتْ: اَعْلَمْتَ اَنَّ اَبَاكَ غَيْرُ مُسْتَخْلِفٍ؟
قَالَ قُلْتُ: مَا كَانَ لِي فَعَلَ، قَالَتْ: اِنَّهُ
فَاعِلٌ، قَالَ: فَحَلَفْتُ اَنِّي اُكَلِّمُهُ فِي
ذَلِكَ، فَسَكَتَ، حَتَّى غَدُوتُ، وَلَمْ
اُكَلِّمْهُ، قَالَ: فَكُنْتُ كَانَمَا اَحْمُلُ بِسَيِّئِي
جَبَلًا، حَتَّى رَجَعْتُ فَدَخَلْتُ عَلَيْهِ،
فَسَأَلَنِي عَنْ حَالِ النَّاسِ، وَأَنَا اُخْبِرُهُ.
قَالَ: ثُمَّ قُلْتُ لَهُ: اِنِّي سَمِعْتُ النَّاسَ
يَقُولُونَ مَقَالَةً، فَلَيَّتُ اَنْ اُقُولَهَا لَكَ،
رَعَمُوا اَنَّكَ غَيْرُ مُسْتَخْلِفٍ، وَإِنَّهُ لَوْ كَانَ
لَكَ رَاعِي اِبْلٍ اَوْ رَاعِي عَنَمٍ ثُمَّ جَاءَكَ

his head (in thought) for a while, then he raised his head and said: ‘Allâh will protect His religion. If I do not appoint a successor, then the Messenger of Allâh ﷺ did not appoint a successor, and if I do appoint a successor, then Abû Bakr appointed a successor.’

“By Allâh, as soon as he mentioned the Messenger of Allâh ﷺ and Abû Bakr, I knew that he would not place anyone on the same level as the Messenger of Allâh ﷺ, and he would not appoint a successor.”

وَتَرَكَهَا رَأَيْتَ أَنْ قَدْ ضَعَّ ؛ فَرِعَايَةُ النَّاسِ أَشَدُ، قَالَ: فَوَافَقَهُ قَوْلِي، فَوَضَعَ رَأْسَهُ سَاعَةً ثُمَّ رَفَعَهُ إِلَيَّ، فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَحْفَظُ دِينَهُ، وَإِنِّي لَئِنْ لَمْ يَسْتَخْلِفْ فِيْ إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسْتَخْلِفْ، وَإِنْ أَسْتَخْلِفْ فِيْ إِنَّ أَبَا بَكْرِ قَدِ اسْتَخْلَفَ .
قَالَ: فَوَاللَّهِ! مَا هُوَ إِلَّا أَنْ ذَكَرَ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرِ، فَعَلِمْتُ أَنَّهُ لَمْ يَكُنْ لِيَعْدِلَ بِرَسُولِ اللَّهِ ﷺ أَحَدًا، وَأَنَّهُ غَيْرُ مُسْتَخْلِفٍ .

Chapter 3. The Prohibition Of Seeking Or Desiring A Position Of Authority

[4715] 13 - (1652 [sic])

‘Abdur-Rahmân bin Samurah narrated: “The Messenger of Allâh ﷺ said to me: ‘O ‘Abdur-Rahmân, do not seek a position of authority, for if you are given it when you ask for it, you will be left alone (without divine support), but if you are given it without asking for it, you will be helped (by divine support).’”

(المعجم ٣) - (باب النهي عن طلب الإمارة والحرص عليها) (التحفة ٥٦)

[٤٧١٥] ١٣- (١٦٥٢) وَحَدَثَنَا

شَيْبَانُ بْنُ فَرْوَخٍ: حَدَثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَثَنَا الْحَسَنُ: حَدَثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَمْرَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ الرَّحْمَنِ! لَا تَسْأَلِ الْإِمَارَةَ، فَإِنَّكَ إِنْ أُعْطِيَتَهَا، عَنْ مَسَأَلَةٍ، وُكْلَتِ إِلَيْهَا. وَإِنْ أُعْطِيَتَهَا، عَنْ غَيْرِ مَسَأَلَةٍ، أُعْنِتَ عَلَيْهَا». [٤٢٨١]

[4716] (...) A *Hadîth* like that of Jarîr (no. 4715) was narrated from ‘Abdur-Rahmân bin Samurah, from the Prophet ﷺ.

[٤٧١٦] (...) وَحَدَثَنَا يَحْيَى بْنُ يَحْيَى: حَدَثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ يُوسُفَ؛ وَحَدَثَنِي عَلَيْيَ بْنُ حُبْرِ السَّعْدِيُّ: حَدَثَنَا هُشَيْمٌ عَنْ يُوسُفَ وَمَنْصُورٍ وَحُمَيْدٍ؛ وَحَدَثَنِي

أبُو كَامِلِ الْجَحْدَرِيُّ : حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ عَنْ سِمَاكِ بْنِ عَطِيَّةَ وَيُونُسَ بْنِ عَبِيدٍ وَهِشَامِ ابْنِ حَسَانَ، كُلُّهُمْ عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمْرَةَ، عَنِ النَّبِيِّ ﷺ بِعِثْلٍ حَدِيثٍ حَرِيرٍ.

[4717] 14 - (1733) It was narrated that Abû Mûsâ said: "I entered upon the Prophet ﷺ along with two of my paternal cousins. One of the two men said: 'O Messenger of Allâh, appoint me over some of that with which Allâh has entrusted you,' and the other one said something similar. He said: 'By Allâh, we will not appoint to such positions anyone who asks for it, or anyone who is eager for it.'"

٤٧١٧ [١٤] - حَدَّثَنَا أبُو بَكْرٌ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءَ قَالَا : حَدَّثَنَا أبُو أَسَامَةَ عَنْ بُرَيْدَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ أَنَا وَرَجُلَانِ مِنْ بَنَى عَمِّي، فَقَالَ أَحَدُ الرَّجُلَيْنِ: يَا رَسُولَ اللَّهِ! أَمْرَنَا عَلَى بَعْضِ مَا وَلَّاكَ اللَّهُ عَزَّ وَجَلَّ، وَقَالَ الْآخَرُ مِثْلُ ذَلِكَ، فَقَالَ: «إِنَّا، وَاللَّهُ! لَا نُوْلِي عَلَى هَذَا الْعَمَلِ أَحَدًا سَائِلَهُ، وَلَا أَحَدًا حَرَصَ عَلَيْهِ». [راجع: ٤٥٢٦]

[4718] 15 - (...) Abû Mûsâ said: "I came to the Prophet ﷺ, with two men of the Ash'aris, one on my right and one on my left, and both of them asked for a position of authority. The Prophet ﷺ was using a *Siwâk* (tooth stick) and he said: 'What are you saying, O Abû Mûsâ (or O 'Abdullâh bin Qais)?' I said: 'By the One Who has sent you with the truth, they did not tell me what was on their minds, and I did not realize that they were going to ask for positions of authority.'" He said:

٤٧١٨ [١٥] - (...) حَدَّثَنَا عَبِيدُ اللَّهِ ابْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ حَاتِمٍ - وَالْفَاظُ لابن حاتم - قَالَا : حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانِ: حَدَّثَنَا قُرَةُ ابْنُ خَالِدٍ: حَدَّثَنَا حُمَيْدُ ابْنُ هَلَالِ: حَدَّثَنِي أبُو بُرْدَةَ: قَالَ: قَالَ أبُو مُوسَى: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِي رَجُلَانِ مِنَ الْأَشْعَرِيَّينَ: أَحَدُهُمَا عَنْ يَمِينِي، وَالْآخَرُ عَنْ يَسَارِي، فَكِلَّاهُمَا سَأَلَ الْعَمَلَ، وَالنَّبِيُّ ﷺ يَسْتَأْكُ، فَقَالَ:

"It is as if I can see his *Siwâk* between his lips. He said: 'We will never appoint to this work those who want it. Rather you should go, O Abû Mûsâ (or O 'Abdullâh bin Qais)." And he sent him to be in charge of Yemen, then he sent Mu'âdh bin Jabal after him. When (Mu'âdh) reached him he said: "Dismount," and he spread a mattress for him. There was a man with him who was tied up. He said: "What is this?" He said: "This man was a Jew who became Muslim, then he went back to his old false religion, and became a Jew again." He said: "I will not sit down until he is executed in accordance with the decree of Allâh and His Messenger ﷺ." He said: "Sit down, it will be done." He said: "I will not sit down until he is killed in accordance with the decree of Allâh and His Messenger ﷺ," (and he said that) three times. So he ordered that he be killed. Then they spoke of praying *Qiyâm* at night, and one of them, that is, Mu'âdh, said: "As for me, I sleep and I pray *Qiyâm*, and I hope that I will get the same (reward) for my sleep as for my prayer."

Chapter 4. It Is Disliked To Be Appointed To A Position Of Authority Unnecessarily

[4719] 16 - (1825) It was narrated that Abû Dharr said: "I said: 'O Messenger of Allâh, will

«مَا تَقُولُ؟ يَا أَبَا مُوسَى! أَوْ يَا عَبْدَ اللَّهِ بْنَ قَيْسِ!» قَالَ: فَقُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا أَطْلَعْنَاهُ عَلَىٰ مَا فِي أَنفُسِهِمَا، وَمَا شَرَعْنَا لَهُمَا يَطْلُبُانِ الْعَمَلَ، قَالَ: وَكَانَيْ أَنْظَرْتُ إِلَيْهِ سِوَاكَهُ تَحْتَ شَفَتِهِ، وَقَدْ قَصَّتُ، فَقَالَ: «لَنْ، أَوْ لَا نَسْتَهْمِلُ عَلَىٰ عَمَلِنَا مِنْ أَرَادَهُ، وَلَكِنْ اذْهَبْ أَنْتَ، يَا أَبَا مُوسَى! أَوْ يَا عَبْدَ اللَّهِ بْنَ قَيْسِ!» فَبَعَثَهُ عَلَىٰ الْيَمَنِ، ثُمَّ أَتَبَعَهُ مُعاذَ بْنَ جَبَلٍ. فَلَمَّا قَدِمَ عَلَيْهِ قَالَ: إِنِّي، وَأَلْقَى لَهُ وِسَادَةً، وَإِذَا رَجُلٌ عِنْدَهُ مُوقِنٌ، قَالَ: مَا هَذَا؟ قَالَ: هَذَا كَانَ يَهُودِيًا فَأَسْلَمَ، ثُمَّ رَاجَعَ دِينَهُ، وَبَنَ السَّوْءِ، فَتَهَوَّدَ. قَالَ: لَا أَجْلِسُ حَتَّىٰ يُقْتَلَ، فَصَاءَ اللَّهُ وَرَسُولُهُ ﷺ، فَقَالَ: أَجْلِسْنَ، نَعَمْ. قَالَ: لَا أَجْلِسُ حَتَّىٰ يُقْتَلَ، فَصَاءَ اللَّهُ وَرَسُولُهُ ﷺ، ثَلَاثَ مَرَاتٍ، فَأَمَرَ بِهِ فُقْتَلَ، ثُمَّ تَذَاكَرَ الْقِيَامَ مِنَ اللَّيْلِ، فَقَالَ أَحَدُهُمَا، مُعاذٌ: أَمَّا أَنَا فَأَنَا مُ وَأَرْجُو فِي نَوْمِي مَا أَرْجُو فِي قُوَّمِي.

(المعجم ٤) - (باب كراهة الإمارة

بغير ضرورة) (التحفة ٥٧)

[٤٧١٩] ١٦ - (١٨٢٥) حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شَعْبَنَ بْنِ الْلَّيْثِ: حَدَّثَنِي أَبِي،

you not appoint me (to a position of authority)?’ He struck me on the shoulder with his hand and said: ‘O Abû Dharr, you are weak, and it is a trust, and on the Day of Resurrection it will be a source of humiliation and regret, except for the one who takes it and fulfills all obligations and does all duties required.’”

شَعِيبُ بْنُ الْلَّيْثٍ: حَدَّثَنِي الْلَّيْثُ بْنُ سَعْدٍ:
 حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَيْبٍ عَنْ بَكْرِ بْنِ
 عَمْرِو، عَنْ الْحَارِثِ بْنِ يَرِيدَ الْحَضْرَمِيِّ،
 عَنْ ابْنِ حُجَيْرَةِ الْأَكْبَرِ، عَنْ أَبِي ذَرَ قَالَ:
 قُلْتُ: يَا رَسُولَ اللَّهِ! أَلَا تَسْعَمُنِي؟ قَالَ:
 فَضَرَبَ يَدِهِ عَلَى مَنْكِبِي، ثُمَّ قَالَ: «يَا أَبَا
 ذَرَ! إِنَّكَ ضَعِيفٌ، وَإِنَّهَا أَمَانَةٌ، وَإِنَّهَا، يَوْمَ
 الْقِيَامَةِ، خَرْزٌ وَنَدَاءٌ، إِلَّا مَنْ أَخْذَهَا
 بِحَقِّهَا وَأَدَى الَّذِي عَلَيْهِ فِيهَا».

[٤٧٢٠] ١٧ - (١٨٢٦) حَدَّثَنَا زُهْرَيُّ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ
 الْمُقْرِئِ؛ قَالَ زُهْرَيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ:
 حَدَّثَنَا شَعِيبُ بْنُ أَبِي أَيُوبَ عَنْ عُيَيْدِ اللَّهِ بْنِ
 أَبِي جَعْفَرٍ الْقُرْشِيِّ، عَنْ سَالِمٍ بْنِ أَبِي سَالِمٍ
 الْجِيَشَانِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍ أَنَّ رَسُولَ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَا أَبَا ذَرَ! إِنِّي أَرَاكَ ضَعِيفًا،
 وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي، لَا تَأْمَنَّ
 عَلَى أَشْيَنِ، وَلَا تَوَلَّنِ مَالَ تَيَمِّمِ».

(المعجم ٥) - (باب فضيلة الأمير)
 العادل وعقوبة الجائز، والبحث على
 الرفق بالرعية، والنهي عن إدخال
 المشقة عليهم (التحفة ٥٨)

[٤٧٢١] ١٨ - (١٨٢٧) حَدَّثَنَا أَبُو
 بَكْرٍ بْنُ أَبِي شَيْبَةَ وَزُهْرَيُّ بْنُ حَرْبٍ وَابْنُ

Chapter 5. The Virtue Of A Just Ruler And The Punishment Of A Tyrant; Encouragement To Treat Those Under One's Authority With Kindness And The Prohibition Against Causing Them Hardship

[٤٧٢١] ١٨ - (١٨٢٧) It was narrated from ‘Abdullâh bin

'Amr that the Messenger of Allâh ﷺ said: "Those who are fair and just will be near to Allâh on thrones of light, at the Right Hand of the Most Merciful, Glorified and Exalted is He, and both of His Hands are Right, those who are fair and just in their rulings and towards their families and those who are under their authority."

نُمِيرٌ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عَيْنَةَ عَنْ عَمْرِو بْنِ يَعْنَى ابْنَ دِينَارٍ، عَنْ عَمْرِو بْنِ أُوسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ ابْنُ نُمِيرٍ وَأَبُو بَكْرٍ: يَلْعُغُ بِهِ النَّبِيُّ ﷺ، وَفِي حَدِيثِ زُهَيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمُقْسِطِينَ، عِنْدَ اللَّهِ، عَلَى مَنَابِرٍ مِنْ نُورٍ، عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ، وَكُلُّنَا يَدِيهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِهِمْ وَمَا وَلُوا».

[4722] 19 - (1828) It was narrated that 'Abdur-Rahmân bin Shumâsah said: "I went to 'Aishah and asked her about something. She said: 'Where are you from?' I said: 'I am a man from Egypt.' She said: 'How was your commander with you in this war of yours?' He said: 'We did not experience anything bad from him. If a man's camel died, he would give him a camel, and if his slave died, he would give him a slave; if he needed basic provisions, he would give him basic provisions.' She said: 'What has happened to my brother, Muhammad bin Abî Bakr, does not prevent me from telling you what I heard from the Messenger of Allâh ﷺ, which he said in this house of mine: (He ﷺ said:) "O Allâh, whoever attains any position of authority among my Ummah and is harsh towards

هَرُونُ بْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي حَرْمَلَةُ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ شَمَاسَةَ قَالَ: أَتَيْتُ عَائِشَةَ أَسْأَلَهَا عَنْ شَيْءٍ، فَقَالَتْ: مِمَّنْ أَنْتَ؟ فَقُلْتُ: رَجُلٌ مِنْ أَهْلِ مِصْرَ، فَقَالَتْ: كَيْفَ كَانَ صَاحِبُكُمْ لَكُمْ فِي غَزَاتِكُمْ هَذِهِ؟ فَقَالَ: مَا نَقْمَنَا مِنْهُ شَيْئًا، إِنْ كَانَ لِيَمُوتُ لِلرَّجْلِ مِنَ الْبَعْرِ، فَيُعْطِيهِ الْبَعْرِ، وَالْعَبْدُ، فَيُعْطِيهِ الْعَبْدَ، وَيَحْتَاجُ إِلَى النَّفَقَةِ، فَيُعْطِيهِ النَّفَقَةَ، فَقَالَتْ: أَمَا إِنَّهُ لَا يَمْنَعُنِي الَّذِي فَعَلَ فِي مُحَمَّدٍ بْنِ أَبِي بَكْرٍ، أَخِي، أَنْ أُخْبِرَكَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ، يَقُولُ فِي بَيْتِي هَذَا: «اللَّهُمَّ! مَنْ وَلَيَ مِنْ أَمْرٍ أَمْنِي شَيْئًا فَشَقَّ عَلَيْهِمْ، فَاْشُقْ

them, be harsh towards him, and whoever attains any position of authority among my *Ummah* and is kind towards them, be kind towards him.””

[4723] (...) A similar report (as no. 4722) was narrated from ‘Abdur-Rahmān bin Shumāsah, from ‘Aishah, from the Prophet ﷺ.

عَلَيْهِ، وَمَنْ وَلَيَّ مِنْ أَمْرٍ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ، فَارْفَقْ بِهِ».

[4724] 20 - (1829) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Each of you is a shepherd and each of you is responsible for his flock. The ruler of the people is a shepherd and is responsible for his flock. A man is the shepherd of his household and is responsible for his flock. A woman is the shepherd of her husband’s house and children and is responsible for her flock. The slave is the shepherd of his master’s wealth and is responsible for it. Each of you is a shepherd and each of you is responsible for his flock.””

[4725] (...) A *Hadīth* like that of Al-Laith from Nāfi’ (no. 4724) was narrated from Nāfi’ from Ibn ‘Umar.

[٤٧٢٣] (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ
حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا جَرِيرُ ابْنُ حَازِمٍ عَنْ
حَرْمَةَ الْمُصْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
شَمَاسَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[٤٧٢٤] [١٨٢٩]-٢٠ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا الْلَّيْثُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «أَلَا كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ. فَإِلَّا مَيْرُ الدِّيْنِ عَلَى النَّاسِ رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٌ عَلَى أَهْلِ بَيْتِهِ، وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالمرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلَهَا وَوَلَدِهِ، وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٌ عَلَى مَالِ سَيِّدِهِ، وَهُوَ مَسْئُولٌ عَنْهُ. أَلَا فَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ».

[٤٧٢٥] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُشَنَّى: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛ وَحَدَّثَنَا عَبْيِدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى يَعْنِي الْقَطَانَ كُلُّهُمْ عَنْ عَبْيِدِ اللَّهِ [بْنِ

عُمَرَ]، وَحَدَّثَنِي أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ؛ وَحَدَّثَنِي زُهَيرٌ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، جَمِيعًا عَنْ أَئْيُوبٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الصَّحَافُ يَعْنِي ابْنَ عُتْمَانَ؛ وَحَدَّثَنَا هَرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أَسَامَةُ، كُلُّ هُولَاءِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ مِثْلَ حَدِيثِ الْلَّبَيْثِ عَنْ نَافِعٍ.

[4726] (...) A *Hadîth* like that of Al-Laith from Nâfi' (no. 4724) was narrated from Nâfi' from Ibn 'Umar.

[4727] (...) It was narrated from Sâlim bin 'Abdullâh that his father said: "I heard the Messenger of Allâh ﷺ say:..." a *Hadîth* like that of Nâfi' from Ibn 'Umar (no. 4725). In the *Hadîth* of Az-Zuhri (a sub-narrator) it adds: "He said: 'I think he (ﷺ) said: 'The man is a shepherd of his father's wealth and is responsible for his flock.'"

[٤٧٢٦] (...) قَالَ أَبُو إِسْحَاقٍ: وَحَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَمِيرٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ بِهَذَا، وَمُثْلُ حَدِيثِ الْلَّبَيْثِ عَنْ نَافِعٍ.

[٤٧٢٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَئْيُوبَ وَقُتَيْبَةَ [بْنُ سَعِيدٍ] وَابْنُ حُجْرٍ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ حَرْمَلَةَ بْنِ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ بِمَعْنَى حَدِيثِ نَافِعٍ عَنْ ابْنِ عُمَرَ، وَرَازَدَ فِي حَدِيثِ الرُّهْرِيِّ: قَالَ: وَحَسِبْتُ أَنَّهُ قَدْ

قال: «الرَّجُلُ رَاعٍ، فِي مَالٍ أَيْدِيهِ،
وَمَسْؤُلٌ عَنْ رَعْيَتِهِ».

[4728] (...) A similar report (as no. 4727) was narrated from ‘Abdullâh bin ‘Umar, from the Prophet ﷺ.

عَبْدُ الرَّحْمَنِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمَّيُ،
عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي رَجُلٌ سَمَّاهُ،
وَعَمْرُو بْنُ الْحَارِثٍ، عَنْ بُكَيْرٍ، عَنْ بُشْرٍ
ابْنِ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ
عَنِ النَّبِيِّ ﷺ بِهَذَا الْمَعْنَى.

[4729] 21 - (142) It was narrated that Al-Hasan said: ‘Ubaidullâh bin Ziyâd visited Ma’qil bin Yasâr Al-Muzanî during his final illness, and Ma’qil said: I am going to tell you a *Hadîth* that I heard from the Messenger of Allâh ﷺ. If I knew that I was going to live, I would not tell it to you. I heard the Messenger of Allâh ﷺ say: “If Allâh appoints a person to a position of authority, and on the day he dies he is being deceitful towards those under his authority, Allâh will forbid Paradise to him.”

[4730] (...) It was narrated that Al-Hasan said: “Ibn Ziyâd entered upon Ma’qil bin Yasâr when he was sick...” a *Hadîth* like that of Abû Al-Ash-hab (no. 4729), and he added: “He said: ‘Did you not tell me this before today?’ He said: ‘I did not tell it to you,’ or ‘I was not going to tell it to you.’”

ابْنُ فَرْوَخٍ: حَدَّثَنَا أَبُو الْأَشْهَبِ عَنِ الْحَسَنِ
قال: عَادَ عَيْيَدُ اللَّهِ بْنُ زِيَادٍ، مَعْقِلٌ بْنُ يَسَارٍ
الْمُرْنَيِّ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، فَقَالَ
مَعْقِلٌ: إِنِّي مُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ
رَسُولِ اللَّهِ ﷺ، لَوْ عَلِمْتُ أَنَّ لِي حَيَاةً مَا
حَدَّثْتُكَ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«مَا مِنْ عَبْدٍ يَسْتَرِعُهُ اللَّهُ رَعِيَّةٌ، يَمُوتُ يَوْمَ
يَمُوتُ وَهُوَ غَاشٌ لِرَعِيَّةٍ، إِلَّا حَرَمَ اللَّهُ عَلَيْهِ
الْجَنَّةَ». [راجع: ٣٦٣]

يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرْبَعٍ عَنْ يُونُسَ، عَنِ
الْحَسَنِ قَالَ: دَخَلَ ابْنُ زِيَادٍ عَلَى مَعْقِلٍ بْنِ
يَسَارٍ وَهُوَ وَجْعٌ، يُمْثِلُ حَدِيثَ أَبِي الْأَشْهَبِ،
وَزَادَ: قَالَ: أَلَا كُنْتَ حَدَّثْنِي هَذَا قَبْلَ الْيَوْمِ؟
قَالَ: مَا حَدَّثْتُكَ، أَوْ لَمْ أَكُنْ لَأَحْدِثَكَ.

[4731] 22 - (...) It was narrated from Abû Al-Malîh that ‘Ubaidullâh bin Ziyâd entered upon Ma’qil bin Yasâr when he was sick, and Ma’qil said to him: “I am going to tell you a *Hadîth*; were it not that I am about to die, I would not have narrated it to you. I heard the Messenger of Allâh ﷺ say: ‘There is no leader who has reached a position of authority over the Muslims, then he does not strive for their sake or act with sincerity towards them, but he will not enter Paradise with them.’”

[٤٧٣١] ٢٢ - (...) وَحَدَّثَنَا أَبُو غَسَانَ الْمُسْمَعِيَّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُشَّى - قَالَ إِسْحَاقُ : أَخْبَرَنَا ، وَقَالَ الْأَخْرَانِ : حَدَّثَنَا - مُعاَدُ بْنُ هِشَامٍ : حَدَّثَنِي أَبِي عَنْ فَتَادَةَ ، عَنْ أَبِي الْمَلِيقِ ، أَنَّ عُبَيْدَ اللَّهَ ابْنَ زِيَادَ دَخَلَ عَلَى مَعْقِلٍ بْنِ يَسَارٍ فِي مَرَضِهِ ، فَقَالَ لَهُ مَعْقِلٌ : إِنِّي مُحَدِّثُكَ بِحَدِيثِ نَوْلًا أَنِّي فِي الْمَوْتِ لَمْ أُحَدِّثَكَ بِهِ ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «مَا مِنْ أَمِيرٍ يَلِي أَمْرَ الْمُسْلِمِينَ ، تُمَّ لَا يَجْهَدُ لَهُمْ وَيَنْصَحُ ، إِلَّا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ» .

[4732] (...) Sawâdah bin Abî Al-Aswad narrated: “My father told me that Ma’qil bin Yasâr fell sick and ‘Ubaidullâh bin Ziyâd came to visit him...” a *Hadîth* like that of Al-Hasan from Ma’qil (no. 4729).

[٤٧٣٢] (...) وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِيُّ : حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ : أَخْبَرَنِي سَوَادَةُ بْنُ أَبِي الْأَسْوَدَ : حَدَّثَنِي أَبِي ، أَنَّ مَعْقِلَ بْنَ يَسَارٍ مَرِضَ فَاتَّاهُ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ يَعُودُهُ . تَحْوِي حَدِيثُ الْحَسَنِ عَنْ مَعْقِلٍ .

[4733] 23 - (1830) Al-Hasan narrated that ‘Â’idh bin ‘Amr, who was one of the Companions of the Messenger of Allâh ﷺ, entered upon ‘Ubaidullâh bin Ziyâd, and he said: “O my son, I heard the Messenger of Allâh ﷺ say: ‘The worst of guardians are those who are cruel. Beware lest

[٤٧٣٣] ٢٣ - (١٨٣٠) حَدَّثَنَا شَيْبَانُ ابْنُ فَرْوَحَ : حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ : أَخْبَرَنَا الْحَسَنُ أَنَّ عَائِدَ بْنَ عَمْرُو ، وَكَانَ مِنْ أَصْحَاحِ رَسُولِ اللَّهِ ﷺ ، دَخَلَ عَلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ . فَقَالَ : أَيْ بُنْيَ ! إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «إِنَّ شَرَّ الرِّعَاءِ

you be one of them.” So he said to him: “Sit down; you are no more than one of the chaff of the Companions of Muhammad ﷺ.” So he said: “Was there chaff among them? Rather the chaff came after them, and among people other than them.”

Chapter 6. Emphatic Prohibition Against *Ghulûl* (Stealing From The Spoils Of War)

[4734] 24 - (1831) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ stood up amongst us one day and mentioned *Ghulûl* (theft from the war spoils of war). He declared it to be an extremely serious matter, then he said: ‘I should not see one of you coming on the Day of Resurrection with a groaning camel on his shoulders, saying: “O Messenger of Allâh, help me!” I will say: “I cannot do anything for you. I conveyed (the message) to you.” I should not see one of you coming on the Day of Resurrection with a neighing horse on his shoulders, saying: “O Messenger of Allâh, help me!” I will say: “I cannot do anything for you. I conveyed (the message) to you.” I should not see one of you coming on the Day of Resurrection with a bleating sheep on his shoulders, saying: “O Messenger of Allâh, help me!” I will say: “I cannot do anything for you. I conveyed (the message) to you.”

الْحُطَمَةُ، فَإِيَّاكُ أَنْ تَكُونَ مِنْهُمْ” فَقَالَ لَهُ اجْلِسْ، فَإِنَّمَا أَنْتَ مِنْ نُخَالَةَ أَصْحَابِ مُحَمَّدٍ ﷺ، فَقَالَ: وَهَلْ كَانَتْ لَهُمْ نُخَالَةٌ؟ إِنَّمَا كَانَتِ النُّخَالَةُ بَعْدَهُمْ، وَفِي غَيْرِهِمْ.

(المعجم ٦) - (بابُ غلظ تحريم الغلوال) (التحفة ٥٩)

[٤٧٣٤] [١٨٣١) وَحَدَّثَنِي زُهْيرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ حَيَّانَ، عَنْ أَبِيهِ زُرْعَةَ، عَنْ أَبِيهِ هُرَيْرَةَ قَالَ: قَامَ فِينَا رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ، فَذَكَرَ الْغُلُولَ فَعَظَمَهُ وَعَظَمَ أَمْرَهُ، ثُمَّ قَالَ: «لَا أُفْيَنَ أَحَدَكُمْ يَحْيِيُّ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءُ، يَقُولُ: يَا رَسُولَ اللهِ! أَغْشِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ، لَا أُفْيَنَ أَحَدَكُمْ يَحْيِيُّ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءُ، يَقُولُ: يَا رَسُولَ اللهِ! حَمْمَةُ، فَيَقُولُ: يَا رَسُولَ اللهِ! أَغْشِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ، لَا أُفْيَنَ أَحَدَكُمْ يَحْيِيُّ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ شَاءَ لَهَا شَاءَ، يَقُولُ: يَا رَسُولَ اللهِ! أَغْشِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ، لَا أُفْيَنَ أَحَدَكُمْ يَحْيِيُّ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ نَفْسٌ لَهَا

"I should not see one of you coming on the Day of Resurrection with a person crying loudly on his shoulders, saying: "O Messenger of Allâh, help me!" I will say: "I cannot do anything for you. I conveyed (the message) to you." I should not see one of you coming on the Day of Resurrection with flapping clothes on his shoulders, saying: "O Messenger of Allâh, help me!" I will say: "I cannot do anything for you. I conveyed (the message) to you." I should not see one of you coming on the Day of Resurrection with a heap of gold and silver on his shoulders, saying: "O Messenger of Allâh, help me!" I will say: "I cannot do anything for you. I conveyed (the message) to you."

[4735] (...) A *Hadîth* like that of Ismâ'îl from Abû Hayyân (no. 4734) was narrated from Abû Hurairah.

[4736] 25 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ mentioned *Ghulûl* (stealing from the spoils of war) and declared it to be a serious matter..." and he

صُبَاحٍ، فَيَقُولُ: يَا رَسُولَ اللَّهِ! أَغْنِنِي،
فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ،
لَا أُلْفَيْنَ أَحَدَكُمْ يَجِدُ يَوْمَ الْقِيَامَةِ، عَلَى
رَقَبَتِهِ رِقَاعٌ تَخْفِقُ، فَيَقُولُ: يَا رَسُولَ اللَّهِ!
أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ
أَبْلَغْتُكَ، لَا أُلْفَيْنَ أَحَدَكُمْ يَجِدُ يَوْمَ
الْقِيَامَةِ، عَلَى رَقَبَتِهِ صَامِتٌ، فَيَقُولُ: يَا
رَسُولَ اللَّهِ! أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ
شَيْئًا، قَدْ أَبْلَغْتُكَ».

[٤٧٣٥] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ
سُلَيْمَانَ عَنْ أَبِي حَيَّانَ؛ وَحَدَّثَنِي زُهَيرُ بْنُ
حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ أَبِي حَيَّانَ،
وَعُمَارَةُ بْنِ الْقَعْدَاءِ، جَمِيعًا عَنْ أَبِي
رُزْعَةَ، عَنْ أَبِي هُرَيْرَةَ بِعِثْلٍ حَدِيثٍ
إِسْمَاعِيلَ عَنْ أَبِي حَيَّانَ.

[٤٧٣٦] ٢٥ - (...) وَحَدَّثَنِي أَحْمَدُ
ابْنُ سَعِيدٍ بْنِ صَخْرِ الدَّارِمِيِّ: حَدَّثَنَا
سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ
رَبِيدٍ، عَنْ أَيُوبَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ

narrated the same *Hadîth* (as no. 4736). *Hammâd* (a sub-narrator) said: "Then I heard *Yahyâ* after that narrating it, and he told us something similar to what *Ayyûb* narrated to us from him."

[4737] (...) A similar *Hadîth* (as no. 4736) was narrated from *Abû Hurairah*, from the Prophet ﷺ.

أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الْغُلُولَ فَعَظَّمَهُ، وَاقْتَصَّ الْحَدِيثَ. قَالَ حَمَادٌ: ثُمَّ سَمِعْتُ يَحْيَى بْنَ عَمْرِو بْنِ جَرِيرٍ يُحَدِّثُ، فَحَدَّثَنَا يَنْحُوا مَا حَدَّثَنَا عَنْ أَيُوبَ.

[٤٧٣٧] (...) وَحَدَّثَنِي أَخْمَدُ بْنُ الْحَسَنِ بْنِ خَرَاشِ: حَدَّثَنَا أَبُو مَعْمِرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُوبُ عَنْ يَحْيَى أَبْنِ سَعِيدٍ بْنِ حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ يَنْحُوا بِنْحُوا حَدِيثَهُمْ.

(المعجم ٧) - (باب تحرير هدايا
العمال) (التحفة ٦٠)

Chapter 7. The Prohibition Of Giving Gifts To Agents

[4738] 26 - (1832) It was narrated that *Abû Humaid As-Sâ'îdî* said: "The Messenger of Allâh ﷺ appointed a man in charge of collecting the *Şadaqah* (*Zakât*) from *Al-Asad* who was called *Ibn Al-Lutbiyyah*. When he came he said: 'This is for you, and this was given to me.' The Messenger of Allâh ﷺ stood up on the *Minbar* and praised and glorified Allâh, and said: 'What is the matter with an agent whom I send, and he says: "This is for you and this was given to me?" Why doesn't he sit in the house of his father or the house of his mother and see if he is given anything or not. By the One in

بَكْرٍ بْنِ أَبِي شَيْءَةَ وَعَمْرُو التَّانِقُ وَابْنِ أَبِي عُمَرَ - وَاللَّفْظُ لَأَبِي بَكْرٍ - قَالُوا: حَدَّثَنَا سُفِينٌ بْنُ عُيَيْنَةَ عَنِ الرُّهْبَرِيِّ، عَنْ عُرْوَةَ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: اسْتَعْمَلَ رَسُولُ اللَّهِ ﷺ رَجُلًا مِنَ الْأَسْدِ يُقَالُ لَهُ أَبُنُ اللُّثِيَّةِ - قَالَ عَمْرُو وَابْنُ أَبِي عُمَرَ: عَلَى الصَّدَقَةِ - فَلَمَّا قَدِمَ قَالَ: هَذَا لَكُمْ، وَهَذَا أَهْدَيَ لِي، قَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ، فَحَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ. وَقَالَ: «مَا بَالُ عَامِلٍ أَبْعَثْتُ فِيهِ قُولًا: هَذَا لَكُمْ وَهَذَا أَهْدَيَ لِي أَفَلَا

Whose Hand is the soul of Muhammad! None of you gets anything from it (unlawfully), but he will bring it on the Day of Resurrection, carrying it on his shoulders, even if it is a groaning camel, a lowing cow or a bleating sheep.' Then he raised his arms until we saw the whiteness of his armpits, then he said: 'O Allâh, have I conveyed (the message)?' two times."

[4739] (...) It was narrated that Abû Humaid As-Sâ'îdî said: "The Prophet ﷺ appointed Ibn Al-Lutbiyyah, a man from Al-Azd, in charge of collecting the Šadaqah (Zakât), and he brought the wealth and gave it to the Prophet ﷺ. He said: 'This is your wealth and this is a gift that was given to me.' The Prophet ﷺ said to him: 'Why don't you sit in the house of your father and mother and see if you are given any gifts or not?' Then the Prophet ﷺ stood up and delivered a speech..." then he mentioned a *Hadîth* like that of Sufyân (no. 4738).

[4740] 27 - (...) It was narrated that Abû Humaid As-Sâ'îdî said: "The Messenger of Allâh ﷺ appointed a man from Al-Asad who was called Ibn Al-Lutbiyyah in charge of the Šadaqah (Zakât) of Banû Sulaim. He said: 'This is your wealth, and this is a gift (for me).' The Messenger of Allâh ﷺ said: 'Why don't you sit in the

قَعْدَ فِي بَيْتِ أَبِيهِ أَوْ فِي بَيْتِ أُمِّهِ حَتَّى يَنْظُرْ أَيْهَدَى إِلَيْهِ أُمٌّ لَا ، وَالَّذِي نَفْسُ مُحَمَّدٍ يَبْدِئُ لَا يَنْأِي أَحَدٌ مِنْكُمْ مِنْهَا شَيْئًا إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى عُنْقِهِ ، بَعْيَرُ لَهُ رُغَاءً ، أَوْ بَرَّةً أَهْلًا حُوَارًا ، أَوْ شَاءَ تَبَعِرُ . ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنَا عُمْرَتَنِي إِنْطَيْهِ ، ثُمَّ قَالَ : «اللَّهُمَّ هَلْ بَلَغْتُ؟» مَرَّتَنِينَ .

[٤٧٣٩] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا : أَخْبَرَنَا عَبْدُ الرَّزَاقِ : أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ أَبِي حَمِيدِ السَّاعِدِيِّ قَالَ : اسْتَعْمَلَ النَّبِيُّ ﷺ ابْنَ الْأَنْبَيْةِ ، رَجُلًا مِنَ الْأَزْدِ ، عَلَى الصَّدَقَةِ ، فَجَاءَ بِالْمَالِ فَلَعِنَ إِلَيْهِ النَّبِيُّ ﷺ ، فَقَالَ : هَذَا مَالُكُمْ ، وَهَذِهِ هَدِيَّةٌ أُهْدِيَتْ لِي ، فَقَالَ لَهُ النَّبِيُّ ﷺ : «أَفَلَا قَعَدْتَ فِي بَيْتِ أَبِيكَ وَأَمْكَ فَتَنْظُرْ أَيْهَدَى لَكَ أُمٌّ لَا؟» ثُمَّ قَامَ النَّبِيُّ ﷺ خَطِيبًا ، ثُمَّ ذَكَرَ نَحْرَ حَدِيثَ سُفِيَّانَ .

[٤٧٤٠] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدٌ بْنُ الْعَلَاءِ : حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ ، عَنْ أَبِي حُمَيْدِ السَّاعِدِيِّ قَالَ : اسْتَعْمَلَ رَسُولُ اللَّهِ ﷺ رَجُلًا مِنَ الْأَسْدِ عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ ، يُدْعَى ابْنَ الْأَنْبَيْةِ ، فَلَمَّا جَاءَ

house of your father and mother so that the gift may come to you, if you are telling the truth.' Then he addressed us; he praised and glorified Allâh, then he said: 'I appoint a man among you (to deal with some of the affairs) that Allâh has entrusted to me, then he comes and says: "This is your wealth and this is a gift that was given to me." Why doesn't he sit in the house of his father and mother so that the gift may come to him, if he is telling the truth? By Allâh, no one of you takes something from it unlawfully, but he will meet Allâh, exalted is He, on the Day of Resurrection carrying it, and I will recognize one of you who meets Allâh carrying a groaning camel, or a lowing cow, or a bleating sheep.' Then he raised his arms until the whiteness of his armpits could be seen and said: 'O Allâh, have I conveyed (the message)?' My eyes saw and my ears heard."

[4741] 28 - (...) It was narrated from Hishâm with this chain of narration (a similar *Hadîth* as no. 4740). In the *Hadîth* of 'Abdah and Ibn Numair it says: "You should know, by Allâh. By the One in Whose Hand is my soul! None of you should take anything from it." In the *Hadîth* of Sufyân (a sub-narrator) it adds: "My eyes saw and my ears heard. Ask Zaid bin Thâbit, for he was present with me."

حَاسِبَةُ، قَالَ: هَذَا مَالُكُمْ، وَهَذَا هَدِيَّةُ،
فَقَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَهَلَا جَلَسْتَ فِي
بَيْتِ أَبِيكَ وَأُمِّكَ حَتَّى تَأْتِيَكَ هَدِيَّتُكَ، إِنْ
كُنْتَ صَادِقًا؟» ثُمَّ خَطَبَنَا فَحَمَدَ اللَّهَ وَأَشَّرَ
عَلَيْهِ، ثُمَّ قَالَ: «أَمَا بَعْدُ. فَإِنِّي أَسْتَعْمِلُ
الرَّجُلَ مِنْكُمْ عَلَى الْعَمَلِ مِمَّا وَلَانِي اللَّهُ،
فَيَأْتِيَنِي فَيَقُولُ: هَذَا مَالُكُمْ وَهَذَا هَدِيَّةُ
أَهْدَيْتَ لِي، أَفَلَا جَلَسَ فِي بَيْتِ أَبِيهِ
وَأُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ، إِنْ كَانَ صَادِقًا،
وَاللَّهُ! لَا يَأْخُذُ أَحَدٌ مِنْكُمْ مِنْهَا شَيْئًا بِعِيرَ
حَقَّهُ، إِلَّا لِقَاءُ اللَّهِ تَعَالَى يَحْمِلُهُ يَوْمَ
الْقِيَامَةِ، فَلَا عِرْفَنَّ أَحَدًا مِنْكُمْ لِقَاءُ اللَّهِ
يَحْمِلُ بِعِيرَاهُ رُغَاءً، أَوْ بَقَرَاهُ لَهَا حُوازَرَ،
أَوْ شَاهَةَ تَبَعِيرَهُ ثُمَّ رَفَعَ يَدِيهِ حَتَّى رُبِّيَ
بِيَاضِ إِنْطِيَّهِ، يَقُولُ: «اللَّهُمَّ هَلْ بَلَغْتُ؟»
بَصْرَ عَيْنِي وَسَمِعَ أُذْنِي.

[4741]-28 [4741] - 28
كُرِيبٌ: حَدَّثَنَا عَبْدَهُ وَابْنُ نُعْمَيْرٍ وَأَبُو
مُعاوِيَةَ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا
ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ، كُلُّهُمْ عَنْ
هِشَامٍ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ عَبْدَهُ
وَابْنِ نُعْمَيْرٍ: فَلَمَّا جَاءَ حَاسِبَةُ، كَمَا قَالَ
أَبُو أَسَامَةَ، وَفِي حَدِيثِ ابْنِ نُعْمَيْرٍ:

«تَعْلَمُنَّ وَاللَّهُ! وَالَّذِي نَفْسِي بِيَدِهِ! لَا يَأْخُذُ أَحَدُكُم مِنْهَا شَيْئًا»، وَزَادَ فِي حَدِيثٍ سُفِيَانَ قَالَ: بَصُرَ عَيْنِي وَسَمِعَ أُذُنَايَ، وَسَلُوا زَيْدَ بْنَ ثَابِتَ، فَإِنَّهُ كَانَ حَاضِرًا مَعِي.

[4742] 29 - (...) It was narrated from Ibn Humaid As-Sâ'îdî that the Messenger of Allâh ﷺ appointed a man in charge of the *Sadaqah* (*Zakât*), and he brought a large number of things, and he started saying: "This is for you, and this was given to me..." and he mentioned a similar report (as no. 4740). 'Urwah said: "I said to Abû Humaid As-Sâ'îdî: 'Did you hear it from the Messenger of Allâh ﷺ?' He said: 'From his mouth to my ears.'"

[٤٧٤٢]-٢٩ [٤٧٤٢]-٢٩ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرُ عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ دَكْوَانَ وَهُوَ أَبُو الزَّنَادِ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ عَنْ أَبِي حُمَيْدِ السَّاعَدِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ رَجُلًا عَلَى الصَّدَقَةِ، فَجَاءَ بِسِوَادَ كَثِيرٍ، فَجَعَلَ يَقُولُ: هَذَا لَكُمْ، وَهَذَا أَهْدِي إِلَيَّ، فَذَكَرَ نَحْوَهُ.

قَالَ عُرْوَةُ: فَقُلْتُ لِأَبِي حُمَيْدٍ السَّاعَدِيِّ: أَسْمَعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: مِنْ فِيهِ إِلَى أُذْنِي.

[4743] 30 - (1833) It was narrated that 'Adiyy bin 'Amîrah Al-Kindî said: "I heard the Messenger of Allâh ﷺ say: 'Whomever we appoint of you to do any task, and he conceals a needle or more, it is stolen spoils of war (*Ghulûl*) that he will bring on the Day of Resurrection.' A black man from among the *Anṣâr* stood up - it is as if I can see him now - and he said: 'O Messenger of Allâh, take back from me your

[٤٧٤٣]-٣٠ [٤٧٤٣]-٣٠ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَدِيِّ بْنِ عَمِيرَةِ الْكِنْدِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ اسْتَعْمَلْنَاهُ مِنْكُمْ عَلَى عَمَلٍ، فَكَمَنَا مُحْبِطًا فَمَا فَوْقَهُ، كَانَ غُلُولًا يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ» قَالَ: فَقَامَ إِلَيْهِ

assignment.' He said: 'Why are you saying that?' He said: 'I heard you saying such and such.' He (ﷺ) said: 'And I say it now. Whoever among you is appointed to do any task, let him bring everything, small or large, and whatever is given to him, let him take it, but whatever is forbidden to him, let him refrain.'

[4744] (...) Ismâ‘il narrated a similar report (as no. 4743) with this chain of narration.

[4745] (...) ‘Adiyy bin ‘Amîrah Al-Kindî said: “I heard the Messenger of Allâh ﷺ say...” a similar *Hadîth* (as no. 4743).

Chapter 8. The Obligation Of Obeying Leaders In Matters That Do Not Involve Sin, But It Is Forbidden To Obey Them In Sinful Matters

[4746] 31 - (1834) Hajjâj bin Muhammad said: “Ibn Juraij said: ‘The words: “O you who believe! Obey Allâh and obey the Messenger,

رَجُلٌ أَسْوَدُ، مِنَ الْأَنْصَارِ، كَأَيِّ أَنْظُرْ إِلَيْهِ، فَقَالَ: يَا رَسُولَ اللَّهِ! افْبِلْ عَنِي عَمَلَكَ. قَالَ: «وَمَا لَكَ؟» قَالَ: سَمِعْتُكَ تَقُولُ كَذَّا وَكَذَا، قَالَ: «وَأَنَا أَقُولُهُ الْآنَ، مَنِ اسْتَعْمَلْنَاهُ مِنْكُمْ عَلَى عَمَلٍ فَلَيَجِيءَ بِقَلِيلِهِ وَكَثِيرِهِ، فَمَا أُوتِيَ مِنْهُ أَخَذَ، وَمَا نُهِيَ عَنِهِ اتَّهَى». . . .

[4744] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعْمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدٍ بْنُ بِشْرٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو سَاسَةَ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، بِهِذَا الْإِسْنَادِ، مِثْلُهُ.

[4745] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا الْفَضْلُ ابْنُ مُوسَى: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: أَخْبَرَنَا قَيْسُ بْنُ أَبِي حَازِمٍ قَالَ: سَمِعْتُ عَدِيَّ بْنَ عَمِيرَةَ الْكِنْدِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بِمِثْلِ حَدِيثِهِمْ.

(المعجم ٨) - (باب وجوب طاعة الأمراء في غير معصية، وتحريمها في المعصية) (التحفة ٦١)

[4746] [٤٧٤٦-٣١] (١٨٣٤) وَحَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ وَهَرُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حَجَاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ أَبُنْ

and those of you (Muslims) who are in authority...^[1] were revealed concerning ‘Abdullâh bin Hudhâfah bin Qais bin ‘Adiyy As-Sahmî, whom the Prophet ﷺ sent as commander of an expedition. Ya'lâ bin Muslim narrated it to me from Sa'eed bin Jubair, from Ibn ‘Abbâs.”

[4747] 32 - (1835) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever obeys me has obeyed Allâh, and whoever disobeys me has disobeyed Allâh. Whoever obeys the leader has obeyed me, and whoever disobeys the leader has disobeyed me.”

[4748] (...) It was narrated from Abû Az-Zinnâd with this chain of narration (a *Hadîth* similar to no. 4747), but he did not mention (the words): “Whoever disobeys the leader has disobeyed me.”

[4749] 33 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever obeys me has obeyed Allâh, and whoever disobeys me has disobeyed Allâh. Whoever obeys the leader I appoint has obeyed me, and whoever disobeys the leader I appoint has disobeyed me.”

[1] *An-Nisâ'* 4:59.

جُرْبِحٌ : نَزَلَ : «يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَئِكُمْ أَتَمُّ مِنْكُمْ» [النساء: ٥٩] في عَبْدِ اللَّهِ بْنِ حُذَافَةَ بْنِ قَيْسِ بْنِ عَدِيٍّ السَّهْمِيِّ، بَعْثَةُ النَّبِيِّ ﷺ فِي سَرِيرَةٍ، أَخْبَرَنِيهِ يَعْلَى ابْنِ مُسْلِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ .

[٤٧٤٧] - ٣٢ - (١٨٣٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى : أَخْبَرَنَا الْمُغَиْرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْحَزَارِمِيُّ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ : «مَنْ أَطَاعَنِي فَقَدْ عَصَى اللَّهَ، وَمَنْ يَعْصِنِي فَقَدْ عَصَى اللَّهَ، وَمَنْ يُطِيعُ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعْصِ الْأَمِيرَ فَقَدْ عَصَانِي» .

[٤٧٤٨] (...) وَحَدَّثَنِي رُهَيْرُ بْنُ حَرْبٍ : حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ أَبِي الزَّنَادِ بِهَذَا إِلَسْنَادِ وَلَمْ يُذْكُرْ : «وَمَنْ يَعْصِ الْأَمِيرَ فَقَدْ عَصَانِي» .

[٤٧٤٩] - ٣٣ - (...) وَحَدَّثَنِي حَرْمَلَةَ بْنَ يَحْيَى : أَخْبَرَنَا ابْنُ وَهْبٍ : أَخْبَرَنِي يُونُسُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ : حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ : «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ» .

الله، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي».

[4750] (...) It was narrated from Ibn Shihâb that Abû Salamah bin ‘Abdur-Râhmân told him that he heard Abû Hurairah say: The Messenger of Allâh ﷺ said... a similar report (as no. 4749).

[٤٧٥٠] (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مَكْيَثُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ زِيَادٍ، عَنْ ابْنِ شَهَابٍ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ يَمْثُلُهُ سَوَاءً.

[4751] (...) It was narrated that Abû Ya’lâ bin ‘Aṭâ’ heard Abû ‘Alqamah, who heard Abû Hurairah (narrate) from the Prophet ﷺ... a similar *Hadîth* (as no. 4749).

[٤٧٥١] (...) وَحَدَّثَنِي أَبُو كَامِلِ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ يَعْلَى ابْنِ عَطَاءِ، عَنْ أَبِي عَلْقَمَةَ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ، مِنْ فِيهِ إِلَيَّ فَيَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ؛ وَحَدَّثَنِي عَبْيُودُ اللَّهِ ابْنُ مُعَاذَ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءِ سَمِعَ أَبَا عَلْقَمَةَ، سَمِعَ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، نَحْنُ حَدِيثُهُمْ.

[4752] (...) A similar *Hadîth* (as no. 4749) was narrated from Abû Hurairah from the Prophet ﷺ.

[٤٧٥٢] (...) وَحَدَّثَنَا [مُحَمَّدُ] بْنُ رَأْيِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَامَ بْنِ مُبِيْعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ يَمْثُلُ حَدِيثُهُمْ.

[4753] 34 - (...) Abû Hurairah narrated from the Messenger of Allâh ﷺ, that he said: “Whoever

[٤٧٥٣] ٣٤ - (...) وَحَدَّثَنِي أَبُو الطَّاَهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ حَيْوَةِ؛ أَنَّ

obeys the leader” but he did not say “the leader I appoint.” The same appears in the *Hadîth* of Hammâm (a sub-narrator) from Abû Hurairah.

[4754] 35 - (1836) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘You must hear and obey, at times of hardship and times of ease, whether you like it or not, even if the leaders act in a selfish manner.’”

[4755] 36 - (1837) It was narrated that Abû Dharr said: “My beloved ﷺ advised me to hear and obey, even if (the leader is) a slave with amputated limbs.”

[4756] (...) It was narrated from Abû ‘Imrân with this chain of narration (a *Hadîth* similar to no. 4755), and he said in the *Hadîth*: “...An Abyssinian slave with amputated limbs.”

أَبَا يُونُسَ، مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَنَا قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ عَنْ رَسُولِ اللَّهِ بِكَلِيلٍ بِذَلِكَ، وَقَالَ: «مَنْ أَطَاعَ الْأَمِيرَ» وَلَمْ يَقُلْ «أَمِيرِي»، وَكَذَلِكَ فِي حَدِيثِ هَمَامٍ عَنْ أَبِي هُرَيْرَةَ.

[٤٧٥٤-٣٥] (١٨٣٦) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: وَفَقِيهُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ يَعْقُوبَ قَالَ سَعِيدٌ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي صَالِحٍ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ بِكَلِيلٍ: «عَلَيْكَ السَّمْعُ وَالطَّاعَةُ، فِي عُسْرِكَ وَيُسْرِكَ، وَمَنْشَطَكَ وَمَكْرُهَكَ، وَأَثْرَةَ عَلَيْكَ».

[٤٧٥٥-٣٦] (١٨٣٧) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَمِيمَةَ وَعَبْدُ اللَّهِ بْنُ بَرَادَ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا أَبْنُ إِدْرِيسٍ عَنْ شُعبَةَ، عَنْ أَبِي عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامتِ، عَنْ أَبِي ذَرٍ قَالَ: إِنَّ خَلِيلِي بِكَلِيلٍ أَوْصَانِي أَنْ أَشْمَعَ وَأَطِيعَ، وَإِنْ كَانَ عَبْدًا مُجَدَّعَ الْأَطْرَافِ.

[٤٧٥٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا النَّضْرُ بْنُ شَمِيلٍ، جَوِيمًا عَنْ شُعبَةَ، عَنْ أَبِي عِمْرَانَ، بِهَذَا

الإسناد، وقال في الحديث: عبداً حبيشاً
مُجدع الأطراف.

[4757] (...) It was narrated from Abû 'Imrân with this chain of narration, as Ibn Idrîs said (no. 4755): "A slave with amputated limbs."

[٤٧٥٧] (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مَعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةُ عَنْ أَبِي عُمَرَانَ، بِهَذَا الإسنادِ، كَمَا قَالَ ابْنُ إِدْرِيسَ: عَبْدًا مُجْدَعًا الْأَطْرَافِ.

[4758] 37 - (1838) It was narrated that Yaḥyâ bin Ḥusain said: "I heard my grandmother narrate that she heard the Prophet ﷺ delivering a *Khutbah* during the Farewell Pilgrimage, and he said: 'Even if there is appointed over you a slave who leads you in accordance with the Book of Allâh, then listen to him and obey.'"

[٤٧٥٨] ٣٧ - [١٨٣٨] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَشَّنِي: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ يَحْيَى بْنِ حُصَيْنٍ قَالَ: سَمِعْتُ جَدَّتِي تُحَدِّثُ: أَنَّهَا سَمِعَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ، وَهُوَ يَقُولُ: «وَلَوْ اسْتَعْمِلَ عَلَيْكُمْ عَبْدًا يَقُوْدُكُمْ بِكِتَابِ اللَّهِ، اسْمَعُوا لَهُ وَأَطِيعُوا».

[4759] (...) It was narrated from Shu'bah with this chain of narration (a *Hadîth* similar to no. 4758), and he said: "An Abyssinian slave."

[٤٧٥٩] (...) وَحَدَّثَنَا ابْنُ بَشَارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ شُعبَةَ، بِهَذَا الإسنادِ، وَقَالَ: «عَبْدًا حَبَيشِيًّا».

[4760]... - (...) It was narrated from Shu'bah with this chain of narration (a *Hadîth* similar to no. 4758), and he said: "An Abyssinian slave with amputated limbs."

[٤٧٦٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحِ عَنْ شُعبَةَ، بِهَذَا الإسنادِ، وَقَالَ: «عَبْدًا حَبَيشِيًّا مُجَدَّعًا».

[4761] (...) Shu'bah narrated it with this chain of narration (a *Hadîth* similar to no. 4760), but he did not mention "...an Abyssinian with amputated limbs," and he

[٤٧٦١] (...) وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَسْرِيرٍ: حَدَّثَنَا بَهْزُونٌ: حَدَّثَنَا شُعبَةُ، بِهَذَا الإسنادِ، وَلَمْ يَذْكُرْ «حَبَيشِيًّا مُجَدَّعًا».

added that she heard the Messenger of Allâh ﷺ in Minâ or ‘Arafât.

[4762] (...) It was narrated from Yaḥyâ bin Ḥuṣain from his grandmother Umm Al-Ḥuṣain; he said: I heard her say: “I performed Hajj with the Messenger of Allâh ﷺ - the Farewell Pilgrimage - and the Messenger of Allâh ﷺ said many things, then I heard him say: ‘If there is appointed over you a slave with amputated limbs’ - I think she said: ‘and black, who leads you in accordance with the Book of Allâh, then listen to him and obey.’”

[4763] 38 - (1839) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “The Muslim must hear and obey, whether he likes it or not, unless he is commanded to commit a sin; if he is commanded to commit a sin, then there is no hearing and no obeying.”

[4764] (...) A similar report (as no. 4763) was narrated from ‘Ubaidullâh, with this chain of narration.

[4765] 39 - (1840) It was narrated from ‘Alî that the Messenger of Allâh ﷺ sent an

وَزَادَ: أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَسْأَلُ بِنَيَّا،
أَوْ يَعْرَفَا.

[٤٧٦٢] (...) وَحَدَّثَنِي سَلْمَةُ بْنُ
شَيْبٍ: حَدَّثَنَا الْحَسْنُ بْنُ أَعْيَنَ: حَدَّثَنَا
مَعْقِلٌ عَنْ زَيْدِ بْنِ أَبِي أُنْيَسَةَ، عَنْ يَحْيَى
ابْنِ حُصَيْنٍ، عَنْ جَدِّهِ أَمِّ الْحُصَيْنِ قَالَ:
سَمِعْتُهَا تَقُولُ: حَجَجْتُ مَعَ رَسُولِ
اللهِ ﷺ حَجَّةَ الْوَدَاعِ. قَالَتْ: فَقَالَ
رَسُولُ اللهِ ﷺ قَوْلًا كَثِيرًا، ثُمَّ سَمِعْتُهَا
يَقُولُ: إِنَّ أَمْرَ عَلَيْكُمْ عَبْدُ مُجَدَّعٍ
حَسِبْتُهَا قَالَتْ: أَسْوَدُ، يَقُوْدُكُمْ بِكِتَابِ
اللهِ، فَاسْمَعُوا لَهُ وَأَطِيعُوا.

[٤٧٦٣] ٣٨ - (١٨٣٩) حَدَّثَنَا قُبَيْلَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عَبْيَدِ اللهِ، عَنْ
نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ:
«عَلَى الْمُرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ، فِيمَا
أَحَبَّ وَكَرِهَ، إِلَّا أَنْ يُؤْمِنَ بِمَعْصِيَةِ، فَإِنْ
أَمْرَ بِمَعْصِيَةِ، فَلَا سَمْعٌ وَلَا طَاعَةً».

[٤٧٦٤] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ
وَمُحَمَّدُ بْنُ الْمُنْتَهَى قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ
الْقَطَانُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي،
كِلَاهُمَا عَنْ عَبْيَدِ اللهِ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[٤٧٦٥] ٣٩ - (١٨٤٠) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُسْتَهَى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لَا يَنْ

army and he appointed a man over them. He (the commander) lit a fire and said: "Enter it." Some people wanted to enter it, but others said: "We are trying to flee from this." Mention of that was made to the Messenger of Allâh ﷺ and he said to those who had wanted to enter the fire: "If you had entered it, you would have remained in it until the Day of Resurrection." And he said good words to the others. He (ﷺ) said: "There is no obedience if it involves disobedience towards Allâh; obedience is only in that which is right and proper."

الْمُتَشَّنِي - قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ عَنْ زُبَيْدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيٌّ ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ جِئْشًا وَأَمَرَ عَلَيْهِمْ رَجُلًا، فَأَوْقَدَ نَارًا، وَقَالَ : اذْخُلُوهَا، فَأَرَادَ نَاسٌ أَنْ يَدْخُلُوهَا، وَقَالَ الْآخَرُونَ : إِنَّا [قَدْ] فَرَزْنَا مِنْهَا، فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا : «لَا دَخْلُشُومَهَا لَمْ تَرَأْلُوا فِيهَا إِلَى يَوْمِ الْقِيَامَةِ» وَقَالَ لِلْآخَرِينَ قُولًا حَسَنَا، قَالَ : «لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ».

[4766] 40 - (...) It was narrated that 'Alî said: "The Messenger of Allâh ﷺ sent an expedition, and he appointed a man in charge of them, and told them to listen to him and obey him. They made him angry with regard to some matter, so he said: 'Gather firewood for me.' So they gathered it for him, then he said: 'Light a fire.' So they lit a fire. Then he said: 'Didn't the Messenger of Allâh ﷺ tell you to listen to me and obey me?' They said: 'Yes.' He said: 'Then enter it (the fire).' They looked at one another and said: 'We have fled to the Messenger of Allâh ﷺ from the Fire.' They stood like that for a while, then his anger ceased and the fire was extinguished. When

[4766] 40 - (...) [وَ] حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ ثُمَيرٍ وَرُهْبَنْ أَبْنُ حَرْبٍ وَأَبْوَ سَعِيدِ الْأَشْجَعِ، وَتَقَارِبُوا فِي الْلَّفْظِ قَالُوا : حَدَّثَنَا وَكِيعٌ : حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيٌّ قَالَ : بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً، وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلًا مِنَ الْأَنْصَارِ، وَأَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَيَطِيعُوهُ، فَأَغْضَبُوهُ فِي شَيْءٍ، فَقَالَ : اجْمَعُوا لِي حَطَّبًا، فَجَمَعُوا لَهُ، ثُمَّ قَالَ : أَوْقَدُوا نَارًا، فَأَوْقَدُوا نَارًا، ثُمَّ قَالَ : أَلَمْ يَأْمُرْكُمْ رَسُولُ اللَّهِ ﷺ أَنْ تَسْمَعُوا لِي وَتُطِيعُوا؟ قَالُوا : بَلَى، قَالَ : فَادْخُلُوهَا،

they came back, they told the Prophet ﷺ about that, and he said: 'If they had entered it they would not have come out of it. Obedience is only in that which is right and proper.'"

قال: فَنَظَرَ بِعْضُهُمْ إِلَى بَعْضٍ، فَقَالُوا: إِنَّا فَرَرْنَا إِلَى رَسُولِ اللَّهِ ﷺ مِنَ النَّارِ، فَكَانُوا كَذَلِكَ. وَسَكَنَ غَضَبُهُ، وَطَفَيَتِ النَّارُ، فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «أَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ». [٤٧٦٧]

[4767] (...) A similar report (as no. 4766) was narrated from Al-A'mash with this chain of narration.

[٤٧٦٧] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، يَهْدَا إِلَى الْإِسْنَادِ، تَحْوِيَةً.

[4768] 41 - (1709) It was narrated from 'Ubâdah bin Al-Wâlid bin 'Ubâdah, from his father, that his grandfather said: "We swore allegiance to the Messenger of Allâh ﷺ, pledging to hear and obey, at times of hardship and times of ease, whether we liked it or not, even if the leaders acted in a selfish manner, and promising not to contest any position of authority, and not to fear the blame of any blamer in the cause of Allâh."

[٤٧٦٨] ٤١- (١٧٠٩) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ إِدْرِيسَ عَنْ يَحْيَى بْنِ سَعِيدٍ وَعَبْيَدِ اللَّهِ بْنِ عُمَرَ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ ابْنِ عُبَادَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: بَأَيْمَانًا رَسُولُ اللَّهِ ﷺ عَلَى السَّمِعِ وَالطَّاعَةِ، فِي الْعُسْرِ وَالْيُسْرِ، وَالْمُنْسَطِ وَالْمَكْرَهِ، وَعَلَى أَثْرَهُ عَلَيْنَا، وَعَلَى أَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، وَعَلَى أَنْ نَقُولَ بِالْحَقِّ أَئِنَّمَا كُنَّا، لَا نَخَافُ فِي اللَّهِ لَوْمَةَ لَائِمٍ. [راجع: ٤٤٦١]

[4769] (...) A similar report (as no. 4768) was narrated from 'Ubâdah bin Al-Wâlid, with this chain of narration.

[٤٧٦٩] (...) وَحَدَّثَنَا ابْنُ ثَمِيرٍ: حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ إِدْرِيسَ: حَدَّثَنَا ابْنُ عَجْلَانَ وَعَبْيَدُ اللَّهِ بْنُ عُمَرَ وَيَحْيَى بْنُ سَعِيدٍ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ، فِي هَذَا الْإِسْنَادِ، [مِثْلُهُ].

[4770]... - (...) It was narrated from ‘Ubâdah bin Al-Walîd bin ‘Ubâdah bin Aş-Şâmit, from his father: “My father told me: ‘We swore allegiance to the Messenger of Allâh ﷺ...’” a *Hadîth* like that of Ibn Idrîs (no. 4768).

[٤٧٧٠] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ : حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَوَرْدِيَّ عَنْ تَرِيْدَ وَهُوَ ابْنُ الْهَادِ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ أَبِيهِ : حَدَّثَنِي أَبِي قَالَ : بَأَيْمَنَا رَسُولُ اللَّهِ ﷺ، يُمْثِلُ حَدِيثَ ابْنِ إِدْرِيسَ .

[4771] 42 - (...) It was narrated that Junâdah bin Abî Umayyah said: “We entered upon ‘Ubâdah bin Aş-Şâmit when he was sick. We said: ‘Tell us, may Allâh give you health, a *Hadîth* by means of which Allâh may benefit us, that you heard from the Messenger of Allâh ﷺ.’ He said: ‘The Messenger of Allâh ﷺ called us, and we swore allegiance to him, and among the pledges that he took from us was that we would hear and obey, whether we liked it or not, at times of hardship and times of ease, even if the leaders acted in a selfish manner, and promising not to contest any position of authority, and he said: “Unless you see blatant *Kufr* (disbelief), for which you have proof from Allâh.”

[٤٧٧١] (...) وَحَدَّثَنَا أَخْمَدُ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهْبٍ بْنِ مُسْلِمٍ : حَدَّثَنِي عَمِّي، عَبْدُ اللَّهِ بْنُ وَهْبٍ : حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ : حَدَّثَنِي بُكَيْرٌ، عَنْ سُبْرِ ابْنِ سَعِيدٍ، عَنْ جُنَاحَةَ بْنِ أَبِي أُمَيَّةَ قَالَ : دَخَلْنَا عَلَى عُبَادَةَ بْنِ الصَّامِتِ وَهُوَ مَرِيضٌ . فَقُلْنَا : حَدَّثْنَا، أَصْلَحَكَ اللَّهُ، يَحْدِيثُ يَنْقَعُ اللَّهُ بِهِ، سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ قَالَ : دَعَانَا رَسُولُ اللَّهِ ﷺ فَبَأْيَنَاهُ ، فَكَانَ فِيمَا أَخْدَ عَلَيْنَا، أَنْ بَأْيَنَا عَلَى السَّمْعِ وَالطَّاعَةِ، فِي مَشْطَطِنَا وَمَكْرُهِنَا، وَغُسْرِنَا وَيُسْرِنَا، وَأَثْرَةَ عَلَيْنَا، وَ[أَنْ] لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، قَالَ : إِلَّا أَنْ تَرَوْا كُفُرًا بَوَاحِدًا عِنْدُكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ .

Chapter 9. The Ruler Is A Shield From Behind Whom They Fight And By Whom They Are Protected

[4772] 34 - (1841) It was narrated from Abû Hurairah that

(المعجم ٩) - (باب الإمام جنة يقاتل من وراءه ويتنقى به) (التحفة ٦٢)

[٤٧٧٢] [٤٣-١٨٤١] حَدَّثَنَا إِبْرَاهِيمُ عَنْ مُسْلِمٍ : حَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ : حَدَّثَنَا

the Prophet ﷺ said: "The ruler is a shield from behind whom they fight and by whom they are protected. If he enjoins fear of Allâh and is just, then he will be rewarded for that, but if he enjoins otherwise, that will count against him."

شَيْبَابَةُ: حَدَّثَنِي وَرَفَاءُ عَنْ أَبِي الزَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّمَا الْإِمَامُ جُنَاحٌ، يُقَاتَلُ مِنْ وَرَاهِيهِ، وَيَتَقَبَّلُ بِهِ، فَإِنْ أَمْرَ بِتَقْوَى اللَّهِ [عَزَّ وَجَلَّ] وَعَدَلَ، كَانَ لَهُ بِذَلِكَ أَجْرٌ، وَإِنْ يَأْمُرْ بِغَيْرِهِ، كَانَ عَلَيْهِ مِنْهُ.

(المعجم ١٠) - (باب وجوب الوفاء
بيعة الخليفة، الأول فالاول)
(التحفة ٦٣)

Chapter 10. The Obligation Of Fulfilling Oaths Of Allegiance Is Owed To The First Of Two Caliphs

[4773] 44 - (1842) It was narrated that Abû Hâzim said: "I stayed with Abû Hurairah for five years, and I heard him narrate that the Prophet ﷺ said: 'The Children of Israel were ruled by the Prophets. Every time one Prophet died, another Prophet would succeed him. But there will be no Prophet after me, but there will be many caliphs.' They said: 'What do you command us to do?' He said: 'Fulfill the oath of allegiance to the first one and not the second (if there are two caliphs at one time), and give them their dues, for Allâh will question them about that which He entrusted to them.'"

[4774] (...) A similar report (as no. 4773) was narrated from Al-Hasan bin Furât, from his father, with this chain of narration.

ابْنُ بَشَارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ قُرَاطِ الْقَرَازِ، عَنْ أَبِي حَازِمٍ قَالَ: قَاعِدُتُ أَبَا هُرَيْرَةَ خَمْسَ سِنِينَ، فَسَيِّعَتُهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَتْ بْنُو إِسْرَائِيلَ شَوْسُهُمُ الْأَنْبِيَاءُ، كُلُّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَ بَعْدِي، وَسَتَكُونُ خُلُفَاءُ فَتَكُثُرُ» قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «فُوَا بَيْعَةُ الْأَوَّلِ فَالْأَوَّلِ، وَأَعْطُوهُمْ حَقَّهُمْ، فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ».

أَبِي شَيْبَةَ وَعَبْدِ اللَّهِ بْنِ بَرَادَ الْأَشْعَرِيَّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ

الْحَسَنِ بْنِ فُرَاتٍ، عَنْ أَبِيهِ، بِهَذَا
الِإِسْنَادِ، مِثْلُهُ.

[4775] 45 - (1843) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'After me there will be selfishness and things that you object to.' They said: 'O Messenger of Allâh, what do you command us to do if any of us lives to see that?' He said: 'Fulfill the duties that you owe, and ask Allâh for your rights.'"'

أَبُو الْأَخْوَصِ وَوَكِيعٌ؛ وَحَدَّثَنَا أَبُو سَعِيدُ الْأَشْجَعُ : حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ وَابْنُ نُعْمَانٍ قَالَا : حَدَّثَنَا أَبُو مُعَاوِيَةَ وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا : أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ، كُلُّهُمْ عَنْ الْأَعْمَشِ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّهَا سَتَكُونُ بَعْدِي أَثْرَةً وَأُمُورٌ تُنَكِّرُونَهَا». قَالُوا : يَا رَسُولَ اللَّهِ ! كَيْفَ تَأْمُرُ مَنْ أَذْرَكَ مِنَا ذَلِكَ ؟ قَالَ : «تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ، وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ» .

[4776] 46 - (1844) It was narrated that 'Abdur-Rahmân bin 'Abd Rabb Al-Kâ'bah said: "I entered the *Masjid* and saw 'Abdullâh bin 'Amr bin Al-'Âs sitting in the shade of the Kâ'bah, and the people were gathered around him. I came to them and sat down with him, and he said: 'We were with the Messenger of Allâh ﷺ on a journey, and we made a stop.

أَبُو حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ إِسْحَاقُ : أَخْبَرَنَا، وَقَالَ زُهْيرٌ : حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ قَالَ : دَحَلْتُ الْمَسْجِدَ فَإِذَا عَبْدُ اللَّهِ بْنُ عَمْرُو بْنِ الْعَاصِ جَالَسًا فِي ظِلِّ الْكَعْبَةِ،

Some of us began to repair tents, and some of us competed in shooting (arrows), and some of us grazed their animals. Then the caller of the Messenger of Allâh ﷺ called out: “*As-Salâtu Jâmi’ah* (prayer is about to begin).” We gathered around the Messenger of Allâh ﷺ and he said: “There was no Prophet before me but it was his duty to tell his *Ummah* of the best of what he knew was good for them, and the worst of what he knew was bad for them.

“The time of peace and security for this *Ummah* has been made in its first era, and its last era will be afflicted with trials and things that you object to. *Fitnah* (tribulation) will come in waves, one after another. A *Fitnah* will come and the believer will say: ‘This is going to cause my doom.’ Then when it ends, another *Fitnah* will come, and the believer will say: ‘This is the one.’ Whoever would like to be delivered from Hell and enter Paradise, let him die believing in Allâh and the Last Day, and let him treat people as he would like to be treated. Whoever swears allegiance to a ruler, giving him his oath with sincerity, let him obey him if he can. If another comes and disputes with him, then strike the neck of the other one.” I (the narrator) drew close to him and said to him: ‘I adjure you by Allâh, did you hear this

وَالنَّاسُ مُجْتَمِعُونَ عَلَيْهِ، فَأَتَيْتُهُمْ، فَجَلَسْتُ إِلَيْهِ، فَقَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَنَزَلْنَا مَنْزِلًا، فَمِنَّا مَنْ يُضْلِحُ حِبَاءً، وَمِنَّا مَنْ يَتَضَلَّلُ، وَمِنَّا مَنْ هُوَ فِي جَشَرِهِ، إِذْ نَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ: الصَّلَاةَ جَامِعَةً، فَاجْتَمَعْنَا إِلَيْهِ رَسُولُ اللَّهِ ﷺ، فَقَالَ: إِنَّهُ لَمْ يَكُنْ بِي قُبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدْعُ أُمَّةَ عَلَى خَيْرٍ مَا يَعْلَمُهُ لَهُمْ، وَيُنَذِّرُهُمْ شَرًّا مَا يَعْلَمُهُ لَهُمْ، وَإِنَّ أُمَّتَكُمْ هَذِهِ جُعلَ عَاقِبَتِهَا فِي أَوْلَاهَا، وَسَيُصِيبُ آخِرَهَا بَلَاءً وَأُمُورًا تُكْرُونَهَا، وَتَجِيءُ فِتْنَةٌ فَيَرْفَقُ بَعْضُهَا بَعْضًا، وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هَذِهِ مُهْلِكَتِي، ثُمَّ تَكْشِفُ، وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هَذِهِ هَلْكَتِي، ثُمَّ تَكْشِفُ، وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هَذِهِ هَلْكَتِي، فَمَنْ أَحَبَّ أَنْ يُرَدَّ خَارِجًا عَنِ النَّارِ وَيُدْخَلَ الْجَنَّةَ، فَلَتَأْتِهِ مَيْتَهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَلَيَأْتِ إِلَيَّ النَّاسُ الَّذِي يُحِبُّ أَنْ يُؤْتَنِي إِلَيْهِ، وَمَنْ بَايَعَ إِمَاماً، فَأَعْطَاهُ صَفْقَةً يَدِهِ وَثَمَرَةً قَلْبِهِ، فَلَيُطْعَعُهُ إِنْ اسْتَطَاعَ، فَإِنْ جَاءَ أَخْرُ يُنَازِعُهُ فَاضْرِبُوا عَنْقَ الْآخِرِ». فَدَوَّتْ مِنْهُ فَقُلْتُ [لَهُ]: أَنْشَدْكَ اللَّهُ! أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ فَأَهْوَى إِلَيَّ أُذْنِيهِ وَقَلْبِهِ بِيَدِيهِ،

from the Messenger of Allâh ﷺ? He pointed to his ears and his heart and said: ‘My ears heard it and my heart understood.’ I said to him: ‘This son of your paternal uncle, Mu‘âwiyah, enjoins us to consume our wealth unlawfully amongst ourselves, and to kill ourselves, but Allâh, glorified and exalted is He, says: O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you...’^[1] He remained silent for a while, then he said: ‘Obey him in that which is obedience to Allâh, and disobey him in that which is disobedience to Allâh.’”

[4777] (...) A similar report (as no. 4776) was narrated from Al-A‘mash, with this chain of narration.

[4778] 47 - (...) It was narrated that ‘Abdur-Rahmân bin ‘Abd Rabb Al-Ka‘bah As-Sâ‘îdi said: “I saw a group of people at the Ka‘bah...” and he mentioned a *Hadîth* like that of Al-A‘mash (no. 4776).

وَقَالَ: سَمِعْتُهُ أَذْنَايَ وَوَعَاهُ قَلْبِي، فَقُلْتُ لَهُ: هَذَا ابْنُ عَمْكَ مُعَاوِيَةَ يَأْمُرُنَا أَنْ تَأْكُلَ أَمْوَالَنَا يَسْتَأْنِفَنَا بِالْبَاطِلِ، وَقَنَّلَ أَنْفُسَنَا، وَاللَّهُ عَزَّ وَجَلَّ يَقُولُ: «يَتَأَيَّهَا الْذَّرِبَتُ مَا مَنَوْا لَا تَأْكُلُوا أَمْوَالَكُمْ يَتَنَكُّمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تَبْحَرَةً عَنْ تَرَاضِيْكُمْ وَلَا نَقْتُلُ أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا» [النساء: ٢٩]. قَالَ: فَسَكَّتَ سَاعَةً ثُمَّ قَالَ: أَطْغَفُ فِي طَاغِيَةِ اللَّهِ، وَاعْصِمِ فِي مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ.

[٤٧٧٧] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ وَابْنُ نُعْمَى وَأَبُو سَعِيدِ الْأَشْجَعِيْ قَالُوا: حَدَّثَنَا وَكِيعٌ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، يَهْذَا إِلَاسْنَادِ، تَحْوَهُ.

[٤٧٧٨] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو الْمُنْذِرِ إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقِ الْهَمَدَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ أَبِي السَّفَرِ عَنْ عَامِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ رَبِّ

[1] *An-Nisâ’* 4:29.

الْكَعْبَةِ الصَّائِدِيُّ قَالَ: رَأَيْتُ جَمَاعَةً عِنْدَ الْكَعْبَةِ، فَذَكَرَ نَحْوَ حَدِيثِ الْأَغْمَشِ.

(المعجم ١١) - (بابُ الأمر بالصبر
عند ظلم الولاة واستشارهم)
(التحفة ٦٤)

Chapter 11. The Command To Be Patient In The Face Of Oppressive Rulers And Their Selfishness

[4779] 48 - (1845) It was narrated from Usaid bin Hudair that a man from among the *Anṣār* took the Messenger of Allāh ﷺ aside and said: “Will you not appoint me as you appointed so-and-so?” He said: “You will encounter selfishness after I am gone, so be patient until you meet me at the Cistern.”

[4780] (...) It was narrated that Qatādah said: “I heard Anas narrating from Usaid bin Ḥudair that a man from among the *Anṣār* took the Messenger of Allāh ﷺ aside...” a similar report (as no. 4779).

[4781] (...) Shu’bah narrated it with this chain of narration (a *Hadīth* similar to no. 4779), but he did not say: “He took the Messenger of Allāh ﷺ aside.”

[٤٧٧٩] - [٤٨] (١٨٤٥) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّهِّنِ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ قَالَ: سَمِعْتُ قَنَادَةً يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَسَيْدِ بْنِ حُضِيرٍ، أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَلَّا بِرَسُولِ اللَّهِ ﷺ، فَقَالَ: أَلَا تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتُ فُلَانًا؟ فَقَالَ: إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثْرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ».

[٤٧٨٠] (...). وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبِ الْحَارِثِي: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعبَةُ بْنُ الْحَاجِ عَنْ قَنَادَةَ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنْ أَسَيْدِ بْنِ حُضِيرٍ، أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَلَّا بِرَسُولِ اللَّهِ ﷺ بِمُثْلِهِ.

[٤٧٨١] (...). وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ مَعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةُ، بِهَذَا الْإِسْنَادِ، وَلَمْ يُقُلْ: خَلَّا بِرَسُولِ اللَّهِ ﷺ.

Chapter 12. Obeying Rulers Even If They Withhold The People's Rights

[4782] 49 - (1846) It was narrated from 'Alqamah bin Wâ'il Al-Hadramî that his father said: Salamah bin Yazîd Al-Ju'fi asked the Messenger of Allâh ﷺ: "O Messenger of Allâh, what do you think, if there are appointed over us rulers who demand their rights and withhold our rights, what do you command us to do?" He turned away from him, then he asked him again and he turned away from him, then when he asked him the second or third time, Al-Ash'ath bin Qais pulled him aside and he said: "Listen and obey, for on them will be their burden and on you will be your burden."

[4783] 50 - (...) Shu'bah said: "Al-Ash'ath bin Qais pulled him aside and the Messenger of Allâh ﷺ said: "Listen and obey, for on them be their burden and on you will be your burden."

(المعجم ١٢) - (باب في طاعة
الأمراء وإن منعوا الحقوق)
(التحفة ٦٥)

[٤٧٨٢-٤٩] وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّشِّنِي وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ ابْنِ وَائِلِ الْحَضْرَمِيِّ، عَنْ أَبِيهِ قَالَ: سَأَلَ سَلَمَةً بْنَ تَرِيدَ الْجُعْفَنِيَّ رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا نَبِيَّ اللَّهِ! أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا أُمَّاءٌ يَسْأَلُونَا حَمْمَهُمْ وَيَمْتَعُونَا حَقَّنَا، فَمَا تَأْمُرُنَا؟ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ فَجَذَبَهُ الْأَشْعَثُ ابْنُ فَيْسِ، وَقَالَ: «اشْمَعُوا وَأطِيعُوا، فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ».

[٤٧٨٣-٥٠] وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَقَالَ: فَجَذَبَهُ الْأَشْعَثُ بْنُ فَيْسِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْمَعُوا وَأطِيعُوا، فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ».

Chapter 13. The Obligation Of Staying With The *Jamâ'ah* (Main Body) Of The Muslims When *Fitn* (Tribulations) Appear, And In All Circumstances. The Prohibition Of Refusing To Obey And On Splitting Away From The *Jamâ'ah*

[4784] 51 - (1847) Hudhaifah bin Al-Yamân said: "The people used to ask the Messenger of Allâh ﷺ about good things, but I used to ask him about bad things, fearing that I would live to see such things. I said: 'O Messenger of Allâh, we were in a state of ignorance (*Jâhilîyyah*) and evil, then Allâh sent us this good (i.e., Islam). Will there be any evil after this good?' He said: 'Yes.' I said: 'Will there be any good after that evil?' He said: 'Yes, but it will be tainted.' I said: 'How will it be tainted?' He said: '(There will be) some people who follow an example other than my example and follow a way other than my way. You will approve of some of their deeds and disapprove of others.'

"I said: 'Will there be any evil after that good?' He said: 'Yes, there will be people calling at the gates of Hell, and whoever responds to their call, they will throw them into it (the Fire).' I said: 'O Messenger of Allâh, describe them to us.' He said: 'They will be from among our people, speaking our language.' I

(المعجم ١٣) - (باب وجوب ملازمة جماعة المسلمين عند ظهور الفتن، وفي كل حال. وتحريم الخروج من الطاعة ومفارقة الجماعة) (التحفة ٦٦)

[٤٧٨٤] ٥١ [١٨٤٧] وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُتَّهَّى التَّعْزِيُّ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ ابْنِ جَابِرٍ: حَدَّثَنَا بُشْرُ بْنُ عُبَيْدِ اللَّهِ الْحَضْرَمَيِّ؛ أَنَّهُ سَمِعَ أَبَا إِدْرِيسَ الْخَوَلَانِيَّ يَقُولُ: سَمِعْتُ حُذَيْفَةَ ابْنَ الْيَمَانِ يَقُولُ: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ، مَخَافَةً أَنْ يُدْرِكَنِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا فِي جَاهِلِيَّةِ وَشَرِّ، فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ، فَهَلْ بَعْدَ هَذَا الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ» فَقُلْتُ: هَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: «نَعَمْ، وَفِيهِ دَخْنٌ» قَالَ: قُلْتُ: وَمَا دَخْنُهُ؟ قَالَ: «فَوْمٌ يَسْتَثْوِنَ بِغَيْرِ سُتَّيِّ، وَيَهْتَدُونَ بِغَيْرِ هَدْيِي، تَعْرِفُ مِنْهُمْ وَتُنْكِرُ». فَقُلْتُ: هَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٌّ؟ قَالَ: «نَعَمْ. دُعَاءً عَلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا». فَقُلْتُ: يَا رَسُولَ اللَّهِ!

said: ‘O Messenger of Allâh, what do you command me to do if I live to see such a thing?’ He said: ‘Adhere to the *Jamâ‘ah* (group, community, main body) of the Muslims and their *Imâm* (leader).’ I asked: ‘What if there is no *Jamâ‘ah* and no leader?’ He said: ‘Then keep away from all those groups, even if you have to bite (cling) on the roots of a tree until death overtakes you while you are in that state.’”

[4785] 52 - (...) Hudhaifah bin Al-Yamân said: “I said: ‘O Messenger of Allâh, we were in an evil state, then Allâh brought something good, and we are in a [good] state. Will there be any evil after this goodness?’ He said: ‘Yes.’ I said: ‘And will there be any goodness after that evil?’ He said: ‘Yes.’ I said: ‘And will there be any evil after that goodness?’ He said: ‘Yes.’ I said: ‘How?’ He said: ‘After I am gone, there will be *A‘imma* (leaders) who will not follow my way and will not follow my example. Among them there will be men whose hearts are the hearts of devils in the bodies of men.’ I said: ‘What should I do, O Messenger of Allâh, if I live to see that?’ He said: ‘Hear and obey the ruler, even if your back is flogged and your wealth is taken; hear and obey.’”

صَفْهُمْ لَنَا، قَالَ: «نَعَمْ، هُمْ قَوْمٌ مِنْ جِلْدِنَا، وَيَتَكَلَّمُونَ بِالْسِيَّسَةِ» قُلْتُ: يَا رَسُولَ اللَّهِ! فَمَا تَرَى إِنْ أَذْرَكَنِي ذَلِكَ؟ قَالَ: «تَلَزِمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ» فَقُلْتُ: إِنَّمَا لَمْ يَكُنْ لَهُمْ جَمَاعَةً وَلَا إِمَامٌ؟ قَالَ: «فَأَعْتَرِلُ إِلَيْكَ الْفِرَقَ كُلُّهَا، وَلَوْ أَنْ تَعْضَّ عَلَى أَصْلِ شَجَرَةٍ، حَتَّى يُدْرِكَكَ الْمَوْتُ، وَأَنْتَ عَلَى ذَلِكَ.

[٤٧٨٥]-[٥٢] (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ سَهْلِ بْنِ عَسْكَرِ التَّمِيمِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَسَانَ، وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى وَهُوَ ابْنُ حَسَانَ: حَدَّثَنَا مُعاوِيَةُ يَعْنِي ابْنَ سَلَامَ: حَدَّثَنَا زَيْدُ بْنُ سَلَامَ عَنْ أَبِي سَلَامَ قَالَ: قَالَ حَذِيفَةُ بْنُ الْيَمَانِ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا بِشَرٍّ، فَجَاءَ اللَّهُ بِخَيْرٍ، فَنَخْنُ فِيهِ، فَهَلْ مِنْ وَرَاءِ هَذَا الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ» قُلْتُ: هَلْ وَرَاءَ ذَلِكَ الشَّرِّ خَيْرٌ؟ قَالَ: «نَعَمْ» قُلْتُ: فَهَلْ وَرَاءَ ذَلِكَ الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ» قُلْتُ: كَيْفَ؟ قَالَ: «يَكُونُ بَعْدِي أَئِمَّةٌ لَا يَهْدُونَ بِهُدَائِي، وَلَا يَسْتَثْوِنَ بِسُتْنَيِّ، وَسَيَقُومُ فِيهِمْ رِجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي جُحْمَانِ إِنْسِ» قَالَ: قُلْتُ: كَيْفَ أَصْنَعُ؟ يَا رَسُولَ اللَّهِ!

إِنْ أَذْرَكْتُ ذَلِكَ؟ قَالَ: «سَمِعْ وَتُطْبِعْ
[لِلْأَمِيرِ]، وَإِنْ ضُرِبَ ظَهْرُكَ، وَأَخْدَ
مَالُكَ، فَاسْمَعْ وَأَطِعْ».

[4786] 53 - (1848) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever rebels against obedience and splits away from the *Jamâ'ah* (main body of the Muslims) and dies (in that state) has died a death of *Jâhilîyyah*. Whoever fights for no real cause, getting angry for the sake of tribalism, calling for tribalism, or supporting tribalism, and is killed, dies in a state of *Jâhilîyyah*. Whoever rebels against my *Ummah*, striking righteous and wicked alike, and does not spare the believers, and does not pay attention to anyone who has a covenant of protection with the Muslims, he is not of me and I am not of him."

[4787] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a *Hadîth* like that of Jarîr (no. 4786). And he said: "...and does not spare the believers."

[4788] 54 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever rebels against obedience

[4786] ٥٣ - (١٨٤٨) حَدَّثَنَا شَيْبَانُ
ابْنُ فَرْوَحَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَارِمَ:
حَدَّثَنَا عَيْلَانُ بْنُ جَرِيرٍ عَنْ أَبِي قَيْسِ بْنِ
رِيَاحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ
قَالَ: «مَنْ خَرَجَ مِنَ الطَّاغِيَةِ، وَفَارَقَ
الْجَمَاعَةَ، فَمَاتَ، مَاتَ مِيتَةً جَاهِلِيَّةً،
وَمَنْ قَاتَلَ تَحْتَ رَأْيَةِ عُمُّيَّةٍ، يَغْضَبُ
لِعَصَبَةَ، أَوْ يَدْعُو إِلَى عَصَبَةَ، أَوْ يَنْصُرُ
عَصَبَةَ، فَقُتِلَ، فَقُتِلَ جَاهِلِيَّةً، وَمَنْ خَرَجَ
عَلَى أُمَّيَّةٍ، يَضْرِبُ بَرَّهَا وَفَاجِرَهَا، وَلَا
يَتَحَاشَ مِنْ مُؤْمِنَهَا، وَلَا يَفِي لِذِي عَهْدِ
عَهْدَهُ، فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ».

[4787] (...) وَحَدَّثَنِي عَبْدُ اللهِ بْنُ
عُمَرَ الْقُوَّارِيِّ: حَدَّثَنَا حَمَادُ ابْنُ زَيْدٍ:
حَدَّثَنَا أَيُوبُ عَنْ عَيْلَانَ بْنِ جَرِيرٍ، عَنْ
زِيَادِ بْنِ رِيَاحٍ الْقَيْسِيِّ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللهِ ﷺ يَنْحُو حَدِيثَ
جَرِيرٍ، وَقَالَ «لَا يَتَحَاشَى مِنْ مُؤْمِنَهَا».

[4788] ٥٤ - (...) وَحَدَّثَنِي زُهَيْرٌ
ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ
مَهْدِيٍّ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ عَنْ

and separates from the main body of Muslims, then dies (in that state), has died a death of *Jâhiliyyah*. Whoever is killed (fighting) for no real cause, getting angry for the sake of tribalism or fighting for tribalism, is not of my *Ummah*. Whoever of my *Ummah* rebels against my *Ummah*, striking righteous and wicked alike, and does not spare the believers and does not pay attention to anyone who has a covenant of protection with the Muslims, he is not of me.”

[4789] (...) It was narrated from Ghailân bin Jarîr with this chain of narration (a *Hadîth* similar to no 4788). As for Ibn Al-Muthanna (a sub-narrator), he did not mention the Prophet ﷺ in his *Hadîth*. As for Ibn Bashâr (*shâr*) (a sub-narrator), he said in his report: “The Messenger of Allâh ﷺ said...” like their *Hadîth*.

[4790] 55 - (1849) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘Whoever sees something from his ruler that he dislikes, let him be patient, for whoever splits away from the *Jamâ‘ah* (main body of Muslims) by a handspan and dies (in that state), that is a death of *Jâhiliyyah*.’”

[4791] 56 - (...) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said:

غَيْلَانَ بْنِ جَرِيرٍ، عَنْ زَيَادِ بْنِ رَيَاحٍ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:
«مَنْ خَرَجَ مِنَ الطَّاغِيَةِ، وَفَارَقَ الْجَمَاعَةَ،
ثُمَّ مَاتَ، مَاتَ مِيتَةً جَاهِلِيَّةً، وَمَنْ قُتِلَ
تَحْتَ رَأْيَةَ عُمَيْدَةَ، يُغَضَّبُ لِلْعَصَبَةِ،
وَيُقَاتَلُ لِلْعَصَبَةِ، فَلَيْسَ مِنْ أُمَّتِي، وَمَنْ
خَرَجَ مِنْ أُمَّتِي عَلَى أُمَّتِي، يَضْرِبُ بَرَهَا
وَفَاجِرَهَا، لَا يَتَحَشَّسَ مِنْ مُؤْمِنِهَا، وَلَا
يَكُونُ الَّذِي عَاهَدَ عَهْدَهَا، فَلَيْسَ مِنِّي».

[4789] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُسَيَّبِ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ غَيْلَانَ بْنِ جَرِيرٍ،
بِهَذَا إِلَاسْنَادِهِ أَمَّا ابْنُ الْمُسَيَّبِ فَلَمْ يَذْكُرْ النَّبِيَّ
ﷺ فِي الْحَدِيثِ، وَأَمَّا ابْنُ بَشَّارٍ فَقَالَ فِي
رِوَايَتِهِ: قَالَ رَسُولُ اللهِ ﷺ، يَسْعُو حَدِيثَهُمْ.

[1849]-٥٥ [4790] وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ
عَنِ الْجَعْدِ، أَبِي عُثْمَانَ، عَنْ أَبِي رَجَاءِ،
عَنِ ابْنِ عَبَّاسٍ يَرْوِيهِ قَالَ: قَالَ رَسُولُ
اللهِ ﷺ: «مَنْ رَأَى مِنْ أَمْرِهِ شَيْئًا
يَكُرُّهُهُ، فَلْيَصْبِرْ، فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ
شَيْئًا فَمَاتَ، فَمِيتَةً جَاهِلِيَّةً».

[4791] (...) حَدَّثَنَا شَيْبَانُ
ابْنُ فَرْوَحَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا

“Whoever dislikes something about his ruler, let him bear it with patience, for there is no one among the people who splits away from the ruler by a handspan and dies in that state, but he has died a death of *Jâhiliyyah*.”

الْجَعْدُ: حَدَّثَنَا أَبُو رَجَاءُ الْمُطَارِدِيُّ عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ كَرِهَ مِنْ أَمْرِهِ شَيْئًا فَلَيَصْبِرْ عَلَيْهِ، فَإِنَّ لَيْسَ أَحَدًا مِنَ النَّاسِ يَخْرُجُ مِنَ السُّلْطَانِ شَيْبِرًا، فَمَاتَ عَلَيْهِ، إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً».

[4792] 57 - (1850) It was narrated that Jundab bin ‘Abdullâh Al-Bajalî said: “The Messenger of Allâh ﷺ said: ‘Whoever is killed (fighting) for no real cause, calling for tribalism or supporting tribalism, his death is a death of *Jâhiliyyah*.’”

[٤٧٩٢]-٥٧ [١٨٥٠] وَحَدَّثَنَا هُرَيْمُ ابْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي مَجْلِزٍ، عَنْ جُنْدِبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قُتِلَ تَحْتَ رَأْيَهِ عُمَيْيَةً، يَدْعُو عَصَبَيَّةً، أَوْ يَنْصُرُ عَصَبَيَّةً، فَقِتْلَةً جَاهِلِيَّةً».

[4793] 58 - (1851) It was narrated that Nâfi‘ said: “Abdullâh bin ‘Umar came to ‘Abdullâh bin Mu‘îzî, when the incident of Al-Harrâh occurred, at the time of Yazîd bin Mu‘âwiya, and he said: ‘Set out a pillow for Abû ‘Abdur-Râhmân.’ He said: ‘I have not come to sit with you; I have come to narrate to you a *Hadith*. I heard the Messenger of Allâh ﷺ say: ‘Whoever withdraws his hand from obedience (i.e., rebels against the ruler) will meet Allâh on the Day of Resurrection with no justification for his action, and whoever dies not having sworn an oath of allegiance has died a death of ignorance.’”

[٤٧٩٣]-٥٨ [١٨٥١] حَدَّثَنَا عَيْبَدُ اللَّهِ بْنُ مُعَاذِ الْعَبَرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَاصِمٌ وَهُوَ ابْنُ مُحَمَّدٍ بْنِ زَيْدٍ عَنْ زَيْدٍ ابْنِ مُحَمَّدٍ، عَنْ نَافِعٍ قَالَ: جَاءَ عَبْدُ اللَّهِ ابْنُ عُمَرَ إِلَى عَبْدِ اللَّهِ بْنِ مُطْبِعٍ، حِينَ كَانَ مِنْ أَمْرِ الْحَرَّةِ مَا كَانَ، رَمَّ مِنْ زَيْدِ بْنِ مُعَاوِيَةَ، فَقَالَ: اطْرُحُوا لِأَبِي عَيْبَدِ الرَّحْمَنِ وِسَادَةً، فَقَالَ: إِنِّي لَمْ آتَكُ لِأَجْلِسَنَ، أَتَيْتُكَ لِأُحَدِّثَكَ حَدِيثًا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ خَلَعَ يَدَهُ مِنْ طَاغِيَةٍ، لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ، لَا حُجَّةَ لَهُ».

وَمَنْ مَاتَ وَلَيْسَ فِي عُنْقِهِ بَعْثَةً، مَاتَ
مِيتَةً جَاهِلَيَّةً».

[4794] (...) It was narrated from Ibn ‘Umar that he came to Ibn Mutī‘... and he narrated something similar (as no. 4793) from the Prophet ﷺ.

[٤٧٩٤] (...) وَحَدَّثَنَا أَبْنُ نُعْمَانٍ:
حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ: حَدَّثَنَا
لَيْثٌ عَنْ عُيَيْدٍ [الله] بْنِ أَبِي جَعْفَرٍ، عَنْ
بُكَيْرٍ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشْجَحِ، عَنْ نَافِعٍ،
عَنْ أَبْنِ عُمَرَ أَنَّهُ أَتَى أَبْنَ مُطْبِعٍ، فَذَكَرَ
عَنِ النَّبِيِّ ﷺ بِحَدِيثٍ نَحْوَهُ.

[4795] (...) A *Hadīth* like that of Nāfi‘ from Ibn ‘Umar was narrated from Ibn ‘Umar (no. 4793), from the Prophet ﷺ.

[٤٧٩٥] (...) وَحَدَّثَنَا عَمْرُو بْنُ
عَلَيِّ: حَدَّثَنَا أَبْنُ مَهْدِيٍّ؛ وَحَدَّثَنَا مُحَمَّدُ
أَبْنُ عَمْرِو بْنِ جَلَةَ: حَدَّثَنَا شِرْبُ بْنُ عُمَرَ
فَالَا جَمِيعًا: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ
زَيْدِ بْنِ أَشْلَمَ، عَنْ أَبِيهِ، عَنْ أَبْنِ عُمَرَ
عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثٍ نَافِعٍ، عَنِ
أَبْنِ عُمَرَ.

Chapter 14. The Ruling On One Who Seeks To Divide The Muslims When They Are United

(المعجم ١٤) - (باب حكم من فرق
أمر المسلمين وهو مجتمع)
(التحفة ٦٧)

[4796] 59 - (1852) It was narrated that Ziyād bin ‘Ilāqah said: “I heard ‘Arfajah say: ‘I heard the Messenger of Allāh ﷺ say: “There will be *Fitnah* and innovations. Whoever wants to divide this *Ummah* when it is united, strike him with the sword, no matter who he is.””

[٤٧٩٦] [١٨٥٢-٥٩] وَحَدَّثَنِي أَبُو
بُكْرٍ بْنُ نَافِعٍ وَمُحَمَّدُ بْنُ بَشَارٍ - قَالَ أَبْنُ
نَافِعٍ: حَدَّثَنَا عُنْدَرٌ وَقَالَ أَبْنُ بَشَارٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ - : حَدَّثَنَا شُعبةُ
عَنْ زَيْدِ بْنِ عِلَاقَةَ قَالَ: سَمِعْتُ عَرْفَاجَةَ
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّهُ

سَتَكُونُ هَنَاءٌ وَهَنَاءٌ، فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أَمْرَهُ لَدِنِهِ الْأُمَّةَ، وَهِيَ جَمِيعُ، فَاضْرِبُوهُ بِالسَّيْفِ، كَائِنًا مِنْ كَانَ».

[4797] (...) A similar report (as no. 2796) was narrated from 'Arfajah from the Prophet ﷺ, except that in their *Hadith* it says: "...kill him".

[٤٧٩٧] (...) وَحَدَّثَنَا أَخْمَدُ بْنُ خِرَاشٍ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنَا الْفَاسِمُ بْنُ زَكَرِيَّاً: حَدَّثَنَا عَبْيُودُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْمُضَعْبُ بْنُ الْمُقْدَامِ الْحَشْعَمِيُّ: حَدَّثَنَا إِسْرَائِيلُ؛ وَحَدَّثَنِي حَجَاجٌ: حَدَّثَنَا عَارِمُ بْنُ الْفَضْلِ: حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُخْتَارِ وَرَجُلٌ سَمَاءُ، كُلُّهُمْ عَنْ زِيَادٍ بْنِ عَلَاقَةَ، عَنْ عَرْفَاجَةَ عَنْ النَّبِيِّ ﷺ بِمِثْلِهِ، عَيْرَ أَنَّ فِي حَدِيثِهِمْ جَمِيعًا «فَاقْتُلُوهُ». .

[4798] 60 - (...) It was narrated that 'Arfajah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever comes to you, when you are united behind one man, seeking to divide you, kill him.'" .

[٤٧٩٨] (...) وَحَدَّثَنِي عُشَمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي يَعْفُورٍ عَنْ أَبِيهِ، عَنْ عَرْفَاجَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَتَاكُمْ، وَأَمْرُكُمْ جَمِيعُ، عَلَى رَجُلٍ وَاحِدٍ، يُرِيدُ أَنْ يَسْقُطَ عَصَاكُمْ، أَوْ يُفَرِّقَ جَمَاعَتَكُمْ، فَاقْتُلُوهُ». .

(المعجم ١٥) - (باب إذا بويع لخليفتين) (التحفة ٦٨)

[٤٧٩٩] ٦١ - (١٨٥٣) وَحَدَّثَنِي وَهْبُ بْنُ بَقِيَّةَ الْإِسْطَيْ: حَدَّثَنَا خَالِدُ بْنُ

Chapter 15. If Allegiance Has Been Sworn To Two Caliphs

[4799] 61 - (1853) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of

Allâh ﷺ said: ‘If allegiance has been sworn to two caliphs, then kill the second one.’”

عَبْدُ اللَّهِ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ،
عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: إِذَا بُوِيَعَ لِلْخَلِيفَتَيْنِ، فَاقْتُلُوا
الْآخَرَ مِنْهُمَا».

Chapter 16. The Obligation To Denounce Rulers For That In Which They Go Against Shari'ah, But They Should Not Be Fought So Long As They Pray Regularly, Etc.

[4800] 62 - (1854) It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said: “There will be rulers (whose good deeds) you approve of and (whose bad deeds) you object to. Whoever recognizes (their bad deeds as such) will be free of blame, and whoever objects to (their bad deeds) will also be safe, but whoever approves and follows (is blameworthy).” They said: “Should we not fight them?” He said: “No, not so long as they offer prayers.”

[4801] 63 - (...) It was narrated from Umm Salamah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: “There will be appointed over you rulers (whose good deeds) you approve of and (whose bad deeds) you object to. Whoever dislikes (their bad deeds) will be free of blame and whoever objects (to them) will also be safe, but whoever approves and follows (is

(المعجم ١٦) - (بابُ وجوب الإنكار
على المرأة فيما يخالف الشرع وترك
قتالهم ما صلوا، ونحو ذلك)
(التحفة ٦٩)

أَبْنُ خَالِدِ الْأَزْدِيِّ: حَدَّثَنَا هَمَامُ ابْنُ
يَحْيَى: حَدَّثَنَا فَتَادَةُ عَنِ الْحَسَنِ، عَنْ
ضَبَّةَ بْنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ، أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «سَتَكُونُ أَمْرَاءُ،
فَتَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ عَرَفَ بِرِيءَ،
وَمَنْ أَنْكَرَ سَلِيمًا، وَلَكِنْ مَنْ مِنْ رَضِيَ وَتَابَ»
قَالُوا: أَفَلَا نُقَاتِلُهُمْ؟ قَالَ: «لَا، مَا
صَلَوُا».

غَسَانَ الْيَسْمَعِيْلِيِّ وَمُحَمَّدُ بْنُ بَشَارٍ،
جَمِيعًا عَنْ مُعاذٍ - وَاللَّفْظُ لِأَبِي غَسَانَ -:
حَدَّثَنَا مُعاذُ وَهُوَ ابْنُ هِشَامٍ، الدَّسْتَوَائِيُّ:
حَدَّثَنِي أَبِي عَنْ فَتَادَةَ: حَدَّثَنَا الْحَسَنُ عَنْ
ضَبَّةَ بْنِ مِحْصَنٍ الْعَتَرِيِّ، عَنْ أُمِّ سَلَمَةَ
زَوْجِ الْيَسْمَعِيْلِيِّ عَنِ الْيَسْمَعِيْلِيِّ أَنَّهُ قَالَ:

blameworthy).” They said: “Should we not fight them?” He said: “No, not so long as they offer prayers.”

«يُسْتَعْمَلُ عَلَيْكُمْ أُمَّرَاءُ، فَتَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ كَرِهَ فَقَدْ بَرِيءَ، وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ، وَلَكُنْ مَنْ رَضِيَ وَتَابَ»
قالُوا: يَا رَسُولَ اللَّهِ! أَلَا نُقَاتِلُهُمْ؟ قَالَ:
«لَا، مَا صَلَوْا» أَيْ مَنْ كَرِهَ بِقُلُّهِ وَأَنْكَرَ بِقُلُّهِ.

[4802] 64 - (...) It was narrated that Umm Salamah said: “The Messenger of Allâh ﷺ said...” a similar report (as no. 4801), except that he said: “Whoever objects to (their bad deeds) will be free of blame, and whoever dislikes (their bad deeds) will also be safe.”

[٤٨٠٢] ٦٤ - (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا الْمُعَلَّى بْنُ زِيَادَ وَهِشَامَ عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مَحْصَنٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ بِخُوْذِ ذِلِّكَ، غَيْرَ أَنَّهُ قَالَ «فَمَنْ أَنْكَرَ فَقَدْ بَرِيءَ، وَمَنْ كَرِهَ فَقَدْ سَلِمَ».

[4803] (...) It was narrated that Umm Salamah said: “The Messenger of Allâh ﷺ said...” a similar report (as no. 4801), except for the words: “...but whoever accepts and follows” which he (the sub-narrator) did not mention.

[٤٨٠٣] (...) وَحَدَّثَاهُ حَسَنُ بْنُ الرَّبِيعِ الْبَجْلِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكَ عَنْ هِشَامٍ، عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مَحْصَنٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ مِثْلَهُ، إِلَّا قَوْلُهُ: «وَلَكُنْ مَنْ رَضِيَ وَتَابَ» لَمْ يَذْكُرْهُ.

Chapter 17. The Best And Worst Of Rulers

[4804] 65 - (1855) It was narrated from ‘Awf bin Mâlik that the Messenger of Allâh ﷺ said: “The best of your rulers are

(المعجم ١٧) - (باب خيار الأئمة وشرارهم) (التحفة ٧٠)

[٤٨٠٤] ٦٥ - (١٨٥٥) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَرِيدَ بْنِ

those whom you love and they love you, who invoke blessings upon you and you invoke blessings upon them. The worst of your rulers are those whom you hate and they hate you, and you invoke curses upon them and they invoke curses upon you.” It was said: “O Messenger of Allâh, should we not fight them with the sword?” He said: “No, not so long as they establish prayer among you. But if you see something in your rulers that you dislike, then hate their deeds, but do not withdraw your hand from obedience to them.”

[4805] 66 - (...) ‘Awf bin Mâlik Al-Ashja‘î said: “I heard the Messenger of Allâh ﷺ say: ‘The best of your rulers are those whom you love and they love you, upon whom you invoke blessings and they invoke blessings upon you. The worst of your rulers are those whom you hate and they hate you, and you invoke curses upon them and they invoke curses upon you.’ They said: ‘O Messenger of Allâh, in that case, should we not fight them?’ He said: ‘No, not so long as they establish prayer among you. No, not so long as they establish prayer among you. But whoever is under the authority of a ruler and sees him do something that he dislikes of

يَزِيدَ بْنَ جَابِرٍ، عَنْ رُزَيْقِ ابْنِ حَيَّانَ، عَنْ مُسْلِمٍ بْنِ قَرَظَةَ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «خَيْرُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصْلِلُونَ عَلَيْكُمْ وَتُصْلِلُونَ عَلَيْهِمْ، وَشَرَارُ أَئِمَّتِكُمُ الَّذِينَ تُبغِضُونَهُمْ وَيُبغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ» قِيلَ: يَا رَسُولَ اللَّهِ! أَفَلَا نَنْذِلُهُمْ بِالسَّيِّفِ؟ فَقَالَ: «لَا. مَا أَقَامُوا فِيهِمُ الصَّلَاةَ، وَإِذَا رَأَيْتُمْ مِنْ وُلَيَّتُكُمْ شَيْئًا تَكْرُهُونَهُ، فَأَكْرَهُوهُا عَمَّلَهُ، وَلَا تَنْزِعُوهَا يَدًا مِنْ طَاعَتِهِ».

[4805] 66 - (...) حَدَّثَنَا دَاؤُدْ أَبْنُ رُشْيَدٍ: حَدَّثَنَا الْوَلِيدُ يَعْنِي ابْنَ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنَ جَابِرٍ: أَخْبَرَنِي مَوْلَى بَنِي فَرَارَةَ وَهُوَ رُزَيْقُ بْنُ حَيَّانَ، أَنَّهُ سَمِعَ مُسْلِمَ بْنَ قَرَظَةَ، أَبْنَ عَمٍّ عَوْفِ بْنِ مَالِكٍ [الْأَسْجَعِيِّ]، يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكَ الْأَشْجَعِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ «خَيْرُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَتُصْلِلُونَ عَلَيْهِمْ وَيُصْلِلُونَ عَلَيْكُمْ، وَشَرَارُ أَئِمَّتِكُمُ الَّذِينَ تُبغِضُونَهُمْ وَيُبغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ» قَالَ قَالُوا: يَا رَسُولَ اللَّهِ!

disobedience towards Allâh, let him hate his disobedient action, but he should not withdraw his hand from obedience to him (i.e., he should not rebel against him).””

أَفَلَا نُنَبِّهُمْ عَنْ ذَلِكَ؟ قَالَ: «لَا، مَا أَقَامُوا فِي كُمُ الصَّلَاةَ، قَالَ لَا، مَا أَقَامُوا فِي كُمُ الصَّلَاةَ. أَلَا مَنْ وَلَيَ عَلَيْهِ وَالِّي فَرَاهُ يَأْتِي شَيْئًا مِنْ مَعْصِيَةِ اللَّهِ، فَلِيُكْرَهَ مَا يَأْتِي مِنْ مَعْصِيَةِ اللَّهِ، وَلَا يَتَرَوَّزَ عَنْ يَدِهِ مِنْ طَاعَةٍ».

قَالَ ابْنُ جَابِرٍ: فَقِلْتُ يَعْنِي لِرُزَيقٍ، حِينَ حَدَّثَنِي بِهَذَا الْحَدِيثِ: اللَّهُ! يَا أَبَا الْمُقْدَامِ! لَحَدَّثَكَ بِهَذَا، أَوْ سَمِعْتُ هَذَا، مِنْ مُسْلِمٍ بْنِ قَرَاطَةَ يَقُولُ: سَمِعْتُ عَوْفًا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ يَعْلَمُ؟ قَالَ: فَجَئَ عَلَى رُكْبَتِهِ وَاسْتَقْبَلَ الْقِبْلَةَ فَقَالَ: إِي. وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ! لَسَمِعْتُهُ مِنْ مُسْلِمٍ بْنِ قَرَاطَةَ يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ يَعْلَمُ.

[٤٨٠٦] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: أَخْبَرَنَا ابْنُ جَابِرٍ، بِهَذَا الْإِسْنَادِ، وَقَالَ: رُزَيقٌ مَوْلَى بَنِي فَرَارَةَ.

قَالَ مُسْلِمٌ: وَرَوَاهُ مُعاوِيَةُ بْنُ صَالِحٍ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ مُسْلِمٍ ابْنِ قَرَاطَةَ، عَنْ عَوْفِ بْنِ مَالِكٍ عَنِ النَّبِيِّ يَعْلَمُ بِمِثْلِهِ.

[4806] (...) Ibn Jâbir narrated it with this chain of narration (a *Hadîth* similar to no. 4805).

Chapter 18. It Is Recommended For The Army To Swear Allegiance To The Ruler When Intending To Fight, And An Account Of Ba'it Ar-Ridwân Beneath The Tree

[4807] 67 - (1856) It was narrated that Jâbir said: "On the day of Al-Hudaibiyah we were fourteen hundred, and we swore allegiance to him (ﷺ) while 'Umar was holding his hand beneath the tree, which was an acacia. And we swore allegiance, pledging not to flee (from battle) but we did not swear to fight to the death."

[4808] 68 - (...) It was narrated that Jâbir said: "We did not swear allegiance to the Messenger of Allâh ﷺ pledging to fight to the death, but we swore that we would not flee."

[4809] 69 - (...) It was narrated from Ibn Juraij: "Abû Az-Zubair told me that he heard Jâbir being asked: 'How many (persons) were they on the day of Al-Hudaibiyah?' He said: 'We were fourteen hundred, and we swore allegiance to him (ﷺ) while 'Umar was holding his hand beneath the tree,

(المعجم ١٨) - (باب استحباب مبادعة الإمام الجيش عند إرادة القتال. وبيان بيعة الرضوان تحت الشجرة) (التحفة ٧١)

[٤٨٠٧] ٦٧ - (١٨٥٦) وَحَدَّثَنَا قُتْبِيَّةُ أَبْنُ سَعِيدٍ: حَدَّثَنَا لَيْثُ بْنُ سَعِيدٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا الْلَّيْثُ عَنْ أَبِي الزَّبِيرِ، عَنْ جَابِرٍ قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَّةِ أَفَّا وَأَرْبَعَمَائِهِ، فَبَيَّنَاهُ وَعُمُرٌ أَخْذَ بِيَدِهِ تَحْتَ الشَّجَرَةِ، وَهِيَ سَمْرَةٌ. وَقَالَ: بَأَيْنَاهُ عَلَى أَنْ لَا نَفِرَ، وَلَمْ بَأَيْنَاهُ عَلَى الْمَوْتِ.

[٤٨٠٨] ٦٨ - (...) وَحَدَّثَنَا أَبُو بَكْرٌ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبْنُ عَيْنَةَ، وَحَدَّثَنَا أَبْنُ ثُمَّيْرٍ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزَّبِيرِ، عَنْ جَابِرٍ قَالَ: لَمْ بَأَيْنَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمَوْتِ، إِنَّمَا بَأَيْنَاهُ عَلَى أَنْ لَا نَفِرَ.

[٤٨٠٩] ٦٩ - (...) وَحَدَّثَنَا مُحَمَّدُ أَبْنُ حَاتِمٍ: حَدَّثَنَا حَاجَاجٌ عَنِ ابْنِ حُرَيْبِيَّ: أَخْبَرَنِي أَبُو الزَّبِيرُ: أَنَّهُ سَمِعَ جَابِرًا يُسَأَلُ: كَمْ كَانُوا يَوْمَ الْحُدَيْبِيَّةِ؟ قَالَ: كُنَّا أَرْبَعَ عَشَرَةَ مائَةً، فَبَيَّنَاهُ وَعُمُرٌ أَخْذَ بِيَدِهِ تَحْتَ الشَّجَرَةِ، وَهِيَ

which was an acacia. We swore allegiance to him, except for Jadd bin Qais Al-Anṣārī, who hid beneath the belly of his camel.”

[4810] 70 - (...) Abū Az-Zubair told me that he heard Jābir being asked: “Did the Prophet ﷺ accept the oath of allegiance in Dhul-Hulaifah?” He said: “No, but he offered prayers there. And he did not receive the oath of allegiance beside any tree except the tree that was in Al-Hudaibiyah.”

Ibn Juraij said: “Abū Az-Zubair told me that he heard Jābir bin ‘Abdullāh say: ‘The Prophet ﷺ prayed (offered supplication) over the well of Al-Hudaibiyah.’”

[4811] 71 - (...) It was narrated that Jābir said: “On the day of Al-Hudaibiyah we were fourteen hundred. The Prophet ﷺ said to us: ‘Today you are the best of people on earth.’” Jābir said: “If I could see, I would show you the spot where the tree was (under which the Prophet ﷺ took the oath).”

سُمْرَةٌ، فَبَأْيَعْنَاهُ، غَيْرَ جَدْ بْنِ قَيْسٍ
الْأَنْصَارِيِّ، اخْتَبَى تَحْتَ بَطْنِ بَعِيرِهِ.

[4810] 70 - (...) وَحَدَّثَنِي
إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا حَجَاجُ بْنُ
مُحَمَّدٍ الْأَغْوَرُ، مَوْلَى سُلَيْمَانَ بْنِ مُجَالِدٍ
قَالَ: قَالَ ابْنُ جُرَيْجٍ: وَأَخْبَرَنِي أَبُو
الرَّئِبِّ، أَنَّهُ سَمِعَ جَابِرًا يُسَأَّلُ: هَلْ بَأْيَعَ
النَّبِيُّ ﷺ بِذِي الْحُلْفَةِ؟ فَقَالَ: لَا،
وَلَكِنْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِلَّا الشَّجَرَةُ الَّتِي بِالْحُدَيْبِيَّةِ.
قَالَ ابْنُ جُرَيْجٍ: وَأَخْبَرَنِي أَبُو الرَّئِبِّ:
أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: دَعَا
النَّبِيُّ ﷺ عَلَى بَنْتِ الْحُدَيْبِيَّةِ.

[4811] 71 - (...) حَدَّثَنَا سَعِيدُ
ابْنُ عَمْرِو الْأَشْعَثِيُّ وَسُوْدُنْ بْنُ سَعِيدٍ
وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَحْمَدُ بْنُ عَبْدَةَ -
وَاللَّفْظُ لِسَعِيدٍ - قَالَ سَعِيدٌ وَإِسْحَاقُ:
أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - سُعِيدُ
عَنْ عَمْرِو، عَنْ جَابِرٍ قَالَ: كُنَّا يَوْمَ
الْحُدَيْبِيَّةِ أَلْفًا وَأَرْبَعَمِائَةً، فَقَالَ لَنَا
النَّبِيُّ ﷺ: «أَنْتُمُ الْيَوْمَ خَيْرُ أَهْلِ
الْأَرْضِ». وَقَالَ جَابِرٌ: لَوْ كُنْتُ أُبَصِّرُ لَأَرِيَتُكُمْ
مَوْضِعَ الشَّجَرَةِ.

[4812] 72 - (...) It was narrated that Sâlim bin Abî Al-Jâd said: "I asked Jâbir bin 'Abdullâh about the 'companions of the tree.' He said: 'If we had been one hundred thousand, it (the water in the well) would have sufficed us, but we were fifteen hundred.'"

[٤٨١٢] ٧٢ (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَّىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ حَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمٍ بْنِ أَبِي الْجَعْدِ قَالَ: سَأَلْتُ حَاجِرَ بْنَ عَبْدِ اللَّهِ عَنْ أَصْحَابِ الشَّجَرَةِ؟ فَقَالَ: لَوْ كُنَّا مِائَةً أَلْفِ لَكَفَانَا، كُنَّا أَلْفًا وَخَمْسَيْمَائَةً.

[4813] 73 - (...) It was narrated that Jâbir said: "If we had been one hundred thousand, it (the water in the well) would have sufficed us, but we were fifteen hundred."

[٤٨١٣] ٧٣ (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُعْمَىٰ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ؛ وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْمِ: حَدَّثَنَا خَالِدٌ يَعْنِي الطَّحَانَ، كِلَاهُمَا يَقُولُ: عَنْ حُصَيْنٍ، عَنْ سَالِمٍ أَبْنِ أَبِي الْجَعْدِ، عَنْ حَاجِرٍ قَالَ: لَوْ كُنَّا مِائَةً أَلْفِ لَكَفَانَا، كُنَّا خَمْسَ عَشَرَةَ مِائَةً.

[4814] 74 - (...) It was narrated from Al-A'mash: "Sâlim bin Abî Al-Jâd narrated: 'I said to Jâbir: "How many were you that day?"' He said: "Fourteen hundred."

[٤٨١٤] ٧٤ (...) وَحَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُمَانُ: حَدَّثَنَا جَرِيرٌ - عَنِ الْأَعْمَشِ: حَدَّثَنِي سَالِمُ بْنُ أَبِي الْجَعْدِ قَالَ: قُلْتُ لِحَاجِرٍ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قَالَ: أَلْفًا وَأَرْبَعَمَائَةً.

[4815] 75 - (1857) 'Abdullâh bin Abî Awfâ said: "The 'companions of the tree' were thirteen hundred, and (the people from the tribe of) Aslam were one-eighth of the *Muhâjirîn*."

[٤٨١٥] ٧٥ (١٨٥٧) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو يَعْنِي ابْنَ مُرَّةَ: حَدَّثَنِي عَبْدُ اللَّهِ أَبْنُ أَبِي أَوْفَىٰ قَالَ: كَانَ أَصْحَابُ

الشَّجَرَةُ أَلْفًا وَثَلَاثَمِائَةٍ، وَكَانَتْ أَسْلَمُ
ثُمَّ امْهَاجِرِينَ.

[4816] (...) A similar report (as no. 4815) was narrated from Shu‘bah with this chain of narration.

[٤٨١٦] (...) وَحَدَّثَنَا أَبْنُ الْمُنْتَنَى:
حَدَّثَنَا أَبُو دَاؤِدُ؛ وَحَدَّثَنَا [هُ] إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا التَّضْرُّبُ بْنُ شُمَيْلٍ، جَمِيعًا
عَنْ شَعْبَةَ، يَهْدَا الْإِسْنَادِ، مِثْلُهُ.

[4817] 76 - (1858) It was narrated that Ma‘qil bin Yasâr said: “I remember the Day of the Tree, when the Prophet ﷺ received the people’s oath of allegiance, and I was holding one of its branches away from his head, and we were fourteen hundred.” He said: “We did not swear to fight to the death, but we swore not to flee.”

[٤٨١٧] ٧٦ - (١٨٥٨) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرْيَعَ عَنْ خَالِدٍ،
عَنِ الْحَكَمِ بْنِ عَبْدِ اللَّهِ بْنِ أَمْرَ سَرْجَ، عَنْ
مَعْقِلِ بْنِ يَسَارٍ قَالَ: لَقِدْ رَأَيْتُ يَوْمَ
الشَّجَرَةِ، وَالنَّبِيُّ ﷺ يُبَايِعُ النَّاسَ، وَأَنَا
رَافِعٌ غُصَّنًا مِنْ أَغْصَانِهَا عَنْ رَأْسِهِ، وَنَحْنُ
رَابِعَ عَشَرَةَ مِائَةً، قَالَ: لَمْ نُبَايِعْهُ عَلَى
الْمَوْتِ، وَلَكِنْ بِاِعْنَاهُ عَلَى أَنْ لَا نَفِرَ.

[4818] (...) It was narrated from Yûnus with this chain of narration (a similar *Hadîth* as no. 4817).

[٤٨١٨] (...) وَحَدَّثَنَا يَحْيَى بْنُ
يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ
يُونُسَ، يَهْدَا الْإِسْنَادِ.

[4819] 77 - (1859) It was narrated that Sa‘eed bin Al-Mûsâyyab said: “My father was one of those who swore allegiance to the Messenger of Allâh ﷺ beside the tree. He said: ‘We set out the following year, intending to perform *Hajj*, but the location (of the tree) was hidden from us. If you think you can find it, then know better.’”

[٤٨١٩] ٧٧ - (١٨٥٩) وَحَدَّثَنَا
حَامِدُ بْنُ عُمَرَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ
طَارِقٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ قَالَ: كَانَ
أَبِي مَمْنُونَ بَايِعَ رَسُولَ اللَّهِ ﷺ عِنْدَ
الشَّجَرَةِ، قَالَ: فَأَنْطَلَقْنَا فِي قَابِيلٍ
حَاجِينَ، فَخَفِيَ عَلَيْنَا مَكَانُهَا، فَإِنْ كَانَتْ
تَبَيَّنَتْ لَكُمْ فَأَنْتُمْ أَعْلَمُ.

[4820] 78 - (...) It was narrated from Sa'eed bin Al-Mûsâyyab, from his father, that they were with the Messenger of Allâh ﷺ in the Year of the Tree. He said: "But they forgot its location the following year."

٧٨-[٤٨٢٠] وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ : حَدَّثَنَا أَبُو أَحْمَدٌ ; قَالَ : وَقَرَأْتُهُ عَلَى نَضْرِ بْنِ عَلَيٍّ عَنْ أَبِيهِ أَحْمَدَ : حَدَّثَنَا سُفِيَّانُ عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ ، عَنْ أَبِيهِ أَنَّهُمْ كَانُوا عِنْدَ رَسُولِ اللَّهِ ﷺ عَامَ الشَّجَرَةِ ، قَالَ : فَنَسُوا هَا مِنَ الْعَامِ الْمُقْبِلِ .

[4821] 79 - (...) It was narrated from Sa'eed bin Al-Mûsâyyab that his father said: "I saw the tree, then I went there after that and I could not locate it."

٧٩-[٤٨٢١] وَحَدَّثَنِي حَجَاجُ بْنُ الشَّاعِرِ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَاً : حَدَّثَنَا شَبَابَةُ : حَدَّثَنَا شُعبَةُ عَنْ قَتَادَةَ ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ ، عَنْ أَبِيهِ قَالَ : لَقَدْ رَأَيْتُ الشَّجَرَةَ ، ثُمَّ أَنْتَهَا بَعْدُ ، فَلَمْ أَعْرِفْهَا .

[4822] 80 - (1860) It was narrated that Yazîd bin Abî 'Ubâid, the freed slave of Salamah bin Al-Akwa', said: "I said to Salamah: 'On what basis did you swear allegiance to the Messenger of Allâh ﷺ on the day of Al-Hudaibiyyah?' He said: 'To fight to the death.'"

٨٠-[٤٨٢٢] وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ : حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِيهِ عَبِيدٍ ، [مَوْلَى سَلَمَةَ بْنِ الْأَكْوَعِ] قَالَ : قُلْتُ لِسَلَمَةَ : عَلَى أَيِّ شَيْءٍ بَأَيْمَنْ رَسُولَ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَّةِ ؟ قَالَ : عَلَى الْمَوْتِ .

[4823] (...) A similar report (as no. 4822) was narrated from Salamah.

٨١-[٤٨٢٣] وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ : أَخْبَرَنَا حَمَادُ بْنُ مَسْعَدَةَ : حَدَّثَنَا يَزِيدُ عَنْ سَلَمَةَ بْنِ مِثْلِهِ .

[4824] 81 - (1861) It was narrated that 'Abdullâh bin Zaid said: "Someone came to him and

إِسْحَاقُ بْنُ إِبْرَاهِيمَ : أَخْبَرَنَا الْمَخْزُوذِ :

said: ‘Ibn Hanzalah is making the people swear allegiance to him.’ He said: ‘On what basis?’ He said: ‘That they will fight to the death.’ He said: ‘Allegiance is not to be sworn on that basis to anyone after the Messenger of Allâh ﷺ.’”

حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَزِيدٍ قَالَ: أَتَاهُ أَتِ فَقَالَ: هَذَاكَ ابْنُ حَظَّةَ يُبَايِعُ النَّاسَ، فَقَالَ: عَلَى مَاذَا! قَالَ: عَلَى الْمَوْتِ. قَالَ: لَا أُبَايِعُ عَلَى هَذَا أَحَدًا بَعْدَ رَسُولِ اللَّهِ ﷺ.

Chapter 19. The Prohibition of A *Muhâjir* Returning To Settle In His Former Homeland

(المعجم ١٩) - (باب تحرير رجوع المهاجر إلى استيطان وطنه)
(التحفة ٧٢)

[4825] 82 - (1862) It was narrated from Salamah bin Al-Akwa' that he entered upon Al-Hajjâj and he said: “O Ibn Al-Akwa', have you turned upon your heels and gone to live in the desert?” He said: “No, but the Messenger of Allâh ﷺ gave me permission to live in the desert.”

حَدَّثَنَا فُتَيْبَةُ أَبْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي أَبْنَ إِسْمَاعِيلَ عَنْ يَرِيدَ بْنَ أَبِي عُيَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ أَنَّهُ دَخَلَ عَلَى الْحَجَّاجَ فَقَالَ: يَا أَبْنَ الْأَكْوَعِ ارْتَدَّتْ عَلَى عَقِبَيْكَ؟ تَعَرِّبَتْ؟ قَالَ: لَا، وَلَكِنْ رَسُولُ اللَّهِ ﷺ أَذِنَ لِي فِي الْبَدْوِ.

Chapter 20. Swearing Allegiance And Pledging To Adhere To Islam, To Engage In *Jihâd* And To Do Good, After The Conquest Of Makkah, And The Meaning Of The Phrase : “There Is No *Hijrah* (Emigration) After The Conquest.”

(المعجم ٢٠) - (باب المبايعة بعد فتح مكة على الإسلام والجهاد والخير. وبيان معنى «لا هجرة بعد الفتح») (التحفة ٧٣)

[4826] 83 - (1863) Mujâshi' bin Mas'ûd As-Sulâmi said: “I came to the Prophet ﷺ to swear allegiance and pledge to emigrate, but he

وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ أَبُو جَعْفَرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنْ عَاصِمٍ

said: ‘The time for emigration is over. Rather (pledge) to adhere to Islam, to engage in *Jihâd* and to do good.’”

[4827] 84 - (...) Mujâshi‘ bin Mas‘ûd As-Sulamî said: “I brought my brother, Abû Ma‘bad, to the Messenger of Allâh ﷺ after the conquest (of Makkah) and said: ‘O Messenger of Allâh, accept his pledge to emigrate.’ He said: ‘The time for emigration is over.’ I said: ‘Then on what basis will you accept his oath of allegiance?’ He said: ‘To adhere to Islam, to engage in *Jihâd* and to do good.’”

[4828] (...) It was narrated from ‘Âsim with this chain of narration (a similar *Hadîth* as 4827). He said: “I met his brother, and he said: ‘Mujâshi‘ spoke the truth.’ And he did not mention Abû Ma‘bad.”

[4829] 85 - (1353) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said on the day of the conquest of Makkah: ‘There is no *Hijrah*

الْأَخْوَلِ، عَنْ أَبِي عُثْمَانَ النَّهَدِيِّ: حَدَّثَنَا مُجَاشِعُ بْنُ مَسْعُودٍ السُّلَمِيُّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أَبَا يَعْمَلَةَ عَلَى الْهِجْرَةِ، فَقَالَ: إِنَّ الْهِجْرَةَ قَدْ مَضَتْ لِأَهْلِهَا وَلَكِنْ عَلَى الْإِسْلَامِ وَالْجِهَادِ وَالْخَيْرِ.

[4827]-[4828] (...) وَحَدَّثَنِي سُوِيدُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ قَالَ: أَخْبَرَنِي مُجَاشِعُ بْنُ مَسْعُودٍ السُّلَمِيُّ قَالَ: جِئْتُ بِأَخِي، أَبِي مَعْبِدٍ إِلَى رَسُولِ اللَّهِ ﷺ بَعْدَ الْفَتْحِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ! بَأْيَغْفَعْتُ عَلَى الْهِجْرَةِ. قَالَ: [«قَدْ] مَضَتِ الْهِجْرَةُ بِأَهْلِهَا» قُلْتُ: فَبِأَيِّ شَيْءٍ تَبَاعِدُ؟ قَالَ: «عَلَى الْإِسْلَامِ وَالْجِهَادِ وَالْخَيْرِ». قَالَ أَبُو عُثْمَانَ: فَلَقِيَتُ أَبَا مَعْبِدٍ فَأَخْبَرْتُهُ بِقَوْلِ مُجَاشِعٍ، فَقَالَ: صَدَقَ.

[4828] (...) حَدَّثَنَا أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَاصِمٍ، بِهَذَا الْإِسْنَادِ . قَالَ: فَلَقِيَتُ أَخَاهُ، فَقَالَ: صَدَقَ مُجَاشِعَ، وَلَمْ يَذْكُرْ: أَبَا مَعْبِدٍ.

[4829]-[١٣٥٣] (٤٨٢٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ،

(emigration) any more; rather there is *Jihâd* and good intentions, and when you are asked to mobilize, then do so.””

عَنْ طَاوِسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَاتَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْفُتُحِ، فَتَحَّاجَ مَكَّةَ «لَا هِجْرَةَ، وَلَكِنْ جِهَادٌ وَبَيْهُ، وَإِذَا اسْتُفْرِتُمْ فَاقْتُرُوا». [راجع: ٣٣٠٢]

[4830] (...) A similar report (as no. 4829) was narrated from Mansûr with this chain of narration.

[٤٨٣٠] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا إِسْحَاقُ [بْنُ مَنْصُورٍ] وَابْنُ رَافِعٍ عَنْ يَحْيَى بْنِ آدَمَ: حَدَّثَنَا مُفَضْلٌ يَعْنِي ابْنَ مُهَلْلِلٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، كُلُّهُمْ عَنْ مَنْصُورٍ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[4831] 86 - (1864) It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ was asked about *Hijrah* (emigration). He said: ‘There is no emigration after the conquest, but there is *Jihâd* and good intentions, and if you are asked to mobilize, then do so.’”

[٤٨٣١] ٨٦-١٨٦٤) [وَ] حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ نُعَيْرٍ: حَدَّثَنَا أَبِي حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَيْبٍ بْنُ أَبِي ثَابِتٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ قَالَتْ: سَئَلَ رَسُولُ اللَّهِ ﷺ عَنِ الْهِجْرَةِ؟ فَقَالَ: «لَا هِجْرَةَ بَعْدَ الْفُتُحِ، وَلَكِنْ جِهَادٌ وَبَيْهُ، وَإِذَا اسْتُفْرِتُمْ فَاقْتُرُوا».

[4832] 87 - (1865) Abû Sa‘eed Al-Khudrî narrated that a Bedouin asked the Messenger of Allâh ﷺ about emigration. He said: “Woe to you! Emigration is very difficult. Do you have camels?” He said:

[٤٨٣٢] ٨٧-١٨٦٥) [وَ] حَدَّثَنَا أَبُو بَكْرٍ بْنُ خَلَادِ الْبَاهِلِيِّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو الْأَوْزَاعِيُّ: حَدَّثَنِي ابْنُ شَهَابٍ الزُّهْرِيُّ:

“Yes.” He said: “Do you pay Zakât on them?” He said: “Yes.” He said: “Then do good deeds even if you live beyond the sea, for Allâh will never leave any of your good deeds unrewarded.”

حَدَّثَنِي عَطَاءُ بْنُ يَرِيدَ الْلَّاثِي أَنَّهُ حَدَّثَهُمْ قَالَ: حَدَّثَنِي أَبُو سَعِيدُ الْخُدْرِيُّ؛ أَنَّ أَغْرَابِيَاً سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْهِجْرَةِ؟ فَقَالَ: «وَيْحَكَ! إِنَّ شَأنَ الْهِجْرَةِ لَشَدِيدٌ فَهَلْ لَكَ مِنْ إِلَيْلٍ؟» قَالَ: نَعَمْ. قَالَ: «فَهَلْ تُؤْتِي صَدَقَتَهَا؟» قَالَ: نَعَمْ. قَالَ: «فَاعْمَلْ مِنْ وَرَاءِ الْبَحَارِ، فَإِنَّ اللَّهَ لَنْ يَرَكَ مِنْ عَمَلِكَ شَيْئًا». [٤٨٣٣]

[4833] (...) A similar report (as no. 4832) narrated from Al-Awzâ'i with this chain of narration, except that he said: “Surely, Allâh will never leave any of your good deeds unrewarded.” And he added in the *Hadîth*: “Do you milk them on the day that they come to the water?” He said: “Yes.”

Chapter 21. How Women Gave Their Oath Of Allegiance

[4834] 88 - (1866) ‘Âishah, the wife of the Prophet ﷺ, said: “When the believing women emigrated to join the Messenger of Allâh ﷺ, they would be tested in accordance with the words of Allâh: ‘O Prophet! When believing women come to you to give you the *Bai’* (pledge), that they will not associate anything in worship with Allâh, that they will not steal, that they will not commit illegal sexual

عَبْدُ الرَّحْمَنِ [الدَّارِمِيُّ]: حَدَّثَنَا مُحَمَّدُ ابْنُ يُوسُفَ عَنِ الْأَوْزَاعِيِّ بِهَذَا الإِسْنَادِ، مِثْلُهُ، غَيْرُ أَنَّهُ قَالَ: «إِنَّ اللَّهَ لَنْ يَرَكَ مِنْ عَمَلِكَ شَيْئًا» وَرَأَدَ فِي الْحَدِيثِ قَالَ: «فَهَلْ تَحْتَلِبُهَا يَوْمَ وِرْدَهَا؟» قَالَ: نَعَمْ.

(المعجم ٢١) - (باب كيفية بيعة النساء) (التحفة ٧٤)

الظَّاهِرِ أَحْمَدُ بْنُ عَمْرُو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَرِيدَ قَالَ: قَالَ ابْنُ شَهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ الْمُؤْمِنَاتُ، إِذَا هَاجَرْنَ إِلَى رَسُولِ اللَّهِ ﷺ، يُمْتَحَنْ بِمَا يَقُولُ اللَّهُ تَعَالَى: «يَأَيُّهَا النِّسَاءُ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَيِّنْنَكَ عَلَى

intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in *Ma'rûf* (Islamic Monotheism and all that which Islam ordains), then accept their *Bai'* (pledge), and ask Allâh to forgive them. Verily, Allâh is Oft-Forgiving, Most Merciful.^[1] 'Aishah said: "Whoever among the believing women accepted that, then she passed the test. When they accepted that verbally, the Messenger of Allâh ﷺ said to them: 'Go, for I have accepted your oath of allegiance.' By Allâh, the hand of the Messenger of Allâh ﷺ never touched the hand of a woman; rather he accepted their oath of allegiance verbally."

'Aishah said: "By Allâh, the Messenger of Allâh ﷺ never accepted the oath of allegiance from women except in the manner enjoined upon him by Allâh, and the hand of the Messenger of Allâh ﷺ never touched the hand of a woman. When he accepted the oath from them, he would say to them: 'I have accepted your oath of allegiance,' verbally."

[4835] 89 - (...) It was narrated from 'Urwah that 'Aishah told

أَن لَا يُشْرِكَنَّ بِاللَّهِ شَيْئًا وَلَا يَسْرُقُنَّ وَلَا
يَرْزَقُنَّ» [المتحنة: ١٢] إِلَى آخِرِ الْآيَةِ.
قَالَتْ عَائِشَةُ: فَمَنْ أَفَرَّ بِهَذَا مِنَ
الْمُؤْمِنَاتِ، فَقَدْ أَفَرَّ بِالْمُحْتَنَةِ.
وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَفَرَّنَ بِذَلِكَ
مِنْ قَوْلِهِنَّ، قَالَ لَهُنَّ رَسُولُ اللَّهِ ﷺ:
«أَنْطَلَقْنَ، فَقَدْ بَأْيَعْتُكُنَّ» وَلَا، وَاللَّهُ! مَا
مَسَّتْ يَدُ رَسُولِ اللَّهِ ﷺ يَدَ امْرَأَةً قَطُّ،
غَيْرَ أَنَّهُ يُبَايِعُهُنَّ بِالْكَلَامِ.
قَالَتْ عَائِشَةُ: وَاللَّهِ! مَا أَخَذَ رَسُولُ
اللَّهِ ﷺ عَلَى النِّسَاءِ قَطُّ، إِلَّا بِمَا أَمْرَهُ اللَّهُ
تَعَالَى، وَمَا مَسَّتْ كَفُّ رَسُولِ اللَّهِ ﷺ
كَفَ امْرَأَةً قَطُّ، وَكَانَ يَقُولُ لَهُنَّ، إِذَا
أَخَذَ عَلَيْهِنَّ «قَدْ بَأْيَاعْتُكُنَّ»، كَلَامًا.

٤٨٣٥-٨٩ [.] وَحَدَّثَنِي هَرُونُ
ابْنُ سَعِيدِ الْأَعْلَى وَأَبُو الطَّاهِرِ - قَالَ أَبُو

^[1] *Al-Mumtahanah* 60:12.

him about the women's oath of allegiance. She said: "The hand of the Messenger of Allâh ﷺ never touched the hand of a woman. When he had accepted a woman's oath of allegiance he said: 'Go, for I have accepted your oath of allegiance.'"

الظاهر: أخبرنا، و قال هارون: حَدَّثَنَا -
ابن وهب: حَدَّثَنِي مَالِكُ عَنْ ابْنِ
شَهَابٍ، عَنْ عُرْوَةَ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ عَنْ
بَيْعَةِ النَّسَاءِ. قَالَتْ: مَا مَسَّ رَسُولَ
اللهِ بِيَدِهِ امْرَأَةً قَطُّ، إِلَّا أَنْ يَأْخُذَ
عَلَيْهَا، فَإِذَا أَحَدَ عَلَيْهَا فَأَعْطَتْهُ، قَالَ:
«إِذْهَبِي فَقَدْ بَأْيُوكِ». «

Chapter 22. Oath Of Allegiance Pledging To Hear And Obey As Much As Possible

(المعجم ٢٢) - (باب البيعة على
السمع والطاعة فيما استطاع)
(التحفة ٧٥)

[4836] ٩٠ - (1867) 'Abdullâh bin 'Umar said: "We swore allegiance to the Messenger of Allâh ﷺ pledging to hear and obey, and he said to us: 'As much as possible.'"

ابن أيوب و قتيبة و ابن حجر - واللقط
لابن أيوب - قالوا: حَدَّثَنَا إِسْمَاعِيلُ وَ
هُوَ ابْنُ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ
دِينَارٍ، أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ يَقُولُ:
كُنَّا نُبَايِعُ رَسُولَ اللهِ ﷺ عَلَى السَّمْعِ
وَالطَّاعَةِ. يَقُولُ لَنَا: «فِيمَا اسْتَطَعْتُ». «

Chapter 23. The Age Of Adulthood, Responsibility

(المعجم ٢٣) - (باب بيان سن
البلوغ) (التحفة ٧٦)

[4837] ٩١ - (1868) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ inspected me on the day of (the battle of) Uhud, when I was fourteen years old, and he did not allow me to take part in the

ابن عَبْدُ اللهِ بْنَ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
عَبْدُ اللهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ:
عَرَضَنِي رَسُولُ اللهِ ﷺ يَوْمًا أُحِدِّ في

fighting. He inspected me on the day of (the battle of) Al-Khandaq, when I was fifteen years old, and he allowed me (to take part in the fighting)."

Nâfi' said: "I came to 'Umar bin 'Abdul-'Azîz, who was the caliph at that time, and I narrated this *Hadîth* to him. He said: 'This is the demarcation between a minor and an adult.' He wrote to his agents telling them to pay a stipend to all those over the age of fifteen, and to regard all those under that age as children."

[4838] (...) It was narrated from 'Ubaidullâh with this chain of narration (a *Hadîth* similar to no. 4837), except that in their *Hadîth* it says: "I was fourteen years old and he thought I was too young."

Chapter 24. The Prohibition Of Traveling With The *Mushaf* To The Land Of The Disbelievers If There Is The Fear That It May Fall Into Their Hands

[4839] 92 - (1869) It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ forbade traveling with the Qur'an to the land of the enemy."

القتال، وَأَنَا ابْنُ أَرْبَعَ عَشَرَةَ سَنَةً فَلَمْ يُحِرِّنِي، وَعَرَضَنِي يَوْمَ الْخَنْدَقِ، وَأَنَا ابْنُ خَمْسَ عَشَرَةَ سَنَةً، فَأَجَازَنِي.

فَالْأَنَّ نَافِعٌ: فَقَدِمْتُ عَلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، وَهُوَ يَوْمَئِذٍ خَلِيفَةً، فَحَدَّثَهُ هَذَا الْحَدِيثُ، فَقَالَ: إِنَّ هَذَا لَحَدٌ بَيْنَ الصَّغِيرِ وَالكَبِيرِ، فَكَتَبَ إِلَيْهِ أَنْ يَفْرِضُوا لِمَنْ كَانَ ابْنَ خَمْسَ عَشَرَةَ سَنَةً، وَمَنْ كَانَ دُونَ ذَلِكَ فَاجْعَلُوهُ فِي الْعِيَالِ.

[4838] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَعَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُسْتَى: حَدَّثَنَا عَبْدُ اللَّوَهَابِ يَعْنِي التَّقْفِيَ جَمِيعاً عَنْ عُبَيْدِ اللَّهِ، بِهَذَا إِلَيْسَادِ، غَيْرُ أَنَّ فِي حَدِيثِهِمْ: وَأَنَا ابْنُ أَرْبَعَ عَشَرَةَ [سَنَةً] فَاسْتَصْغَرَنِي.

(المعجم ٢٤) - (باب النهي أن يسافر بالصحف إلى أرض الكفار إذا خيف وقوعه بأيديهم) (التحفة ٧٧)

[4839] ٩٢ - (١٨٦٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ [عَبْدِ اللَّهِ] ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُسَافِرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ.

[4840] 93 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ forbade traveling with the Qur’ân to the land of the enemy, lest the enemy get hold of it.

٩٣- [٤٨٤٠] (...) وَحَدَّثَنَا قُتْبَيْهُ : حَدَّثَنَا لَيْثٌ ; وَحَدَّثَنَا ابْنُ رُمْحٍ : أَخْبَرَنَا الْلَّيْثُ عَنْ نَافِعٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَئْهَى أَنْ يُسَافِرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ ، مَخَافَةً أَنْ يَنَالَهُ الْعَدُوُّ .

[4841] 94 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Do not travel with the Qur’ân, for I am afraid lest the enemy get hold of it.’”

Ayyûb (a narrator) said: “Lest the enemy get hold of it and dispute with you concerning it.”

٩٤- [٤٨٤١] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ الْعَكْنَيْيِ وَأَبُو كَامِلٍ قَالَا : حَدَّثَنَا حَمَّادٌ عَنْ أَيُوبَ ، عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ قَالَا : قَالَ رَسُولُ اللَّهِ ﷺ : لَا تُسَافِرُوا بِالْقُرْآنِ ، فَإِنِّي لَا آمُنُ أَنْ يَنَالَهُ الْعَدُوُّ .

قَالَ أَيُوبُ : فَقَدْ نَالَهُ الْعَدُوُّ وَخَاصِّمُوكُمْ بِهِ .

[4842] (...) It was narrated from Ibn ‘Umar from the Prophet ﷺ (a similar *Hadîth* as no 4841).

In the *Hadîth* of Ibn ‘Ulayyah and *Ath-Thaqaffî* it says: “I am afraid.” In the *Hadîth* of Sufyân and *Adh-Dhahâh-hâk* bin ‘Uthmân it says: “Lest the enemy get hold of it.”

٤٨٤٢- [(...)] حَدَّثَنِي زُهْرَيُّ بْنُ حَرْبٍ : حَدَّثَنَا إِسْمَاعِيلٌ يَعْنِي ابْنَ عُلَيَّةَ ، وَحَدَّثَنَا ابْنُ أَيِّي عُمَرَ : حَدَّثَنَا سُفْيَانُ وَالثَّقَفَيُّ ، كُلُّهُمْ عَنْ أَيُوبَ ; وَحَدَّثَنَا ابْنُ رَافِعٍ : حَدَّثَنَا ابْنُ أَيِّي فُدَيْكَ : أَخْبَرَنَا الصَّحَّاْكُ يَعْنِي ابْنَ عُثْمَانَ ، جَمِيعًا عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ ﷺ . في حَدِيثِ ابْنِ عُلَيَّةَ وَالثَّقَفَيِّ «فَإِنِّي أَخَافُ» ، وَفِي حَدِيثِ سُفْيَانَ وَحَدِيثِ الصَّحَّاْكِ بْنِ عُثْمَانَ «مَخَافَةً أَنْ يَنَالَهُ الْعَدُوُّ» .

Chapter 25. Horse Race And Training Horses For Racing

[4843] 95 - (1870) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ held a race for horses that had been specially prepared^[1] for that, from Al-Haifâ’ to Thaniyyat Al-Wadâ’, and he held a race for horses that had not been specially prepared from Ath-Thaniyyah to the *Masjid* of Banû Zuraiq, and Ibn ‘Umar was one of those who participated in the race.

[4844] (...) A *Hadîth* like that of Mâlik from Nâfi‘ (no. 4843) was narrated from Ibn ‘Umar, and in the *Hadîth* of Ayyûb from Hammâd and Ibn ‘Ulayyah it adds: “Abdullâh said: ‘I came first in the race, and the horse jumped into the *Masjid* with me.’”^[2]

(المعجم ٢٥) - (باب المسابقة بين الخيل وتضمييرها) (التحفة ٧٨)

[٤٨٤٣] - [٩٥] (١٨٧٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيميُّ قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ سَابَقَ بِالْخَيْلِ الَّتِي قَدْ أُضْمِرَتْ مِنَ الْحَفِيَاءِ، وَكَانَ أَمْدُهَا شَيْءَةً الْوَدَاعِ، وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضْمِرْ، مِنَ الشَّيْءَةِ إِلَى مَسْجِدِ بَنِي زُرْقَيْنِ، وَكَانَ ابْنُ عُمَرَ فِيمَنْ سَابَقَ بِهَا.

[٤٨٤٤] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ وَقَتِيهُ بْنُ سَعِيدٍ عَنِ الْلَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا خَلْفُ بْنِ هِشَامٍ وَأَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالُوا: حَدَّثَنَا حَمَادٌ وَهُوَ ابْنُ زَيْدٍ عَنْ أَيُوبَ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُوبَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَنَّى وَعَبْيُدُ اللَّهِ بْنُ سَعِيدٍ قَالًا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَانُ، جَمِيعًا عَنْ

^[1] Specially prepared: This involved reducing their feed for a while and confining them in a narrow stall, covering them with blankets so that they would sweat; as the sweat dried their flesh would also dry and they would become stronger for running.

^[2] The *Masjid*, which was the *Masjid* of Banû Zurayq, was the finishing-point of the race, and it had a low wall, over which the horse jumped.

عَبْيُدُ اللَّهِ؛ وَحَدَّثَنِي عَلَيُّ بْنُ حُجْرٍ وَأَحْمَدُ
ابْنُ عَبْدَةَ وَابْنُ أَبِي عُمَرَ قَالُوا: حَدَّثَنَا
سُقِيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ؛ وَحَدَّثَنِي
مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ:
أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ
عُقْبَةَ؛ وَحَدَّثَنَا هَرُونُ بْنُ سَعِيدِ الْأَبَلِيِّ:
حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَسَامَةُ يَعْنِي
ابْنَ زَيْدٍ، كُلُّ هُؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ
عُمَرَ. يَعْنِي حَدِيثَ مَالِكٍ عَنْ نَافِعٍ وَزَادَ
فِي حَدِيثِ أَيُوبَ، مِنْ رِوَايَةِ حَمَادٍ وَابْنِ
عُلَيَّةَ: قَالَ عَبْدُ اللَّهِ: فَجِئْتُ سَابِقاً،
فَطَفَّفَ بِي الْفَرَسُ الْمَسْجِدَ.

(المعجم ٢٦) - (باب فضيلة الخيل
وأن الخير معقود بنواصيها)

(التحفة ٧٩)

Chapter 26. The Virtue Of Horses; Goodness Is Tied To Their Forelocks

[4845] ٩٦ - (1871) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “Goodness is tied to the forelocks of horses until the Day of Resurrection.”

[4846] (...) A *Hadîth* like that of Mâlik from Nâfi‘ (no. 4845) was narrated from Ibn ‘Umar from the Prophet ﷺ.

[٤٨٤٥-٩٦] [١٨٧١] وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: فَرَأَتُ عَلَى مَالِكٍ
عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ
إِلَى يَوْمِ الْقِيَامَةِ».

[٤٨٤٦] (...). وَحَدَّثَنَا فُتَيْبَةُ وَابْنُ
رُمْحٍ عَنِ الْمَالِكِ بْنِ سَعِيدٍ؛ وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ
وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ:

حَدَّثَنَا أَبِي؟ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ :
حَدَّثَنَا يَحْيَى، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ؛
وَحَدَّثَنِي هَرُونُ بْنُ سَعِيدٍ الْأَئْلَيْيِي: حَدَّثَنَا
ابْنُ وَهْبٍ: حَدَّثَنِي أَسَامَةُ، كُلُّهُمْ عَنْ
نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ
حَدِيثِ مَالِكٍ عَنْ نَافِعٍ .

[4847] 97 - (1872) It was narrated that Jarîr bin ‘Abdullâh said: “I saw the Messenger of Allâh ﷺ twisting the forelock of a horse between his fingers and saying: ‘Goodness is tied to the forelocks of horses until the Day of Resurrection: Reward and spoils of war.’”

٩٧ [٤٨٤٧] - (١٨٧٢) وَحَدَّثَنَا نَصْرُ
ابْنُ عَلَيِّ الْجَهْضَمِيِّ وَصَالِحُ بْنُ حَاتِمٍ بْنِ
وَرْدَانَ، جَمِيعًا عَنْ يَزِيدَ، قَالَ
الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا
يُونُسُ بْنُ عُبَيْدٍ عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ
أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ حَرِيرٍ، عَنْ حَرِيرٍ
ابْنِ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ
يَلْوِي نَاصِيَةَ فَرَسٍ بِإِصْبَاعِهِ، وَهُوَ يَقُولُ:
«الْخَيْلُ مَعْقُودٌ بِنَاصِيَتِهِ الْخَيْرُ إِلَى يَوْمِ
الْقِيَامَةِ: الْأَجْرُ وَالغَيْمَةُ» .

[4848] (...) A similar report (as no. 4847) was narrated from Yûnus with this chain of narration.

٤٨٤٨ [(...)] وَحَدَّثَنِي زَهِيرُ بْنُ
حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ؛
وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا
وَكِيعٌ عَنْ سُقِيَانَ، كِلَاهُمَا عَنْ يُونُسَ
بِهَذَا الْإِسْنَادِ، مِثْلُهُ .

[4849] 98 - (1873) It was narrated that ‘Urwah Al-Bâriqî said: “The Messenger of Allâh ﷺ said: ‘Goodness is tied to the forelocks of horses until the Day

٤٨٤٩ [١٨٧٣) - (١٨٧٣) وَحَدَّثَنَا
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي:
حَدَّثَنَا رَكَبِيَاءُ عَنْ عَامِرٍ، عَنْ عُرْوَةَ

of Resurrection: Reward and spoils of war.””

[4850] 99 - (...) It was narrated that ‘Urwah Al-Bâriqî said: “The Messenger of Allâh ﷺ said: ‘Goodness is tied to the forelocks of horses.’ It was said to him: ‘O Messenger of Allâh, how is that?’ He said: ‘Reward and spoils of war until the Day of Resurrection.’”

[4851] (...) It was narrated from Huṣain with this chain of narration (a *Hadîth* similar to no. 4850), except that he said: ‘Urwah bin Al-Jâ’d.

[4852] (...) It was narrated from ‘Urwah Al-Bâriqi, from the Prophet ﷺ (a *Hadîth* similar to no. 4850), but he did not mention “Reward and spoils of war,” In the *Hadîth* of Sufyân (it says): “He heard ‘Urwah Al-Bâriqî, who heard the Prophet ﷺ.””

[4853] (...) This was narrated from ‘Urwah bin Al-Jâ’d from the Prophet ﷺ, but he did not mention: “Reward and spoils of war.””

الْبَارِقِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَيْلُ مَعْفُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ: [الْأَجْرُ وَالْمَغْنَمُ].»

[4850] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْهَةَ: حَدَّثَنَا أَبْنُ فُضَيْلٍ وَابْنُ إِدْرِيسَ عَنْ حُصَيْنٍ، عَنْ الشَّعْبِيِّ، عَنْ عُروَةَ الْبَارِقِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَيْرُ مَعْفُوضٌ بِنَوَاصِي الْخَيْلِ» قَالَ: فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ! يَمْ ذَاكَ؟ قَالَ: «الْأَجْرُ وَالْمَغْنَمُ إِلَى يَوْمِ الْقِيَامَةِ».»

[4851] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ حُصَيْنٍ، بِهَذَا إِلَاسْنَادِ، غَيْرَ أَنَّهُ قَالَ: عُروَةُ بْنُ الْجَعْدِ.

[4852] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَخَلَفُ بْنُ هِشَامٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْهَةَ، جَمِيعًا عَنْ أَبِي الْأَحْوَصِ؛ وَحَدَّثَنَا إِسْحَاقُ أَبْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، كِلَّاهُمَا عَنْ سُفِيَّانَ، جَمِيعًا عَنْ شَبِّيْبِ بْنِ غَرْقَدَةَ، عَنْ عُروَةَ الْبَارِقِيِّ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرِ «الْأَجْرُ وَالْمَغْنَمُ». وَفِي حَدِيثِ سُفِيَّانَ: سَمِعَ عُروَةَ الْبَارِقِيَّ. سَمِعَ النَّبِيَّ ﷺ.

[4853] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعاذٍ: حَدَّثَنِي أَبِي؛ وَحَدَّثَنَا أَبْنُ الْمُشَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ،

كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ
الْعَيْزَارِ بْنِ حُرَيْثَ، عَنْ عُرْوَةَ بْنِ الْجَعْدِ
عَنِ النَّبِيِّ ﷺ بِهَذَا، وَلَمْ يَذْكُرِ «الْأَجْرَ
وَالْمَعْنَمَ».

[4854] 100 - (1874) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Blessing is in the forelocks of horses.'"

[٤٨٥٤] [١٠٠ - (١٨٧٤)] حَدَّثَنَا عَبْدُ
اللهِ بْنُ مُعاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُتَشَّنِّي وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا يَحْيَى بْنُ
سَعِيدٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ،
عَنْ أَنَسٍ [بْنِ مَالِكٍ] قَالَ: قَالَ رَسُولُ
اللهِ ﷺ: «الْبَرَّةُ فِي نَوَاصِي الْخَيْلِ».

[4855] (...) It was narrated that Abû At-Tayyâh heard Anas narrating a similar report (as no. 4854) from the Prophet ﷺ.

[٤٨٥٥] (...) وَحَدَّثَنَا يَحْيَى بْنُ
حَيْبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ،
وَحَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ
ابْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي
الْتَّيَّاحِ سَمِعَ أَنَّا يُحَدِّثُ عَنِ النَّبِيِّ ﷺ،
بِمِثْلِهِ.

Chapter 27. Disliked Qualities In Horses

[4856] 101 - (1875) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ disliked Shikâl in horses."

(المعجم ٢٧) - (بابُ ما يكره من
صفات الخيل) (التحفة ٨٠)

[٤٨٥٦] [١٠١ - (١٨٧٥)] وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شِيمَيْهَ
وَرَهِيْرٌ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ - قَالَ
يَحْيَى: أَخْبَرَنَا، وَقَالَ الْأَخْرَوْنَ: حَدَّثَنَا
وَكَيْعَ - عَنْ سُفِيَّانَ، عَنْ سَلْمٍ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ

قالَ: كَانَ رَسُولُ اللهِ ﷺ يَكْرَهُ الشَّكَالَ
مِنَ الْحَيْلِ:

[4857] 102 - (...) A similar report (as no. 4856) was narrated from Sufyān with this chain of narration. In the *Hadīth* of ‘Abdur-Razzāq it adds: “*Shikâl* is when a horse has some whiteness on its right hind foot and left forefoot, or on its right forefoot and its left hind foot.”

[4858] (...) A *Hadīth* like that of Waki‘ (no. 4856) was narrated from Abū Hurairah, from the Prophet ﷺ. According to the report of Wahb: “From ‘Abdullâh bin Yazîd,” but he did not mention An-Nakha‘î (a sub-narrator).

Chapter 28. The Virtue Of *Jihâd* And Going Out (To Fight) In The Cause Of Allâh

[4859] 103 - (1876) It was narrated that Abū Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh has guaranteed to the one

[٤٨٥٧] ١٠٢ - (...) وَحَدَّثَنَا
مُحَمَّدُ بْنُ نُعَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنِي عَبْدُ
الرَّحْمَنِ بْنُ يَشْرِي: حَدَّثَنَا عَبْدُ الرَّزَاقِ،
جَيْعَانًا عَنْ سُفْيَانَ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ،
وَزَادَ فِي حَدِيثِ عَبْدِ الرَّزَاقِ: وَالشَّكَالُ
أَنْ يَكُونَ الْفَرَسُ فِي رِجْلِهِ الْيُمْنَى بِيَاضٌ
وَفِي يَدِهِ الْيُسْرَى، أَوْ فِي يَدِهِ الْيُمْنَى
وَرِجْلِهِ الْيُسْرَى.

[٤٨٥٨] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ
جَعْفَرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّنِّي: حَدَّثَنِي
وَهْبُ بْنُ جَرِيرٍ، جَيْعَانًا عَنْ شُعْبَةَ، عَنْ
عَبْدِ اللهِ بْنِ يَزِيدَ التَّخَعِيِّ، عَنْ أَبِي
زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ السَّبِيلِ بِعِنْدِهِ يَعْمَلُ
حَدِيثَ وَكِيعَ، وَفِي رِوَايَةِ وَهْبٍ: عَنْ
عَبْدِ اللهِ بْنِ يَزِيدَ، وَلَمْ يَذْكُرِ النَّخْعَيِّ.

(المعجم ٢٨) - (بابُ فضل الجهاد

والخروج في سبيل الله)

(التحفة ٢١ - الجهاد: ١)

[٤٨٥٩] ١٠٣ - (١٨٧٦) وَحَدَّثَنِي
زَهْيِرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ وَ

who goes out (to fight) in His cause - “and he only goes out to engage in *Jihâd* in My cause, out of faith in Me and affirming the truth of My Messengers - then I guarantee that I will either admit him to Paradise or I will bring him back to his home from which he departed, with whatever he has attained of reward or spoils of war.” By the One in Whose Hand is the soul of Muḥammad, there is no one who is wounded in the cause of Allâh, but he will come on the Day of Resurrection in the state in which he was wounded, with its color the color of blood and its scent that of musk. By the One in Whose Hand is the soul of Muḥammad, were it not that it would cause hardship to the Muslims, I would not have stayed behind from any expedition that went out to fight in the cause of Allâh, but I do not have sufficient means to provide mounts for them, nor do they have sufficient means, and it would be too hard for them to stay behind without me. By the One in Whose Hand is the soul of Muḥammad, I wish that I could fight in the cause of Allâh and be killed, then fight and be killed, then fight and be killed.”

[4860] (...) It was narrated from ‘Umârah with this chain of narration (a *Hadîth* similar to no. 4859).

هُوَ ابْنُ الْقَعْدَاعَ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَضَمَّنَ اللَّهُ لِمَنْ خَرَجَ فِي سَيِّلِهِ، لَا يُخْرِجُهُ إِلَّا جِهَادًا فِي سَيِّلِيِّ، وَإِيمَانًا بِيِّ، وَتَصْدِيقًا بِرُسُلِيِّ، فَهُوَ عَلَيَّ ضَامِنٌ أَنْ أُذْنِحَهُ إِلَّا جِهَادًا، أَوْ أَرْجِعُهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ، نَائِلًا مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةً، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! مَا مِنْ كَلْمٍ يُكَلِّمُ فِي سَيِّلِ اللَّهِ تَعَالَى، إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ كَهِينَةً حِينَ كَلَمَ، لَوْنَهُ لَوْنُ دَمٍ وَرِيحُهُ مِسْكٌ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْلَا أَنْ يَشْقَى عَلَى الْمُسْلِمِينَ، مَا قَعَدْتُ خِلَافَ سَرِيرَةٍ تَغْزُو فِي سَيِّلِ اللَّهِ أَبْدَا، وَلَكِنْ لَا أَجِدُ سَعَةً فَأَحْمِلُهُمْ، وَلَا يَجِدُونَ سَعَةً، وَيَشْقَى عَلَيْهِمْ أَنْ يَتَخَلَّفُوا عَنِّي، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْدَدْتُ أَنِّي أَغْزُو فِي سَيِّلِ اللَّهِ فَأُقْتَلُ، ثُمَّ أَغْزُو فَأُقْتَلُ، ثُمَّ أَغْزُو فَأُقْتَلُ».

[4860] (...) وَحدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ عُمَارَةَ، بِهَذَا الْإِسْنَادِ.

[4861] 104 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh has given a guarantee to the one who fights in His cause and does not go out of his house except to fight in *Jihâd* for His cause and to affirm His words, but He will either admit him to Paradise or bring him back to his home from which he departed, with whatever he has attained of reward or spoils of war."

[4862] 105 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "No one is wounded in the cause of Allâh - and Allâh knows best who is wounded in His cause - but he will come on the Day of Resurrection with his wounds flowing with blood, the color will be the color of blood but the scent will be the fragrance of musk."

[4863] 106 - (...) It was narrated that Hammâm bin Munabbîh said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," - and he mentioned a number of *Ahâdîth* including the following: "The Messenger of Allâh ﷺ said: 'Every wound that a Muslim sustains in the cause of Allâh, on the Day of Resurrection it will be

[٤٨٦١] ١٠٤ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا الْمُعْتَبِرُ بْنُ عَبْدِ الرَّحْمَنِ الْحَزَامِيُّ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ التَّبَّيِّ بْنِ لَهْلَهْلِيَّ قَالَ: «تَكَفَّلَ اللَّهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ لَا يُخْرِجُهُ مِنْ سَبِيلِهِ إِلَّا جِهَادًا فِي سَبِيلِهِ وَتَصْدِيقًا كَلْمَتِهِ، بِأَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعُهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ، مَعَ مَا نَالَ مِنْ أَخْرِيًّا أَوْ غَنِيمَةً».

[٤٨٦٢] ١٠٥ - (...) حَدَّثَنَا عَمْرُو النَّاقِدُ وَرَهْبَنْرُ بْنُ حَرْبٍ قَالًا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزَّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ التَّبَّيِّ بْنِ لَهْلَهْلِيَّ قَالَ: «لَا يُكَلِّمُ أَحَدٌ فِي سَبِيلِ اللَّهِ، وَإِنَّ اللَّهَ أَغْمَمُ بِمَنْ يُكَلِّمُ فِي سَبِيلِهِ، إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ وَجُرْحُهُ يُشَبِّعُ، اللَّوْنُ لَوْنُ دَمِ الرَّيْحَنِ رَيْحُ مِسْكِيٍّ».

[٤٨٦٣] ١٠٦ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامٍ بْنِ مُنْبِيَّ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ بِلَهِ، فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ رَسُولُ اللَّهِ بِلَهِ: «كُلُّ كَلْمَ مُكَلِّمُ الْمُسْلِمِ فِي سَبِيلِ اللَّهِ، ثُمَّ تَكُونُ يَوْمَ الْقِيَامَةِ

in the same condition as on the day it was received, flowing with blood; the color will be the color of blood but the smell will be the fragrance of musk.' And the Messenger of Allâh ﷺ said: 'By the One in Whose Hand is the soul of Muhammad, were it not that I would cause hardship for the believers, I would not have stayed behind from any expedition that fought in the cause of Allâh, but I do not have sufficient means to provide mounts for them, nor do they have sufficient means to join me, and they would not like to stay behind without me.'

[4864] (...) It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Were it not that it would be too difficult for the believers, I would not have stayed behind from any expedition'" - a similar *Hadîth* (as no. 4863). With this chain of narration (it is narrated): "By the One in Whose Hand is my soul, I wish that I could be killed in the cause of Allâh, then brought back to life," a *Hadîth* like that of Abû Zur'ah from Abû Hurairah.

[4865] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Were it not that it would be too difficult for my *Ummah*, I would have liked not to stay behind from any expedition' - a similar *Hadîth*."

كَهَيْتَهَا إِذَا طَعِنْتْ تَفَجَّرْ دَمًا، الَّذُونَ لَوْنُ
دَمٌ وَالْعَرْفُ عَرْفُ الْمِسْكِ». وَقَالَ رَسُولُ
اللَّهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْلَا
أَنْ أَشْقَى عَلَى الْمُؤْمِنِينَ مَا قَعَدْتُ حَلْفَ
سَرِيرَةٍ تَعْزُّو فِي سَبِيلِ اللَّهِ، وَلَكِنْ لَا أَجِدُ
سَعَةً فَأَخْمَلُهُمْ، وَلَا يَجِدُونَ سَعَةً
فَيَتَّبِعُونِي، وَلَا تَطِيبُ أَنفُسُهُمْ أَنْ يَقْعُدُوا
بَعْدِي».

[٤٨٦٤] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ:
حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «لَوْلَا أَنْ أَشْقَى عَلَى الْمُؤْمِنِينَ مَا
قَعَدْتُ حَلْفَ سَرِيرَةٍ» يُمْثِلُ حَدِيثَهُمْ، وَبِهَذَا
الْإِسْنَادِ «وَالَّذِي نَفْسِي بِيَدِهِ! لَوْدَدْتُ أَنِي
أُقْتَلُ فِي سَبِيلِ اللَّهِ، ثُمَّ أُحْيَى» يُمْثِلُ حَدِيثَ
أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ.

[٤٨٦٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُشَنَّى: حَدَّثَنَا عَبْدُ الْوَهَابِ يَعْنِي
الشَّفَعِيَّ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ:
حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، كُلُّهُمْ عَنْ يَحْيَى

ابن سعید، عن أبي صالح، عن أبي هريرة قال: قال رسول الله ﷺ: «لولا أن أشُقَّ عَلَى أُمَّتِي لَأَحْبَيْتُ أَن لَا أَتَخَلَّفَ خَلْفَ سَرِيرَةٍ» نحو حديثهم.

[4866] 107 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh guarantees the one who goes out (to fight) in His cause... I would not have stayed behind from any expedition that went out in the cause of Allâh.'"

ابن حرب: حَدَّثَنَا حَرِيرٌ عَنْ سُهْبِيلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَضَمَّنَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ إِلَيْ قَوْلِهِ: «مَا تَخَلَّفْتُ خَلَافَ سَرِيرَةٍ تَغْرُو فِي سَبِيلِ اللهِ تَعَالَى».

(المعجم ٢٩) - (بابُ فضل الشهادة في سبيل الله تعالى) (التحفة ٢)

بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ شُعْبَةَ، عَنْ قَاتَادَةَ وَحُمَيْدَ، عَنْ أَنَسِ [بْنِ مَالِكٍ] عَنْ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ نَفْسٍ تَمُوتُ، لَهَا عِنْدَ اللهِ خَيْرٌ، يَسْرُهَا أَنَّهَا تَرْجِعُ إِلَى الدُّنْيَا، وَلَا أَنْ لَهَا الدُّنْيَا وَمَا فِيهَا، إِلَّا الشَّهِيدُ، [فَإِنَّهُ] يَسْمَئِي أَنْ يَرْجِعَ فَيُقْتَلَ فِي الدُّنْيَا، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ».

مُحَمَّدُ بْنُ الْمُتَّقَيِّ وَابْنُ بَشَارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَاتَادَةَ

Chapter 29. The Virtue Of Martyrdom In The Cause Of Allâh

[4867] 108 - (1877) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "There is no soul that dies, having a good (reward) with Allâh, that would like to return to this world, or to have this world and everything in it, except the martyr, who wishes that he could come back to this world and be killed (again), because of what he sees of the virtue of martyrdom."

[4868] 109 - (...) It was narrated that Qatâdah said: "I heard Anas bin Mâlik narrate that the Prophet ﷺ said: 'There

is no one who enters Paradise and wishes to return to this world, even if he were to have everything that is on earth, except the martyr; he wishes that he could come back and be killed ten times, because of what he sees of honor.””

قال: سمعت أنس بن مالك يحده عن النبي ﷺ قال: «ما من أحد يدخل الجنة، يحب أن يرجع إلى الدنيا، وأن له ما على الأرض من شيء، غير الشهيد، فإنه يتمنى أن يرجع فقتل عشر مرات، لما يرى من الكراهة».

[4869] 110 - (1878) It was narrated that Abû Hurairah said: “It was said to the Prophet ﷺ: ‘What is equivalent to *Jihâd* in the cause of Allâh (glorified and exalted is He)?’ He said: ‘You are not able for that.’” He said: “They repeated the question two or three times, and each time he (ﷺ) said: ‘You are not able for that.’ The third time, he said: ‘The likeness of one who strives in the cause of Allâh is that of one who fasts, prays *Qiyâm* and obeys Allâh, and does not falter in his fasting or prayer, until the one who is fighting in *Jihâd* in the cause of Allâh returns.””

[4870] (...) A similar report (as no. 4869) was narrated from Suhail with this chain of narration.

[4871] 111 - (1879) It was narrated from Abû Sallâm that he said: “An-Nu'mân bin Bashîr

[4869-110] حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: مَا يَعْدُ الْجَهَادَ فِي سَبِيلِ اللَّهِ [عَزَّ وَجَلَّ]? قَالَ: «لَا تَسْتَطِعُوهُ» قَالَ: فَأَعَادُوا عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلَاثَةَ، كُلُّ ذَلِكَ يَقُولُ: «لَا تَسْتَطِعُوهُ». وَقَالَ فِي الثَّالِثَةِ: «مَثْلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمَثْلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِآيَاتِ اللَّهِ، لَا يَقْتُرُ مِنْ صِيَامٍ وَلَا صَلَاةً، حَتَّى يَرْجِعَ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ تَعَالَى».

[4870-(...)] حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، وَحَدَّثَنِي زُهْرَةُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ سُهَيْلٍ بْنِ هَذَا إِلَسْنَادِ، نَحْوَهُ.

[4871-111] حَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو

told me: 'I was at the *Minbar* of the Messenger of Allâh ﷺ and a man said: "I would not care if I did not do any good deed after becoming Muslim, except providing water to the pilgrims." Another said: "I would not care if I did not do any good deed after becoming Muslim, except visiting and maintaining *Al-Masjid Al-Harâm*." Another man said: "*Jihâd* in the cause of Allâh is better than what you have said." Umar rebuked them and said: "Do not raise your voices beside the *Minbar* of the Messenger of Allâh ﷺ. Today is Friday, so when I have prayed *Jumu'ah*, I will go in and ask him (the Prophet ﷺ) about that concerning which you are differing."

Then Allâh revealed the words: 'Do you consider the providing of drinking water to the pilgrims and the maintenance of *Al-Masjid Al-Harâm* (at Makkah) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the wrongdoers.'^[1]

[4872]... - (...) An-Nu'mân bin Bashîr said: "I was at the *Minbar* of the Messenger of Allâh ﷺ..."

تَوْبَةَ حَدَّثَنَا مُعاوِيَةُ بْنُ سَلَامٍ عَنْ زَيْدِ ابْنِ سَلَامٍ أَنَّهُ سَمِعَ أَبَا سَلَامٍ قَالَ: حَدَّثَنِي النُّعْمَانُ بْنُ بَشِيرٍ قَالَ: كُنْتُ عِنْدَ مِنْبَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَجُلٌ: مَا أَبَالِي أَنْ لَا أَعْمَلَ عَمَلاً بَعْدَ الإِسْلَامِ، إِلَّا أَنْ أُسْقِي الْحَاجَ، وَقَالَ آخَرُ: مَا أَبَالِي أَنْ لَا أَعْمَلَ عَمَلاً بَعْدَ الإِسْلَامِ، إِلَّا أَنْ أَعْمَرَ الْمَسْجِدَ الْحَرَامَ، وَقَالَ آخَرُ: الْجِهَادُ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِمَّا قُلْتُمْ، فَزَجَرَهُمْ عُمَرٌ وَقَالَ: لَا تَرْفَعُوا أَصْوَاتَكُمْ عِنْدَ مِنْبَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْجُمُعَةِ، وَلَكِنْ إِذَا صَلَّيْتُ الْجُمُعَةَ دَخَلْتُ فَاسْتَفْتَهُ فِيمَا اخْتَلَفْتُمْ فِيهِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿أَجَعَلْتُمْ سِقَايَةَ الْحَاجَ وَعَمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءاْمَنَ بِاللَّهِ وَالْيَوْمِ الْآَخِرِ﴾ [التوبه: ۱۹] الآية إلى آخرها.

[٤٨٧٢] (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيِّ: حَدَّثَنَا يَحْيَى بْنُ

^[1] At-Tawbah 9:19.

a *Hadîth* like that of Abû Tawbah (no. 4871).

حَسَانٌ: حَدَّثَنَا مُعَاوِيَةُ: أَخْبَرَنِي زَيْنُ الدِّينُ
سَمِعَ أَبَا سَلَامٍ قَالَ: حَدَّثَنِي التَّعْمَانُ بْنُ
بَشِيرٍ قَالَ: كُنْتُ عِنْدَ مِنْبَرِ رَسُولِ
اللهِ ﷺ، يُمَثِّلُ حَدِيثَ أَبِي تَوْبَةَ.

Chapter 30. The Virtue Of Going Out In The Morning Or The Evening In The Cause Of Allâh

[4873] 112 - (1880) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Going out in the morning or in the evening in the cause of Allâh is better than this world and everything in it.’”

(المعجم (٣٠) - (باب فضل الغدوة والروحة في سبيل الله) (التحفة (٣)

[٤٨٧٣] [١١٢ - (١٨٨٠)] حَدَّثَنَا عَنْ
اللهِ بْنِ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَادُ بْنُ
سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسِ [بْنِ مَالِكٍ]
قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الغَدُوَّةُ فِي
سَبِيلِ اللهِ أَوْ رَوْحَةُ، خَيْرٌ مِنَ الدُّنْيَا وَمَا
فِيهَا».

[4874] 113 - (1881) It was narrated from Sahl bin Sa'd As-Sâ'îdî that the Messenger of Allâh ﷺ said: “For a person to go out in the morning in the cause of Allâh is better than this world and everything in it.”

[٤٨٧٤] [١١٣ - (١٨٨١)] حَدَّثَنَا
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ
أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدِ
السَّاعِدِيِّ، عَنْ رَسُولِ اللهِ ﷺ قَالَ:
«وَالْغَدُوَّةُ يَعْدُوهَا الْعَبْدُ فِي سَبِيلِ اللهِ،
خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[4875] 114 - (...) It was narrated from Sahl bin Sa'd As-Sâ'îdî that the Prophet ﷺ said: “Going out in the morning or in the evening in the cause of Allâh is better than this world and everything in it.”

[٤٨٧٥] [١١٤ - (...)] وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَزُهَيْرٍ بْنُ حَرْبٍ قَالَا:
حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ،
عَنْ سَهْلِ بْنِ سَعْدٍ [السَّاعِدِيِّ] عَنْ

النَّبِيُّ ﷺ قَالَ: «غَدْوَةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللهِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[4876] 114 (B) - (1882) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Were it not for some men among my *Ummah*...' and he quoted the *Hadîth* and said therein: 'Going out in the evening or the morning in the cause of Allâh is better than this world and everything in it.'"

[٤٨٧٦] ١١٤ م- (١٨٨٢) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ ذَكْوَانَ [بْنِ أَبِي صَالِحٍ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْلَا أَنَّ رِجَالًا مِنْ أَمْمِيَّةِ» وَسَاقَ الْحَدِيثَ وَقَالَ فِيهِ: «وَلَرَوْحَةٌ فِي سَبِيلِ اللهِ أَوْ غَدْوَةٌ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[4877] 115 - (1883) Abû Ayyûb said: "The Messenger of Allâh ﷺ said: 'Going out in the morning or in the evening in the cause of Allâh is better than that on which the sun rises and sets.'"

[٤٨٧٧] ١١٥ م- (١٨٨٣) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَرُهْبَرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ وَإِسْحَاقٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانُ: حَدَّثَنَا - الْمُفْرِئُ عَبْدُ اللهِ بْنُ بَرِيزَدَ عَنْ سَعِيدِ بْنِ [أَبِي] أَيُوبَ حَدَّثَنِي شُرَحْبِيلُ بْنُ شَرِيكَ الْمَعَافِرِيُّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبْلَيِّ قَالَ: سَمِعْتُ أَبَا أَيُوبَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «غَدْرَوَةٌ فِي سَبِيلِ اللهِ أَوْ رَوْحَةٌ، خَيْرٌ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَغَرَبَتْ».

[4878] (...) Abû Ayyûb Al-Ansârî said: "The Messenger of Allâh ﷺ said:..." A similar report (as no. 4877).

[٤٨٧٨] (...) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ فُهْرَازَ: حَدَّثَنَا عَلَيُّ بْنُ الْحَسَنِ عَنْ عَبْدِ اللهِ بْنِ الْمُبَارِكِ:

أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُوبَ وَحَمْوَةُ بْنُ
شُرَيْحٍ قَالَ كُلُّ وَاحِدٍ مِنْهُمَا: حَدَّثَنِي
شُرَحْبِيلُ بْنُ شَرِيكٍ عَنْ أَبِي عَبْدِ
الرَّحْمَنِ الْجُبْلِيِّ أَنَّهُ سَمِعَ أَبَا أَيُوبَ
الْأَنصَارِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ،
مِثْلَهُ سَوَاءٌ.

Chapter 31. The High Positions That Allâh Has Prepared For The Mujâhid In Paradise

[4879] 116 - (1884) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "O Abû Sa'eed, whoever is content with Allâh as his Lord, Islam as his religion and Muhammâd ﷺ as his Prophet, Paradise is guaranteed for him." Abû Sa'eed wondered at that, and said: "Say it to me again, O Messenger of Allâh." He did that, then he said: "And there is something else by means of which a person will be raised one hundred levels in Paradise, and the distance between each two levels is like the distance between heaven and earth." He said: "What is it, O Messenger of Allâh?" He said: "Jihâd in the cause of Allâh, Jihâd in the cause of Allâh."

(المعجم ٣١) - (باب بيان ما أعده الله تعالى للمجاهد في الجنة من الدرجات) (التحفة ٤)

[٤٨٧٩] ١١٦ - (١٨٨٤) حَدَّثَنَا سَعِيدُ بْنُ مُنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ وَهْبٍ: حَدَّثَنِي أَبُو هَانِئُ الْخُولَانِيُّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْجُبْلِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا أَبَا سَعِيدٍ مَنْ رَضِيَ بِاللَّهِ رَبِّاً، وَبِإِلَاسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا، وَجَبَتْ لَهُ الْجَنَّةُ» فَعَجِبَ لَهَا أَبُو سَعِيدٍ. فَقَالَ: أَعِدْهَا عَلَيَّ، يَا رَسُولَ اللَّهِ! فَفَعَلَ. ثُمَّ قَالَ: «وَآخْرَى يُرْفَعُ بِهَا الْعَبْدُ مَا تَنْهَى دَرَجَةً فِي الْجَنَّةِ، مَا بَيْنَ كُلَّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ» قَالَ: وَمَا هِيَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ، الْجِهَادُ فِي سَبِيلِ اللَّهِ».

Chapter 32. If A Person Is Killed In The Cause Of Allâh, All His Sins Will Be Expiated, Except Debt

[4880] 117 - (1885) It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ stood up before them and said to them: "Jihâd in the cause of Allâh and faith in Allâh are the best of deeds." A man stood up and said: "O Messenger of Allâh, do you think that if I am killed in the cause of Allâh, my sins will be expiated?" The Messenger of Allâh ﷺ said: "Yes, if you are killed in the cause of Allâh and you are patient and seek reward, facing (the enemy) and not turning away." Then the Messenger of Allâh ﷺ said: "What did you say?" He said: "Do you think that if I am killed in the cause of Allâh, my sins will be expiated?" The Messenger of Allâh ﷺ said: "Yes, if you are killed in the cause of Allâh and you are patient and seek reward, facing (the enemy) and not turning away, except debt, for Jibrîl، told me that."

[4881] (...) It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "A man came to the Messenger of Allâh ﷺ and said: 'Do you think that if I am killed in the cause of Allâh...?'" A *Hadîth* like that of Al-Laith (no. 4881).

(المعجم ٣٢) - (باب من قتل في سبيل الله كفرت خطاياه، إلا الدين)
(التحفة ٥)

[٤٨٨٠-١١٧] حَدَّثَنَا قُتْبَيْهُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي
سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي
قَتَادَةَ، [أَنَّهُ] سَمِعَهُ يُحَدِّثُ عَنْ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَامَ فِيهِمْ فَذَكَرَ لَهُمْ: أَنَّ
الْجِهَادَ فِي سَبِيلِ اللَّهِ وَالإِيمَانَ بِاللَّهِ أَفْضَلُ
الْأَعْمَالِ» فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ!
أَرَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ تَكُفُّرُ عَنِي
خَطَايَايَ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «نَعَمْ.
إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ، وَأَنْتَ صَابِرٌ
مُحْسِبٌ، مُقْبِلٌ غَيْرُ مُدْبِرٍ» ثُمَّ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَيْفَ قُلْتَ؟» قَالَ: أَرَيْتَ إِنْ
قُتِلْتُ فِي سَبِيلِ اللَّهِ تَكُفُّرُ عَنِي خَطَايَايَ؟
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «نَعَمْ. وَأَنْتَ صَابِرٌ
مُحْسِبٌ، مُقْبِلٌ غَيْرُ مُدْبِرٍ، إِلَّا الدِّينَ، فَإِنَّ
جِبْرِيلَ، عَلَيْهِ السَّلَامُ، قَالَ لِي ذَلِكَ».

[٤٨٨١] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْهَةَ وَمُحَمَّدُ بْنُ الْمُشَنَّى قَالَ: حَدَّثَنَا
يَزِيدُ بْنُ هَرْوَنَ: أَخْبَرَنَا يَحْمَى [يَعْنِي] ابْنَ
سَعِيدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبِرِيِّ،

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ :
جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ :
أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ؟ بِمَعْنَى
حَدِيثِ الْلَّيْثِ .

[4882] 118 - (...) It was narrated from ‘Abdullâh bin Abî Qatâdah, from his father, that a man came to the Prophet ﷺ when he was on the *Minbar* and said: “Do you think that if I strike with my sword...?” A *Hadîth* like that of Al-Maqbûrî (no. 4881).

سَعِيدُ بْنُ مَنْصُورٍ : حَدَّثَنَا سُنْيَانُ عَنْ عَمْرُو
ابْنِ دِيَارٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ؛ قَالَ :
وَحَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنْ مُحَمَّدِ بْنِ
قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ
عَنِ الْبَيْهِيِّ يَرِيدُ أَحَدُهُمَا عَلَى صَاحِبِهِ :
أَنْ رَجُلًا أَتَى الْبَيْهِيَّ، وَهُوَ عَلَى الْمِنْبَرِ،
فَقَالَ : أَرَأَيْتَ إِنْ ضَرَبْتُ بِسَيْفِي، بِمَعْنَى
حَدِيثِ الْمَفْبُرِيِّ .

[4883] 119 - (1886) It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘Âs that the Messenger of Allâh ﷺ said: “The martyr will be forgiven for everything, except debt.”

زَكَرِيَّاءُ بْنُ يَحْيَى بْنِ صَالِحِ الْمَصْرِيِّ :
حَدَّثَنَا الْمُفَضَّلُ يَعْنِي ابْنَ فَضَالَةَ عَنْ عَيَّاشِ وَ
هُوَ ابْنُ عَبَّاسِ الْقِبَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدِ
أَبِي عَبْدِ الرَّحْمَنِ الْحُجَّبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ
عَمْرُو بْنِ الْعَاصِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ :
«يُغْفَرُ لِلشَّهِيدِ كُلُّ ذَنْبٍ، إِلَّا الدَّيْنَ» .

[4884] 120 - (...) It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘Âs that the Prophet ﷺ said: “Being killed in the cause of Allâh expiates everything, except debt.”

ابْنُ حَرْبٍ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ
الْمُقْرِيُّ؛ حَدَّثَنَا سَعِيدُ بْنُ أَبِي أُبُوبَاتَ :
حَدَّثَنِي عَيَّاشُ بْنُ عَبَّاسِ الْقِبَانِيِّ عَنْ أَبِي

عَبْد الرَّحْمَنِ الْجُبْلِيِّ، عَنْ عَبْد اللَّهِ بْنِ عَمْرِو
ابْنِ الْعَاصِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْقُتْلُ فِي
سَبِيلِ اللَّهِ يُكَفِّرُ كُلَّ شَيْءٍ، إِلَّا الدِّينَ».

(المعجم (٣٣) - (باب بيان أن أرواح
الشهداء في الجنة، وأنهم أحياء عند
ربهم يرزقون) (التحفة (٦)

Chapter 33. The Souls Of The Martyrs Are In Paradise, And They Are Alive With Their Lord And They Have Provision

[4585] 121 - (1887) It was narrated that Masrûq said: "We asked 'Abdullâh bin Mas'ûd about this Verse: 'Think not of those as dead who are killed in the way of Allâh. Nay, they are alive, with their Lord, and they have provision.'^[1] He said: 'We also asked about that, and he (the Prophet ﷺ) said: "Their souls are in the crops of green birds, which have lamps hanging from the Throne, and they roam freely wherever they want in Paradise, then they return to those lamps. Their Lord looked down upon them and said: 'Do you desire anything?' They said: 'What could we desire, when we can roam freely wherever we want in Paradise?' He ﷺ did that with them three times, and when they saw that they would not be left without being asked, they said: 'O Lord, we want You to restore our souls to our bodies so that we may be killed in Your cause again.' When He saw that

يَحْسَنَى بْنُ يَحْسَنَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ،
كِلَاهُمَا عَنْ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَعِيسَى بْنُ يُوسُفَ،
جَمِيعًا عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
عَبْدِ اللَّهِ بْنِ نُعْمَانَ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا
أَسْبَاطُ وَأَبُو مُعَاوِيَةَ قَالَا: حَدَّثَنَا الْأَعْمَشُ
عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ قَالَ:
سَأَلْنَا عَبْدَ اللَّهِ [هُوَ ابْنُ مَسْعُودٍ] عَنْ هَذِهِ
الْآيَةِ: ﴿وَلَا تَحْسِنَنَ الَّذِينَ قُتِلُوا فِي سَبِيلِ
اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءً عِنْدَ رَبِّهِمْ يُرَزَّقُونَ﴾
[آل عمران: ١٦٩] قَالَ: أَمَا إِنَّا قَدْ سَأَلْنَا عَنْ
ذَلِكَ . فَقَالَ: «أَرْوَاحُهُمْ فِي جَوْفِ طَيْرٍ
خُضْرٍ، لَهَا قَنَادِيلٌ مُعْلَقَةٌ بِالْعُرْشِ شَرْحٌ
مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى ذَلِكَ
الْقَنَادِيلِ، فَاطْلَعَ إِلَيْهِمْ رَبُّهُمْ اطْلَاعَةً،
فَقَالَ: هَلْ تَشْتَهُونَ شَيْئًا؟ قَالُوا: أَيَّ شَيْءٍ

^[1] Al 'Imrân 3:169.

they had no need, they were left alone.”

نَسْتَهِي؟ وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا، فَفَعَلَ ذَلِكَ بِهِمْ ثَلَاثَ مَرَاتٍ، فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يُرْكُووا مِنْ أَنْ يُسْأَلُوا، قَالُوا: يَا رَبَّ! نُرِيدُ أَنْ تَرْدَ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى تُقْتَلَ فِي سَيِّلِكَ مَرَّةً أُخْرَى، فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةً تُرْكُووا».

(المعجم (٣٤) - (بابُ فضل الجهاد والرباط) (التحفة (٧)

Chapter 34. The Virtue Of *Jihâd* And Keeping Watch Over The Frontier

[4886] 122 - (1888) It was narrated from Abû Sa‘eed Al-Khudrî that a man came to the Prophet ﷺ and said: “Which of the people is best?” He said: “A man who strives in *Jihâd* in the cause of Allâh with his wealth and his self.” He said: “Then who?” He said: “A believer in a mountain pass who worships Allâh his Lord, and spares the people from his evil.”

مَنْصُورُ بْنُ أَبِي مُرَاجِمٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ عَنْ مُحَمَّدٍ بْنِ الْوَلِيدِ الرَّبِيعِيِّ، عَنْ الرُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ الْلَّيْثِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ؛ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ: «رَجُلٌ يُجَاهِدُ فِي سَيِّلِ اللَّهِ بِمَا لَهُ وَنَفْسِهِ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «مُؤْمِنٌ فِي شَعْبٍ مِنَ الشَّعَابِ، يَعْبُدُ [الله] رَبَّهُ، وَيَدْعُ النَّاسَ مِنْ شَرِّهِ».

ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ الْلَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَجُلٌ: أَيُّ النَّاسِ أَفْضَلُ؟ يَارَسُولَ اللَّهِ! قَالَ: «مُؤْمِنٌ يُجَاهِدُ بِنَفْسِهِ وَمَالِهِ فِي سَيِّلِ اللَّهِ»

[4887] 123 - (...) It was narrated that Abû Sa‘eed said: “A man said: ‘Which of the people is best, O Messenger of Allâh?’ He said: ‘A believer who strives in *Jihâd* with his self and his wealth, in the cause of Allâh.’ He said: ‘Then who?’ He said: ‘Then a man who withdraws into

a mountain pass, worshipping his Lord and sparing the people from his evil.”

[4888] 124 - (...) It was narrated from Ibn Shihâb with this chain of narration (a *Hadîth* similar to no. 4887). He said: “A man in a mountain pass,” and he did not say, “then a man.”

[4889] 125 - (1889) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Among the best of lives is that of a man who holds the reins of his horse, (ever ready) to march in the cause of Allâh, flying on its back every time he hears the shout at the approach of the enemy, or a cry of alarm, seeking to be killed or to die at places where such can be expected. Or, a man who lives with his sheep at the top of one of these mountains or in the bottom of one of these valleys, establishing regular prayer, paying *Zakâh* and worshipping his Lord till the inevitable (i.e., death) comes to him and there is nothing between him and the people except good (i.e., he is on good terms with everyone).”

[4890] 126 - (...) A similar report (as no. 4889) was narrated from Abû Hâzim with this chain

فَالَّذِي قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ رَجُلٌ مُغَتَرِّبٌ فِي شَعْبٍ مِنَ الشَّعَابِ، يَعْبُدُ رَبَّهُ وَيَدْعُ النَّاسَ مِنْ شَرِّهِ».

[4888] 124 - (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ أَوْرَاعِيِّ، عَنْ أَبِي شَهَابٍ، بِهَذَا إِلَسْنَادِ، قَالَ: «رَجُلٌ فِي شَعْبٍ» وَلَمْ يُقُلْ: «ثُمَّ رَجُلٌ».

[4889] 125 - (1889) يَحْيَى بْنُ يَحْيَى التَّمِيميُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ بَعْجَةَ، عَنْ أَبِيهِ هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مِنْ خَيْرِ مَعَاشِ النَّاسِ لَهُمْ، رَجُلٌ مُمْسِكٌ عِنَانَ فَرَسِيهِ فِي سَبِيلِ اللَّهِ، يَطِيرُ عَلَىٰ مَنْتَهِ، كُلُّمَا سَمِعَ هَيْعَةً أَوْ فَرَعَةً طَارَ عَلَيْهِ، يَتَبَغِي الْقَتْلَ وَالْمَوْتَ مَظَانَهُ، أَوْ رَجُلٌ فِي غُصَّةٍ فِي رَأْسِ شَعْفَةٍ مِنْ هَذِهِ الشَّعْفَةِ، أَوْ بَطْنِ وَادٍ مِنْ هَذِهِ الْأَوْدِيَةِ، يُقْيِمُ الصَّلَاةَ وَيُؤْتِي الزَّكَاةَ، وَيَعْبُدُ رَبَّهُ حَتَّىٰ يَأْتِيهِ الْيَقِينُ، لَيْسَ مِنَ النَّاسِ إِلَّا فِي خَيْرٍ».

[4890] 126 - (...) وَحَدَّثَنَا فُتُنْيَةُ بْنُ سَعِيدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي

of narration. He said: "From Ba'jah bin 'Abdullâh bin Badr," and he said: "In one of these mountain passes," unlike the report of Yahyâ.

[4891] 127 - (...) A *Hadîth* like that of Abû Hâzim (no. 4890) was narrated from Abû Hurairah from the Prophet ﷺ, and he said: "In one of the mountain passes."

Chapter 35. Two Men, One Of Whom Kills The Other, And Both Will Enter Paradise

[4892] 128 - (1890) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh will laugh at two men, one of whom kills the other, and both of whom will enter Paradise." They said: "How is that, O Messenger of Allâh?" He said: "One fights in the cause of Allâh and is martyred, then Allâh turns in forgiveness to the one who killed him as he becomes Muslim, and he fights in the cause of Allâh and is martyred."

حَازِمٌ، وَعَقُوبٌ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، كَلَّا هُمَا عَنْ أَبِي حَازِمٍ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ، وَقَالَ: عَنْ بَعْجَةَ بْنِ عَبْدِ اللَّهِ بْنِ بَدْرٍ، وَقَالَ: «فِي شَعْبَةِ مِنْ هَذِهِ الشَّعَابِ» خِلَافٌ رِوَايَةً يَعْنِي .

[4891] 127 - (...) وَحَدَّثَنَا أَبُو بَكْرٌ بْنُ أَبِي شَيْبَةَ وَرُهْبَرْ بْنُ حَرْبٍ وَأَبُو كُرْبَ قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ بَعْجَةَ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ أَبِي حَازِمٍ عَنْ بَعْجَةَ، وَقَالَ: «فِي شَعْبٍ مِنَ الشَّعَابِ» .

(المعجم ٣٥) - (باب بيان الرجال)
يقتل أحدهما الآخر، يدخلان الجنة)

(التحفة ٨)

[4892] 128 - (1890) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِيُّ : حَدَّثَنَا سُفيَانُ عَنْ أَبِي الزَّنَادِ، عَنْ الْأَغْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ، يَقْتُلُ أَحَدُهُمَا الْآخَرَ، كَلَّا هُمَا يَدْخُلُ الْجَنَّةَ» [فَقَالُوا: كَيْفَ؟ يَا رَسُولَ اللَّهِ!] قَالَ: «يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ [عَزَّ وَجَلَّ] فَيُسْتَشَهِدُ، ثُمَّ يَتُوبُ اللَّهُ عَلَى الْقَاتِلِ فَيُسْلِمُ، فَيُقَاتِلُ فِي سَبِيلِ اللَّهِ [عَزَّ وَجَلَّ] فَيُسْتَشَهِدُ» .

[4893] (...) A similar report (as no. 4892) was narrated from Abū Az-Zinnād with this chain of narration.

[٤٨٩٣] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَزَهْيِرٍ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ سُقِيَانَ، عَنْ أَبِي الرِّزَادِ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[4894] 129 - (...) It was narrated that Hammām bin Munabbih said: "This is what Abū Hurairah narrated from the Messenger of Allāh ﷺ," - and he mentioned a number of *Ahadīth*, including the following: "The Messenger of Allāh ﷺ said: 'Allāh will laugh at two men, one of whom killed the other, both of whom will enter Paradise.' They said: 'How is that, O Messenger of Allāh?' He said: 'One fought and entered Paradise, then Allāh turned in forgiveness to the other, and guided him to Islam, then he fought in *Jihād* in the cause of Allāh and was martyred.'"

[٤٨٩٤] ١٢٩ (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَامَ بْنِ مُنْبَهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «يَضْحَكُ اللَّهُ لِرَجُلَيْنَ، يَقْتُلُ أَحَدُهُمَا الْآخَرَ، كَلَاهُمَا يَدْخُلُ الْجَنَّةَ»، قَالُوا: كَيْفَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «يُقْتَلُ هَذَا فَيَلْجُو إِلَى الْجَنَّةِ، ثُمَّ يُتُوبُ اللَّهُ عَلَى الْآخَرِ فَيَهْدِيهِ إِلَى إِلَاسْلَامٍ، ثُمَّ يُجَاهِدُ فِي سَبِيلِ اللَّهِ فَيُسْتَشَهِدُ».

Chapter 36. One Who Kills A Disbeliever Then Keeps To The Right Path

[4895] 130 - (1891) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "No disbeliever and his killer will ever be together in Hell."

[٤٨٩٥] ١٣٠- (١٨٩١) حَدَّثَنَا يَحْيَى بْنُ أَيُوبَ وَقُتَيْبَةَ وَعَلَيُّ بْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنْ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَجْتَمِعُ كَافِرٌ وَقَاتِلُهُ فِي النَّارِ أَبَدًا».

[4896] 131 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No two people will be together in Hell in such a way that one harms the other.' It was said: 'Who are they, O Messenger of Allâh?' He said: 'A believer who kills a disbeliever then keeps to the right path.'"

[٤٨٩٦] [١٣١-...] حَدَّثَنَا عَبْدُ اللهِ بْنُ عَوْنَى الْهَلَالِيُّ: حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، [عَنْ] إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ سُهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَجْتَمِعُانِ فِي النَّارِ أَجْتَمَاعًا يَضُرُّ أَحَدُهُمَا الْآخَرَ» قَيْلَ: مَنْ هُمْ؟ يَا رَسُولَ اللهِ! قَالَ: «مُؤْمِنٌ قَاتَلَ كَافِرًا ثُمَّ سَدَّ».

Chapter 37. The Virtue Of Charity In The Cause Of Allâh, And Its Manifold Reward

(المعجم ٣٧) - (بابُ فضل الصدقة في سبيل الله تعالى، وتصعيدها)

(التحفة ١٠)

[4897] 132 - (1892) It was narrated that Abû Mas'ûd Al-Anṣârî said: "A man brought a bridled she-camel and said: 'This is (given) in the cause of Allâh.' The Messenger of Allâh ﷺ said: 'On the Day of Resurrection you will have seven hundred she-camels in return; all of which will be bridled."

[٤٨٩٧] [١٣٢-١٨٩٢] حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرَيْرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي عَمْرُو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ قَالَ: جَاءَ رَجُلٌ بِنَاقَةً مَخْطُومَةً. فَقَالَ: هَذِهِ فِي سَبِيلِ اللهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَكَ بِهَا، يَوْمَ الْقِيَامَةِ، سَبْعُمِائَةً نَاقَةً، كُلُّهُ مَخْطُومَةٌ».

[4898] (...) It was narrated from Al-A'mash with this chain of narration (a similar *Hadîth* as no. 4987).

[٤٨٩٨] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَائِدَةَ؛ وَحَدَّثَنِي يَسْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ، كِلَاهُمَا عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ.

Chapter 38. The Virtue Of Helping The Warrior Who Is Fighting In The Cause Of Allâh With Mounts Etc., And Looking After His Family In His Absence

[4899] 133 - (1893) It was narrated that Abû Mas'ûd Al-Anṣârî said: "A man came to the Messenger of Allâh ﷺ and said: 'My mount has died, give me a mount.' He said: 'I do not have anything.' A man said: 'O Messenger of Allâh, I will tell him about someone who will give him a mount.' The Messenger of Allâh ﷺ said: 'The one who tells another about something good is like the one who does it.'"

(المعجم ٣٨) - (بابُ فضل إعانة الغازي في سبيل الله بمرکوب وغيره، وخلافته في أهله بخير) (التحفة ١١)

بَكْرٌ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالُوا: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي عَمْرُو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي أَنْدِعُ بِي فَاحْمِلْنِي. فَقَالَ: «مَا عِنْدِي» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَنَا أَدُلُّ عَلَى مَنْ يَحْمِلُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعْلِمْهُ». [٤٨٩٩-١٣٣]

[4900] (...) It was narrated from Al-A'mash with this chain of narration (a similar *Hadîth* as no. 4999).

[٤٩٠٠] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ: جَعْفَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُفْيَانُ كُلُّهُمْ عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ.

[4901] 134 - (1894) It was narrated from Anas bin Mâlik that a young man of Aslam said: "O Messenger of Allâh, I want to go out to fight but I do not have

[٤٩٠١] ١٣٤- (١٨٩٤) حَدَّثَنَا أَبُو حَمَادٌ بْنُ سَلَمَةَ: أَخْبَرَنَا ثَابِتُ عَنْ أَنَسِ

the means to equip myself." He said: "Go to so-and-so, for he has equipped himself but has fallen sick." He went to him and said: "The Messenger of Allâh ﷺ sends greetings of *Salâm* to you, and he said to give me that with which you had equipped yourself." He said: "O so-and-so (to his wife), give him that with which I had equipped myself, and do not withhold anything from him, for by Allâh, if you withhold anything it will not be blessed for you."

[ابن مالِكٍ]؛ وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ نَافِعٍ -
وَاللَّفْظُ لَهُ - : حَدَّثَنَا بَهْرَزٌ: حَدَّثَنَا حَمَادٌ
ابْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ [بْنِ
مَالِكٍ]؛ أَنَّ فَتَّى مِنْ أَسْلَمَ قَالَ: يَا رَسُولَ
اللهِ! إِنِّي أُرِيدُ الْغَزَوَةَ وَلَيْسَ مَعِي مَا
أَتَجَهَّزُ، قَالَ: «إِذْتِ فُلَانًا فَإِنَّهُ فَقْدَ كَانَ
تَجَهَّزَ فَمَرِضَ»، فَأَتَاهُ فَقَالَ: إِنَّ رَسُولَ
اللهِ ﷺ يُفْرِئُكَ السَّلَامَ وَيَقُولُ: أَعْطِنِي
الَّذِي تَجَهَّزْتَ بِهِ، قَالَ: يَا فُلَانَةً! أَعْطِنِي
الَّذِي تَجَهَّزْتَ بِهِ، وَلَا تَخْبِسِي عَنْهُ شَيْئًا،
فَوَاللهِ! لَا تَخْبِسِي مِنْهُ شَيْئًا فَيُبَارِكَ لَكَ
فِيهَا».

[4902] 135 - (1895) It was narrated from Zaid bin Khâlid Al-Juhanî that the Messenger of Allâh ﷺ said: "Whoever equips a warrior in the cause of Allâh, has participated in the battle, and whoever looks after his family has participated in the battle."

[٤٩٠٢] ١٣٥ - (١٨٩٥) وَحَدَّثَنَا
سَعِيدُ بْنُ مُنْصُورٍ وَأَبُو الطَّاهِرِ - قَالَ أَبُو
الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، وَقَالَ سَعِيدُ:
حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ - : أَخْبَرَنِي
عُمَرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشْجَحِ،
عَنْ بُشَّرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ
الْجُهَنِيِّ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «مَنْ
جَهَّزَ غَازِيَا فِي سَبِيلِ اللهِ فَقَدْ غَزا، وَمَنْ
خَلَفَهُ فِي أَهْلِهِ بِخَيْرٍ فَقَدْ غَزا».

[4903] 136 - (...) It was narrated that Zaid bin Khâlid Al-Juhanî said: "The Prophet of Allâh ﷺ said: 'Whoever equips a warrior in the cause of Allâh, has

[٤٩٠٣] ١٣٦ - (...) حَدَّثَنَا أَبُو
الرَّبِيعُ الزَّهْرَانِيُّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ
زُرَيْعٍ: حَدَّثَنَا حُسَيْنُ الْمَعْلُمُ: حَدَّثَنَا

participated in the battle, and whoever looks after a warrior's family has participated in the battle.””

يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ بُشْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ ابْنِ حَالِدِ الْجُهْمِيِّ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «مَنْ جَهَّزَ غَازِيًّا فَقَدْ غَرَّا، وَمَنْ خَلَفَ غَازِيًّا فِي أَهْلِهِ فَقَدْ غَرَّا».

[4904] 137 - (1896) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ sent a troop to Banû Lihyân, from Hudhail, and said: “Let one man out of every two join the expedition, and the reward will be shared between them both.”

[٤٩٠٤] [١٣٧-١٨٩٦) وَحَدَّثَنَا رُهْبَرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ عَلَيِّ بْنِ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى ابْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَعِيدٍ، مَوْلَى الْمَهْرِيِّ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بَعْنَا إِلَى بَنِي لَهْيَانَ، مِنْ هُذِئِينَ، فَقَالَ: «لَيَتَبَعَّثُ مِنْ كُلِّ رَجُلَيْنِ أَحَدُهُمَا، وَالْأَجْرُ بِيَتَهُمَا».

[4905] (...) Abû Sa'eed Al-Khudrî narrated that the Messenger of Allâh ﷺ sent out a troop... a similar report (as no. 4904).

[٤٩٠٥] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ يَعْنِي ابْنَ عَبْدِ الْوَارِثِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثَ: حَدَّثَنَا الْحُسَيْنُ عَنْ يَحْيَى: حَدَّثَنِي أَبُو سَعِيدٍ، مَوْلَى الْمَهْرِيِّ: حَدَّثَنِي أَبُو سَعِيدِ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ بَعَثَ بَعْنَا بِمِثْلِهِ.

[4906] (...) A similar report (as no. 4904) was narrated from Yahyâ with this chain of narrators.

[٤٩٠٦] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ مُوسَى عَنْ شَيْانَ، عَنْ يَحْيَى، بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[4907] 138 - (...) It was narrated from Yazîd bin Abî Sa'eed, the freed slave of Al-Mahrî, from his father, from Abû Sa'eed Al-Khudrî, that the Messenger of Allâh ﷺ sent a troop to Banû Lihyân and said: "Let one man out of every two go out," then he said to those who stayed behind: "Whichever of you stays behind and looks after the family and property of the one who goes out, will have half of the reward of the one who goes out."

Chapter 39. The Sanctity Of The Wives Of The *Mujâhidîn*, And The Sin Of The One Who Betrays Them With Regard To Them

[4908] 139 - (1897) It was narrated from Sulaimân bin Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'The sanctity of the wives of the *Mujâhidîn* for those who stay behind is like the sanctity of their own mothers. There is no man among those who stay behind who looks after the family of one of the *Mujâhidîn* and then betrays him with regard to them, but he will be made to stand on the Day of Resurrection, and he (the *Mujâhid*) will take as much of his good deeds as he wishes; so what do you think?'"

[٤٩٠٧] ١٣٨ - (...) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَيْبٍ، عَنْ يَرِيدَ ابْنِ أَبِي سَعِيدٍ، مَوْلَى الْمُهْرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَى بَنِي لِحَيَّانَ قَالَ: «لَيَخْرُجُ مِنْ كُلِّ رَجُلٍ لَيَخْرُجُ مِنْ كُلِّ رَجُلٍ» ثُمَّ قَالَ لِلْقَاعِدِينَ: «أَئِكُمْ خَلَفَ الْخَارِجِ فِي أَهْلِهِ وَمَالِهِ بِخَيْرٍ، كَانَ لَهُ مِثْلٌ نَصِيفٌ أَبْغِرِ الْخَارِجِ».

(المعجم ٣٩) - (باب حرمة نساء المجاهدين، وإثم من خانهم فيهن)
(التحفة ١٢)

[٤٩٠٨] ١٣٩ - (١٨٩٧) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعُونَ عَنْ سُفِيَّانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ، كَحُرْمَةِ أُمَّهَاتِهِمْ، وَمَا مِنْ رَجُلٍ مِنَ الْقَاعِدِينَ يَخْلُفُ رَجُلًا مِنَ الْمُجَاهِدِينَ فِي أَهْلِهِ، فَيَخُونُهُ فِيهِمْ، إِلَّا وُقِفَ لَهُ يَوْمَ الْقِيَامَةِ، فَيَأْخُذُ مِنْ عَمَلِهِ مَا شَاءَ، فَمَا طَنَّكُمْ؟».

[4909] (...) It was narrated from Ibn Buraidah that his father said: “The Prophet ﷺ said...” a *Hadîth* like that of *Ath-Thawrî* (no. 4908).

[٤٩٠٩] (...) وَحَدَّنَتِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّنَا يَحْيَى بْنُ آدَمَ: حَدَّنَا مِسْعَرٌ [عَنْ] عَلْقَمَةَ بْنِ مَرْتَدٍ، عَنْ ابْنِ بُرِيَّدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ يَعْنِي النَّبِيُّ ﷺ يَعْنِي حَدِيثَ الشُّورِيِّ.

[4910] 140 - (...) It was narrated from ‘Alqamah bin Marthad with this chain of narration (a similar *Hadîth* as no. 4908), and he said: “The Messenger of Allâh ﷺ turned to us and said: ‘What do you think?’”

[٤٩١٠] (...) وَحَدَّثَنَا سَعِيدُ بْنُ مَصْوِرٍ: حَدَّثَنَا سُفْيَانُ عَنْ فَعْلَبِ، عَنْ عَلْقَمَةَ بْنِ مَرْتَدٍ، بِهَذَا الْإِسْنَادِ: «وَقَالَ: فَخُذُّ مِنْ حَسَنَاتِهِ مَا شِئْتَ»، فَالْتَّفَتَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «فَمَا ظَنُّكُمْ؟».

Chapter 40. The Duty Of *Jihâd* Is Waived For Those Who Have Excuses

[4911] 141 - (1898) It was narrated from Abû Ishâq that he heard Al-Barâ’ say concerning the Verse: “Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh.”^[1] The Messenger of Allâh ﷺ ordered Zaid to bring a shoulder blade and he wrote it down. Ibn Umm Maktûm complained to him about his being blind, and it was revealed: “Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are

(المعجم ٤٠) - (باب سقوط فرض الجهاد عن المعدورين) (التحفة ١٣)

[٤٩١١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى وَمُحَمَّدُ بْنُ بَشَارٍ - وَاللَّفَظُ لِابْنِ الْمُشَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقِ أَنَّهُ سَمِعَ الْبَرَاءَ [يَقُولُ] فِي هَذِهِ الْأُبَيَّةِ: (لا يستوي القاعدون من المؤمنين والمجاهدون في سبيل الله) فَأَمَرَ رَسُولُ اللَّهِ ﷺ رَبِيْداً فَجَاءَ بِكَتِيفٍ فَكَتَبَهَا فَشَكَّ إِلَيْهِ أَبْنُ أُمّ مَكْتُومٍ ضَرَارَتْهُ، فَتَرَكَ: «لَا يَسْتَوِي الْقَعِدُونَ مِنَ الْمُؤْمِنِينَ عَيْرُ أُولَى الضرَرِ».

^[1] *An-Nisâ’ 4:95.*

blind or lame), and those who strive hard and fight in the Cause of Allâh.^[1]

Shu'bah said: "Sa'd bin Ibrâhîm told me, from a man, from Zaid bin Thâbit, concerning this Verse: 'Not equal are those of the believers who sit (at home)...,' a *Hadîth* like that of Al-Barâ'. And Ibn Bash-shâr said in his report: "Sa'd bin Ibrâhîm, from his father, from a man, from Zaid bin Thâbit."

[4912] 142 - (...) It was narrated that Al-Barâ' said: "When the Verse: 'Not equal are those of the believers who sit (at home)..., was revealed, Ibn Umm Maktûm spoke to him, then the words: '...except those who are disabled (by injury or are blind or lame)...' were revealed.

Chapter 41. Affirmation Of Paradise For The Martyr

[4913] 143 - (1899) It was narrated from 'Amr that he heard Jâbir say: "A man said: 'Where will I be, O Messenger of Allâh, if I am killed?' He said: 'In Paradise.' He threw down some dates that were in his hand, then he fought until he was killed." According to the *Hadîth* of Suwaid: "A man said to the Prophet ﷺ on the day of (the battle of) Uhud."

قَالَ شُعْبَةُ: وَأَخْبَرَنِي سَعْدُ بْنُ إِبْرَاهِيمَ عَنْ رَجُلٍ، عَنْ زَيْدٍ [بْنِ ثَابِتٍ]، فِي هَذِهِ الْآيَةِ: لَا يَسْتَوِي الْفَتَنُودُونَ». بِمِثْلِ حَدِيثِ الْبَرَاءِ، وَقَالَ ابْنُ بَشَّارٍ فِي رِوَايَتِهِ: سَعْدُ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ، عَنْ رَجُلٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ.

[٤٩١٢-١٤٢] وَحَدَّثَنَا أَبُو حُرَيْبٍ: حَدَّثَنَا ابْنُ يَشْرِي عَنْ مَسْعُورٍ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: لَمَّا نَزَّلَتْ: لَا يَسْتَوِي الْفَتَنُودُونَ مِنَ الْمُؤْمِنِينَ» كَلَمَةُ ابْنِ أَمْ مَكْثُومٍ، فَنَزَّلَتْ: «غَيْرُ أُولَئِي الْأَصْرَرِ».

(المعجم ٤١) - (باب ثبوت الجنة للشهيد) (التحفة ١٤)

[٤٩١٣-١٤٣] حَدَّثَنَا سَعِيدُ بْنُ عَمْرِو الأَشْعَثِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ - وَاللَّفْظُ لِسَعِيدٍ - : أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِو: سَمِعَ جَابِرًا يَقُولُ: قَالَ رَجُلٌ: أَيْنَ أَنَا، يَا رَسُولَ اللَّهِ! إِنْ قُتِلْتُ؟ قَالَ: «فِي الْجَنَّةِ» فَأَلْقَى تَمَرَاتٍ كُلَّهُ فِي يَدِهِ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ، وَفِي حَدِيثِ سُوَيْدٍ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ، يَوْمَ أُخْدِي.

[1] *An-Nisâ'* 4:95.

[4914] 144 - (1900) It was narrated that Al-Barâ' said: 'A man from Banû Al-Nabît - a tribe of the *Ansâr* - came and said: 'I bear witness that none has the right to be worshipped but Allâh and that you are His slave and Messenger.' Then he went forth and fought until he was killed. The Prophet ﷺ said: 'His good deeds were few, but his reward is great.'"

[٤٩١٤] ١٤٤ [١٩٠٠] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ زَكَرِيَّاءَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: جَاءَ رَجُلٌ مِّنْ بَنِي النَّبِيِّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَدَّثَنَا أَخْمَدُ بْنُ جَنَابٍ الْمَصِيْصِيُّ: حَدَّثَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ عَنْ زَكَرِيَّاءَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: جَاءَ رَجُلٌ مِّنْ بَنِي النَّبِيِّ - قَبْلَةَ مِنَ الْأَنْصَارِ - فَقَالَ: أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّكَ عَبْدُهُ وَرَسُولُهُ، ثُمَّ تَقَدَّمَ فَقَاتَلَ حَتَّى قُتِلَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَمِلَ هَذَا يَسِيرًا، وَأَجِرَ كَثِيرًا».

[4915] 145 - (1901) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ sent Busaisah as a scout to see what had happened to the caravan of Abû Sufyân. Then he came, and there was no one in the house except myself and the Messenger of Allâh ﷺ." - He (one of the narrators) said: "I do not know if he mentioned one of his wives too" - "He told him the news, and the Messenger of Allâh ﷺ went out and spoke to the people. He said: 'We have something to pursue. Whoever has his mount ready, let him ride with us.' Some men started to ask him for permission to go and bring their mounts from the high

[٤٩١٥] ١٤٥ [١٩٠١] حَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ وَهَرَوْنَ بْنِ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، وَالْفَاظُهُمْ مُتَقَارِبٌ قَالُوا: حَدَّثَنَا هَاشِمُ بْنُ الْفَاسِمِ: حَدَّثَنَا سَيِّمَانُ وَهُوَ ابْنُ الْمُغَيْرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَيْنَا يَظْرُفُ مَا صَنَعْتُ عِزِيزٌ أَبِي سُفْيَانَ، فَجَاءَ وَمَا فِي الْبَيْتِ أَحَدٌ عَيْرِي وَغَيْرُهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: لَا أَدْرِي مَا اسْتَشْنَى بَعْضَ نِسَائِهِ - قَالَ: فَحَدَّثَهُ الْحَدِيثُ، قَالَ: فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

ground of Al-Madînah, and he said: 'No, only those whose mounts are ready.' The Messenger of Allâh ﷺ and his Companions set out, and they reached Badr before the idolaters.

"The Messenger of Allâh ﷺ said: 'None of you should go ahead to do anything unless I am ahead of him.' The idolaters drew close and the Messenger of Allâh ﷺ said: 'Get up to Paradise, as wide as the heavens and the earth.' 'Umair bin Al-Humâm Al-Ansârî said: 'O Messenger of Allâh, Paradise as wide as the heavens and the earth?' He said: 'Yes.' He said: 'Good, good.' The Messenger of Allâh ﷺ said: 'What makes you say: "Good, good?"' He said: 'Nothing, O Messenger of Allâh, except the hope that I will be one of its people.' He said: 'You will be one of its people.' He took some dates out of his bag and started eating them, then he said: 'If I live until I finish eating these dates of mine, that will be a long life.' So he threw aside the dates he had, then he fought them until he was killed."

[4916] 146 - (1902) It was narrated from Abû Bakr bin 'Abdullâh bin Qais, from his

فَكَلَمَ، فَقَالَ: «إِنَّنَا طَلَبَةُ، فَمَنْ كَانَ ظَهِيرَهُ حَاضِرًا فَلَيُرَكِّبْ مَعَنَا» فَجَعَلَ رِجَالٌ يَسْتَأْذِنُونَهُ فِي ظُهُورِهِمْ فِي عُلُوِّ الْمَدِينَةِ، فَقَالَ: «لَا. إِلَّا مَنْ كَانَ ظَهِيرَهُ حَاضِرًا» فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ، حَتَّى سَبَقُوا الْمُشْرِكِينَ إِلَى بَدْرٍ، وَجَاءَ الْمُشْرِكُونَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَقَدَّمَنَّ أَحَدٌ مِنْكُمْ إِلَى شَيْءٍ حَتَّى أَكُونَ أَنَا دُونَهُ» فَدَنَّا الْمُشْرِكُونَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ» قَالَ: يَقُولُ عُمَيْرُ ابْنُ الْحَمَامِ الْأَنْصَارِيُّ: يَا رَسُولَ اللَّهِ! جَنَّةٌ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ؟ قَالَ: «نَعَمْ» قَالَ: بَخْ بَخْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَحْمِلُكَ عَلَى قَوْلِكَ بَخْ بَخْ» قَالَ: لَا، وَاللَّهِ! يَا رَسُولَ اللَّهِ! إِلَّا رَجَاءً أَنْ أَكُونَ مِنْ أَهْلَهَا، قَالَ: «فَإِنَّكَ مِنْ أَهْلِهَا» قَالَ: فَأَخْرَجَ تُمَيْرَاتٍ مِنْ قَرَبَهُ، فَجَعَلَ يَأْكُلُ مِنْهُنَّ، ثُمَّ قَالَ: لَئِنْ أَنَا حَيَّثُ حَتَّى أَكُلَّ تُمَرَاتِي هَذِهِ، إِنَّهَا لَحَيَاةٌ طَوِيلَةٌ، قَالَ: فَرَمَى بِمَا كَانَ مَعَهُ مِنَ التَّمْرِ، ثُمَّ قَاتَلَهُمْ حَتَّى قُتِلَ.

ابْنُ يَحْيَى التَّمِيمِيُّ وَفَتِيَّةُ بْنُ سَعِيدَ -

father: "The Messenger of Allâh ﷺ said: 'The gates of Paradise are beneath the shadows of the swords.' An unkempt man stood up and said: 'O Abû Mûsâ, did you hear the Messenger of Allâh ﷺ say this?' He said: 'Yes.' He went back to his Companions and said: 'I greet you with peace.' Then he broke the scabbard of his sword and threw it aside, then he walked towards the enemy with his sword and fought with it until he was killed."

وَاللَّفْظُ لِيَحْيَىٰ - قَالَ فُتَيْبَةً: حَدَّثَنَا، وَقَالَ
يَحْيَىٰ: أَخْبَرَنَا - جَعْفُرُ ابْنُ سُلَيْمَانَ عَنْ
أَبِي عُمَرَانَ الْجَوْنِيِّ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَبِيهِ،
وَهُوَ بِحُضْرَةِ الْعَدُوِّ يَقُولُ: قَالَ رَسُولُ
اللهِ عَلَيْهِ السَّلَامُ إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ
الشِّيْوُفِ فَقَامَ رَجُلٌ رَثِ الْهَيْئَةِ، فَقَالَ: يَا
أَبَا مُوسَىٰ! أَنْتَ سَمِعْتَ رَسُولَ اللهِ عَلَيْهِ
يَقُولُ هَذَا؟ قَالَ: نَعَمْ. قَالَ: فَرَجَعَ إِلَى
أَصْحَابِهِ فَقَالَ: أَفْرَاً عَلَيْكُمُ السَّلَامُ، ثُمَّ
كَسَرَ حَفْنَ سَيْفَهُ فَأَلْقَاهُ، ثُمَّ مَسَّى بِسَيْفِهِ إِلَى
الْعَدُوِّ، فَضَرَبَ بِهِ حَتَّىٰ قُتِلَ .

[4917] 147 - (677) It was narrated that Anas bin Mâlik said: "Some people came to the Prophet ﷺ and said: 'Send some men with us to teach us the Qur'ân and Sunnah.' He sent to them seventy men of the *Ansâr* who were called *Al-Qurrâ'*, among whom was my maternal uncle Harâm. They used to recite Qur'ân and study at night and learn, and during the day, they used to bring water to the *Masjid* and gather firewood and sell it, in order to buy food for *Ahl As-Suffah* and the poor. The Prophet ﷺ sent them to them, and they fell upon them and killed them before they reached that place.

٤٩١٧- [٦٧٧] ١٤٧ حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَفَانٌ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا ثَابِتُ عَنْ أَنَسِ [بْنِ مَالِكٍ] قَالَ: جَاءَ نَاسٌ إِلَيَّ النَّبِيِّ عَلَيْهِ السَّلَامُ فَقَالُوا: أَنِ ابْعَثْ مَعَنِّا رِجَالًا يُعَلِّمُونَ الْقُرْآنَ وَالشَّرِعَةَ، فَبَعَثَ إِلَيْهِمْ سَبْعِينَ رَجُلًا مِنَ الْأَنْصَارِ، يُقَالُ لَهُمُ الْفَرَاءُ، فِيهِمْ خَالِي حَرَامٍ يَقْرَءُونَ الْقُرْآنَ، وَيَتَدَارَسُونَ بِاللَّيْلِ يَتَعَلَّمُونَ، وَكَانُوا بِالنَّهَارِ يَجْيَءُونَ بِالْمَاءِ فَيَضَعُونَهُ فِي الْمَسْجِدِ، وَيَحْتَطِبُونَ فِي سِعْونَهُ، وَيَشْرُونَ بِهِ الطَّعَامَ لِأَهْلِ الصَّفَةِ، وَلِلْفَقَرَاءِ، فَبَعَثُهُمُ النَّبِيُّ عَلَيْهِ السَّلَامُ

They said: ‘O Allâh, convey from us to our Prophet that we met You when we were pleased with You and You were pleased with us.’” A man came to Ḥarâm, the maternal uncle of Anas, from behind and stabbed him with a spear that ran him through. Ḥarâm said: “I have succeeded, by the Lord of the Ka‘bah!” The Messenger of Allâh ﷺ said to his Companions: “Your brothers have been killed, and they said: ‘O Allâh, convey from us to our Prophet that we met You when we were pleased with You and You were pleased with us.’”

[4918] 148 - (1903) It was narrated that Thâbit said: “Anas said: ‘My paternal uncle after whom I was named was not present with the Messenger of Allâh ﷺ at (the battle of) Badr, and he was upset about that. He said: “I have missed the first battle where the Messenger of Allâh ﷺ was present, but if Allâh gives me the opportunity to be at any other battle with the Messenger of Allâh ﷺ, Allâh, exalted is He, will see what I will do.” He was afraid to say more than that. He was present with the Messenger of Allâh ﷺ on the day of (the battle of) Uhud. He met Sa‘d bin Mu‘âdh, and Anas said to him: “O Abû ‘Amr, where are you going?” He said: “I smell the fragrance of Paradise beside Uhud.” He fought them until he

إِنَّهُمْ، فَعَرَضُوا لَهُمْ فَقَتَلُوهُمْ، قَاتَلَ أَنَّ يَلْغُو الْمَكَانَ، فَقَالُوا: اللَّهُمَّ! بَلَغَ عَنَّا نَيَّنَا أَنَا قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ، وَرَضِيَتْ عَنَّا، قَالَ وَأَتَيَ رَجُلٌ حَرَامًا، خَالَ أَنْسٍ، مِنْ خَلْفِهِ فَطَعَنَهُ بِرُمحٍ حَتَّى أَنْفَذَهُ، فَقَالَ حَرَامٌ: فُزْتُ، وَرَبُّ الْكَعْبَةِ! فَقَالَ رَسُولُ اللهِ ﷺ لِأَصْحَابِهِ «إِنَّ إِخْرَانَكُمْ قَدْ قُتِلُوا، وَإِنَّهُمْ قَالُوا: اللَّهُمَّ! بَلَغَ عَنَّا نَيَّنَا أَنَا قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ، وَرَضِيَتْ عَنَّا».

[راجع: ١٥٤٥]

[٤٩١٨] ١٤٨ - (١٩٠٣) وَحَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بَهْزُونِي: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغَيْرَةِ عَنْ ثَابِتٍ قَالَ: قَالَ أَنْسٌ: عَمِيُّ الَّذِي سُمِّيَتْ بِهِ لَمْ يَشَهِدْ مَعَ رَسُولِ اللهِ ﷺ بَدْرًا، قَالَ: فَشَقَّ عَلَيْهِ، قَالَ: أَوَّلُ مَشْهِدٍ شَهِدَهُ رَسُولُ اللهِ ﷺ غَيْرُتُ عَنْهُ، وَإِنَّ أَرَانِيَ اللَّهُ مَشْهِدًا، [فِيمَا] بَعْدُ، مَعَ رَسُولِ اللهِ ﷺ، لَيْرَانِيَ اللَّهُ تَعَالَى مَا أَضْنَعُ، قَالَ: فَهَبْ أَنْ يَقُولَ غَيْرُهَا، قَالَ: فَشَهِدَ مَعَ رَسُولِ اللهِ ﷺ يَوْمَ أُحْدِي، فَقَالَ: فَاسْتَقْبَلَ سَعْدَ بْنَ مُعَاذِهِ، فَقَالَ لَهُ أَنْسٌ: يَا أَبا عَمِرو أَيْنَ؟ فَقَالَ: وَاهَا لِرِيحِ الْجَنَّةِ، أَجِدُهُ دُونَ أُحْدِي، قَالَ: فَقَاتَلُهُمْ حَتَّى قُتِلَ، قَالَ:

was killed, and eighty-odd wounds were counted on his body, inflicted with swords, spears and arrows. [Anas bin Mâlik] said: "His sister, my paternal aunt Ar-Rubayyî bint An-Nadr, said: 'I could not recognize my brother except by his finger tips.' Then this Verse was revealed: 'Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for *Jihâd*, and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allâh) in the least.'^[1] And they thought that it had been revealed concerning him and his companions."

Chapter 42. One Who Fights So That The Word Of Allâh Will Be Supreme Is Fighting In The Cause Of Allâh

[4919] 149 - (1904) It was narrated that 'Amr bin Murrah said: "I heard Abû Wâ'il say: 'Abû Mûsâ Al-Ash'arî told us that a Bedouin man came to the Prophet ﷺ and said: "O Messenger of Allâh, a man may fight for spoils of war, and a man

فُوْجَدَ فِي جَسَدِهِ بِضُعْ وَثَمَانُونَ، مِنْ يَئِنْ
ضَرْبَةٍ وَطَعْنَةٍ وَرَمْيَةٍ، قَالَ فَقَالَتْ أُخْتُهُ،
عَمَّتِي الرُّبَيعُ بِنْتُ النَّضْرِ: فَمَا عَرَفْتُ
أَخِي إِلَّا بِسَنَاهِهِ، وَنَزَّلَتْ هَذِهِ الْآيَةُ:
﴿رِجَالٌ صَدَقُوا مَا عَهَدُوا اللَّهَ عَلَيْهِ
فِيمِنْهُمْ مَنْ قَضَى نَحْبَمْ وَمِنْهُمْ مَنْ يَنْظَرُ
وَمَا بَدَّلُوا تَبَدِيلًا﴾ [الأحزاب: ٢٣] قَالَ
فَكَانُوا يُرَوْنَ أَنَّهَا نَزَّلَتْ فِيهِ وَفِي
أَصْحَابِهِ.

(المعجم (٤٢) - (باب من قاتل لتكون
كلمة الله هي العليا فهو في سبيل الله)
(التحفة (١٥)

[4919] 149 - (1904) حَدَّثَنَا
مُحَمَّدُ بْنُ الْمُشَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ
لَابْنِ الْمُشَنَّى - قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمِّرُو بْنِ مُرَّةَ
قَالَ: سَمِعْتُ أَبَا وَائِلَ قَالَ: حَدَّثَنَا أَبُو

^[1] *Al-Ahzâb* 33:23.

may fight so that he will be remembered, and a man may fight to be seen as brave. Which of them is (fighting) in the cause of Allâh?” The Messenger of Allâh ﷺ said: “The one who fights so that the word of Allâh will be supreme is (fighting) in the cause of Allâh.”

مُوسَى الْأَشْعَرِيُّ، أَنَّ رَجُلًا أَغْرَايَاهُ أَتَى
النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! الرَّجُلُ
يُقَاتِلُ لِلْمُعْتَنِمِ، وَالرَّجُلُ يُقَاتِلُ لِذِكْرِ
وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانُهُ، فَمَنْ فِي
سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ
فَاتَّلَ لِتَكُونَ كَلِمَةُ اللَّهِ أَعْلَى فَهُوَ فِي سَبِيلِ
اللَّهِ».

[4920] 150 - (...) It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ was asked about a man who fights to display his courage, one who fights for the sake of tribalism, and one who fights to show off - which of them is (fighting) in the cause of Allâh? The Messenger of Allâh ﷺ said: ‘The one who fights so that the word of Allâh will be supreme is (fighting) in the cause of Allâh.’”

[٤٩٢٠] ١٥٠ - (...) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَإِسْحَاقُ بْنُ
إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْعَلَاءِ - قَالَ
إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا
أَبُو مُعَاوِيَةَ - عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ،
عَنْ أَبِي مُوسَى قَالَ: سَئَلَ رَسُولَ
اللَّهِ ﷺ: عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً،
وَيُقَاتِلُ حَمَيَّةً، وَيُقَاتِلُ رِيَاءً، أَيُّ ذَلِكَ فِي
سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ فَاتَّلَ
لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ
اللَّهِ».

[4921] (...) It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ came to us and we said: ‘O Messenger of Allâh, a man among us may fight to display his courage...’ and he mentioned a similar report (as no. 4920).”

[٤٩٢١] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا
الْأَعْمَشُ عَنْ شَقِيقِ، عَنْ أَبِي مُوسَى
قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ فَقُلْنَا: يَا
رَسُولَ اللَّهِ! الرَّجُلُ يُقَاتِلُ مِنَ شَجَاعَةَ،
فَذَكَرَ مِثْلَهُ.

[4922] 151 - (...) It was narrated from Abû Mûsâ Al-Ash'arî that a man asked the Messenger of Allâh ﷺ about fighting in the cause of Allâh, glorified and exalted is He. He said: "A man may fight out of anger, or for the sake of his tribe." He raised his head to look at him - and he only raised his head because the man was standing - and said: "The one who fights so that the word of Allâh will be supreme is (fighting) in the cause of Allâh."

Chapter 43. One Who Fights To Show Off And Gain A Reputation Deserves Hell

[4923] 152 - (1905) It was narrated that Sulaimân bin Yasâr said: "The people dispersed from around Abû Hurairah, and Nâtil, who was from the people of Ash-Shâm, said: 'O Shaikh! Tell me a *Hadîth* that you heard from the Messenger of Allâh ﷺ.' He said: 'Yes. I heard the Messenger of Allâh ﷺ say: "The first of the people concerning whom judgement will be passed on the Day of Resurrection will be a man who was martyred. He will be brought and [Allâh] will remind him of His blessings, and he will acknowledge them. He will say: 'What did you do with them?' He will say: 'I fought for Your sake until I was martyred.' He will say: 'You are lying, rather

[٤٩٢٢] ١٥١ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ؛ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْقِتَالِ فِي سَبِيلِ اللَّهِ [عَزَّ وَجَلَّ]؟ فَقَالَ: الرَّجُلُ يُقَاتِلُ عَصْبَيَاً وَيُقَاتِلُ حَمِيَّةً، قَالَ: فَرَفَعَ رَأْسَهُ إِلَيْهِ - وَمَا رَفَعَ رَأْسَهُ إِلَّا أَنَّهُ كَانَ قَاتِلًا - فَقَالَ: «مَنْ قَاتَلَ لِتَكُونَ كَلْمَةُ اللَّهِ هِيَ الْعُلَمَا فَهُوَ فِي سَبِيلِ اللَّهِ».

(المعجم ٤٣) - (بَابُ من قاتل للرياء والسمعة استحق النار) (التحفة ١٦)

[٤٩٢٣] ١٥٢ - (١٩٠٥) حَدَّثَنَا يَحْيَى بْنُ حَيْبِ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ ابْنِ الْحَارِثِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي يُونُسُ بْنُ يُوسُفَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: تَفَرَّقَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ. فَقَالَ لَهُ نَائِلُ أَهْلِ الشَّامِ: أَيُّهَا الشَّيْخُ! حَدَّثَنِي حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ: نَعَمْ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ النَّاسِ يُقْضَى يَوْمُ الْقِيَامَةِ عَلَيْهِ، رَجُلٌ اسْتُشْهِدَ، فَأُتَيَ بِهِ فَعَرَفَهُ بِعَمَّتِهِ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدُتُ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ قَاتَلْتَ لَأَنْ يَقَالَ جَرِيَّةً،

you fought so that it would be said he is brave, and it was said.' Then he will be ordered to be dragged on his face and thrown into the Fire.

"And a man who acquired knowledge and taught it, and read Qur'ân, will be brought and [Allâh] will remind him of His blessings, and he will acknowledge them. He will say: 'What did you do with them?' He will say: 'I acquired knowledge and taught it, and I read Qur'ân for Your sake.' He will say: 'You are lying. You acquired knowledge and taught it so that it would be said, he is a scholar, and you read Qur'ân so that it would be said, he is a reciter, and it was said.' Then he will be ordered to be dragged on his face and thrown into the Fire. And a man whom Allâh made rich, and to whom He granted all kinds of wealth will be brought, and [Allâh] will remind him of His blessings, and he will acknowledge them. He will say: 'What did you do with them?' He will say: 'I did not leave any way in which You love wealth to be spent but I spent it for Your sake.' He will say: 'You are lying, rather you did that that so that it would be said, he is generous, and it was said.' Then he will be ordered to be dragged on his face and thrown into the Fire."

[4924] (...) It was narrated from Abû Hurairah that Nâtil Ash-Shâmî said to him... and he

فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ، وَرَجُلٌ تَعْلَمُ الْعِلْمَ وَعَلِمَهُ وَقَرأَ الْقُرْآنَ، فَأُتَيَ بِهِ، فَعَرَفَهُ نِعْمَةُ فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعْلَمْتُ الْعِلْمَ وَعَلِمْتُهُ وَقَرَأْتُ فِيهِ الْقُرْآنَ. قَالَ: كَذَبْتَ وَلَكِنَّكَ تَعْلَمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ، وَرَجُلٌ وَسَعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلُّهُ، فَأُتَيَ بِهِ فَعَرَفَهُ نِعْمَةُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْتَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ، ثُمَّ أُلْقِيَ فِي النَّارِ".

[٤٩٢٤] (...) وَحَدَّثَاهُ عَلَيْهِ بْنُ حَشْرَمْ: أَخْبَرَنَا الْحَجَاجُ يَعْنِي ابْنَ مُحَمَّدٍ

narrated a *Hadîth* like that of Khâlid bin Al-Hârith (no. 4923).

عَنْ أَبْنِ جُرَيْجٍ: حَدَّثَنِي يُونُسُ بْنُ يُوسُفَ
عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: نَفَرَّجَ النَّاسُ
عَنْ أَبِي هُرَيْرَةَ، فَقَالَ لَهُ: نَاتِلُ الشَّامِيَّ،
وَاقْتَصَّ الْحَدِيثَ بِمِثْلِ حَدِيثِ خَالِدِ بْنِ
الْحَارِثِ.

(المعجم ٤٤) - (باب بيان قدر ثواب
من غزا فغنم ومن لم يغنم)
(التحفة ١٧)

Chapter 44. The Reward Of Those Who Fought And Acquired Spoils Of War And Those Who Did Not Acquire Spoils Of War

[4925] 153 - (1906) It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "There is no troop that fights in the cause of Allâh and acquires spoils of war, but they have received two thirds of their reward in advance, and one third remains for them. If they did not acquire any spoils of war, then they will have their reward in full."

[٤٩٢٥-١٩٠٦] حَدَّثَنَا عَنْ
ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، أَبُو
عَبْدِ الرَّحْمَنِ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ
عَنْ أَبِي هَانِئٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ
الْحُجَّبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو؛ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ غَازِيَةٍ تَغْزُو
فِي سَبِيلِ اللَّهِ فَيُصِيبُونَ الْغَنِيمَةَ، إِلَّا
تَعَجَّلُوا ثُلُثَيْ أَجْرِهِمْ مِنَ الْآخِرَةِ، وَيَنْقُنُ
لَهُمُ الْثُلُثُ، وَإِنْ لَمْ يُصِيبُوا غَيْمَةً ثَمَّ لَهُمْ
أَجْرُهُمْ». [٤٩٢٥-١٩٠٦]

[4926] 154 - (...) It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'There is no troop or expedition that fights and acquires spoils of war but they have received two thirds of their reward in advance, and there is no troop or expedition that returns empty handed and

[٤٩٢٦-...]: حَدَّثَنَا مُحَمَّدٌ
ابْنُ سَهْلِ التَّوْيِمِيِّ: حَدَّثَنَا ابْنُ أَبِي مَرِيمَ:
أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ: حَدَّثَنِي أَبُو هَانِئٍ:
حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ الْحُجَّبِيِّ عَنْ عَبْدِ
اللَّهِ بْنِ عَمْرُو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَا مِنْ غَازِيَةٍ أَوْ سَرِيَّةٍ تَغْزُو فَتَنْعَمُ وَتَشْكُلُ

wounded but they will receive their reward in full.””

إِلَّا كَانُوا قَدْ تَعَجَّلُوا ثُلُثَيْ أُجُورِهِمْ، وَمَا مِنْ غَازِيَةٍ أَوْ سَرِيرَةٍ تُحْقِفُ وَتُصَابُ إِلَّا تَمَّ أُجُورُهُمْ».

Chapter 45. The Words Of The Prophet ﷺ: “Deeds Are But With Intentions” Which Includes Fighting And Other Deeds

[4927] 155 - (1907) It was narrated that ‘Umar bin Al-Khaṭṭāb said: “The Messenger of Allāh ﷺ said: ‘Deeds are but with intentions and each man will have but that which he intended. If a man’s emigration was in the cause of Allāh and His Messenger, then his emigration was in the cause of Allāh and His Messenger, but if his migration was to achieve some worldly aim or to take some woman in marriage, his emigration was for that for which he emigrated.’”

[4928] (...) A similar *Hadīth* (as no. 4927) was narrated from Yahyā bin Sa‘eed, with the chain of narration of Mālik.

In the *Hadīth* of Sufyān (it says): “I heard ‘Umar bin Al-Khaṭṭāb on the *Minbar* narrating from the Prophet ﷺ.”

(المعجم (٤٥) - (باب قوله ﷺ إنما الأعمال بالنية» وأنه يدخل فيه الغزو وغيره من الأعمال) (التحفة (١٨

عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنُ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَاصٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْأَعْمَالَ بِالنِّيَّةِ، وَإِنَّمَا لِأَمْرِيَّةِ مَا نَوَى، فَمَنْ كَانَ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةً يَتَرَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ». [٤٩٢٧-١٥٥]

رُمْحُ بْنُ الْمُهَاجِرِ: أَخْبَرَنَا الْيَتِّ؛ وَحَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنِّي: حَدَّثَنَا عَبْدُ الْوَهَابِ يَعْنِي التَّقْفِيَّ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو خَالِدِ الْأَحْمَرِ، سُلَيْمَانُ بْنُ حَيَّانَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ تُمَيْرٍ: حَدَّثَنَا حَفْصُ يَعْنِي ابْنَ

غَيَّاثٌ وَيَزِيدُ بْنُ هَارُونَ، وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ؛
وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ،
كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ، بِإِسْنَادٍ مَالِكٍ؛
وَمَعْنَى حَدِيثِهِ .

وَفِي حَدِيثِ سُفْيَانَ: سَمِعْتُ عُمَرَ بْنَ
الْخَطَّابِ عَلَى الْمُبَرِّ يُخْبِرُ عَنِ الْبَيْهِيِّنِ .

(المعجم ٤٦) - (باب استحباب طلب
الشهادة في سبيل الله تعالى
(التحفة ١٩)

Chapter 46. It Is Recommended To Seek Martyrdom In The Cause Of Allâh, Exalted Is He

[4929] 156 - (1908) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Whoever sincerely seeks martyrdom, (its reward) will be given to him, even if he does not achieve it.'"

[4930] 157 - (1909) Sahl bin Abî Umâmah bin Sahl bin Hunâif narrated from his father, from his grandfather, that the Prophet ﷺ said: "Whoever sincerely asks Allâh for martyrdom, Allâh will cause him to attain the status of the martyrs, even if he dies in his bed."

شَيْيَانُ بْنُ فَرْوَحَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ:
حَدَّثَنَا ثَابَتٌ عَنْ أَسِّ [بْنِ مَالِكٍ] قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ طَلَبَ الشَّهَادَةَ
صَادِقًا، أُعْطِيَهَا، وَلَوْ لَمْ تُصِبْهُ .

أَبُو الطَّاهِرِ وَحْرَمَلَةَ بْنُ يَحْيَى - وَاللُّفْظُ
لِحْرَمَلَةَ - قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا،
وَقَالَ: حَرْمَلَةُ: حَدَّثَنَا - عَبْدُ اللَّهِ بْنُ
وَهْبٍ: حَدَّثَنِي أَبُو شُرَيْحٍ؛ أَنَّ سَهْلَ بْنَ
أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُبَيْفٍ حَدَّثَهُ عَنْ
أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ الْبَيْهِيِّنِ قَالَ: مَنْ
سَأَلَ اللَّهَ الشَّهَادَةَ بِصِدْقٍ، بَلَغَهُ اللَّهُ مَتَازِلَ

الشهداء، وإن مات على فراشه» [ولم يذكر أبو الطاھر في حديثه «بصدق»].

(المعجم ٤٧) - (باب ذم من مات ولم يغز، ولم يحدث نفسه بالغزو)
(التحفة ٢٠)

Chapter 47. Criticism Of One Who Dies Without Having Fought (In Jihâd) Or Having Thought Of Fighting

[4931] 158 - (1910) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever dies without having fought (in Jihâd) or having thought of fighting, has died as a type of hypocrite.'"

Ibn Sahm said: "'Abdullâh bin Al-Mubârak said: 'We think that that applied at the time of the Messenger of Allâh ﷺ.'"

محمد بن عبد الرحمن بن سهم
الأنصاري: أخبرنا عبد الله بن المبارك
عن وهب المكي، عن عمر بن محمد
ابن المنكدر، عن سمي، عن أبي صالح،
عن أبي هريرة قال: قال رسول الله
عليه السلام: «من مات ولم يغز، ولم
يحدث به نفسه، مات على شعبية من
نفاق».

قال ابن سهم: قال عبد الله بن المبارك: فترى أن ذلك كان على عهد
رسول الله ﷺ.

(المعجم ٤٨) - (باب ثواب من حبسه
عن الغزو مرض أو عذر آخر)
(التحفة ٢١)

Chapter 48. The Reward Of One Who Is Kept From Fighting By Sickness Or Any Other Excuse

[4932] 159 - (1911) It was narrated that Jâbir said: "We were with the Prophet ﷺ on a campaign and he said: 'In Al-Madînah there are men and you have not covered any distance or

عثمان بن أبي شيبة: حَدَّثَنَا حَرِيرٌ عَنْ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ:

crossed any valley but they were with you, but they were held back by sickness.””

[4933] (...) It was narrated from Al-A‘mash with this chain of narration (a *Hadīth* similar to no. 4932), except that in the *Hadīth* of Wakī‘ (it says): “But they shared the reward with you.”

كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَرَّاءٍ، فَقَالَ «إِنَّ
بِالْمَدِينَةِ لَرِجَالًا مَا سِرْتُمْ مَسِيرًا وَلَا قَطَعْتُمْ
وَادِيًّا، إِلَّا كَانُوا مَعَكُمْ، حَسَبَهُمُ الْمَرَضُ».

[٤٩٣٣] (...) وَحَدَّثَنَا يَحْيَى بْنُ
يَحْيَى: حَدَّثَنَا أَبُو مُعاوِيَةُ، وَحَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدِ الْأَشْجَعِ قَالَ:
حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ:
أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنْ
الْأَعْمَشِ، بِهَذَا إِلَيْنَا، غَيْرُ أَنَّ فِي
حَدِيثِ وَكِيعٍ «إِلَّا شَرِكُوكُمْ فِي الْأَجْرِ».

(المعجم ٤٩) - (بابُ فضل الغزو في
البحر) (التحفة ٢٢)

Chapter 49. The Virtue Of Campaigning By Sea

[4934] 160 - (1912) It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ used to enter upon Umm Ḥarām bint Milḥān^[1] and she would give him food. Umm Ḥarām was married to ‘Ubādah bin Aṣ-Ṣāmit. The Messenger of Allāh ﷺ entered upon her one day and she gave him some food, then she sat and checked his head for lice,^[2] and the Messenger of Allāh ﷺ slept, then he woke up

[٤٩٣٤] ١٦٠- (١٩١٢) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ
إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ
ابْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْخُلُ
عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَتُطْعَمُهُ،
وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عَبَادَةَ بْنِ
الصَّامِتِ، فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ
يَوْمًا فَأَطْعَمَهُ، ثُمَّ جَلَسَتْ تَفْلِي رَأْسَهُ،

^[1] Umm Ḥarām bint Milḥān: The scholars said that the Prophet ﷺ was a *Mahram* to her, but they differed as how that was so. Ibn ‘Abdul-Barr and others said that she was one of his maternal aunts through breastfeeding. Others said that she was the maternal aunt of his father or grandfather, because ‘Abdul-Muṭṭalib’s mother was from Banū An-Najār.

^[2] It should be noted that checking the head for lice does not necessarily mean that there were any.

smiling. She said: "I said: 'Why are you smiling, O Messenger of Allâh?' He said: 'Some people of my *Ummah* were shown to me, on a campaign in the cause of Allâh, riding on the surface of this sea, kings on throne, or like kings on thrones.'" - There is some uncertainty as to which he said. - She said: 'O Messenger of Allâh, pray to Allâh to make me one of them.' He prayed for her, then he lay down his head and slept, then he woke up smiling." She said: "I said: 'Why are you smiling O Messenger of Allâh?' He said: 'Some people of my *Ummah* have been shown to me, on a campaign in the cause of Allâh,' as he had said the first time. She said: 'O Messenger of Allâh, pray to Allâh to make me one of them.' He said: 'You will be one of the first ones.'"

Umm Ḥarâm bint Milhân traveled by sea at the time of Mu'âwiyah,^[1] then when she came ashore, she was riding her mount and she was thrown and died.

[4935] 161 - (...) It was narrated from Anas bin Mâlik that Umm Ḥarâm, who was the maternal aunt of Anas, said:

فَنَّا مَرْسُولُ اللَّهِ يَقِنَّا، ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ، قَالَتْ: فَقُلْتُ: مَا يُضْحِكُكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «نَاسٌ مِنْ أُمَّتِي عَرِضُوا عَلَيَّ غُرَاءً فِي سَبِيلِ اللَّهِ، يَرْكَبُونَ تَجَّعَ هَذَا الْبَحْرُ، مُلْوَّكًا عَلَى الْأَسْرَةِ، أَوْ مِثْلَ الْمُلْوَكِ عَلَى الْأَسْرَةِ». يَشْكُ أَيَّهُمَا قَالَ قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَدَعَاهَا لَهَا، ثُمَّ وَضَعَ رَأْسَهُ فَنَّا مَرْسُولُ اللَّهِ يَقِنَّا، ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ، قَالَتْ: فَقُلْتُ: مَا يُضْحِكُكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «نَاسٌ مِنْ أُمَّتِي عَرِضُوا عَلَيَّ غُرَاءً فِي سَبِيلِ اللَّهِ» كَمَا قَالَ فِي الْأُولَى، قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ «أَنْتِ مِنَ الْأُولَى».

فَرَبِّكَتْ أُمُّ حَرَامَ بِنْتُ مُلْحَانَ الْبَحْرِ فِي رَمَانِ مُعاوِيَةَ، فَصُرِّعَتْ عَنْ دَائِبَتِهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ، فَهَلَّكَتْ.

[٤٩٣٥] ١٦١ - (...) حَدَّثَنَا خَلْفُ
ابْنِ هِشَامٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ

[1] At the time of Mu'âwiyah: Most scholars of biography are of the view that this happened during the caliphate of 'Uthmân bin 'Affân, may Allâh be pleased with him, during that Umm Ḥarâm and her husband traveled to Cyprus, where she fell from her mount and died, and was buried there. Based on this, the words: "At the time of Mu'âwiyah" refer to the time of Mu'âwiyah's sea campaign, not the time of his caliphate.

"The Prophet ﷺ came to us one day and took a nap in our house, then he woke up smiling. I said: 'Why are you smiling, O Messenger of Allâh, may my father and mother be sacrificed for you?' He said: 'I have been shown some people of my *Ummah* riding on the surface of this sea, like kings on thrones.' I said: 'Pray to Allâh to make me one of them.' He said: 'You will be one of them.'" She said: "Then he slept, then he woke again, smiling. I asked him (about that) and he said something similar. I said: 'Pray to Allâh to make me one of them.' He said: 'You will be one of the first.'"

He said: "Ubâdah bin Aş-Şâmit married her after that, and he went on a campaign by sea and took her with him. When she arrived, a mule was brought for her and she rode it, but she fell down and broke her neck."

[4936] 162 - (...) It was narrated from Anas bin Mâlik, from his maternal aunt Umm Harâm bint Milhân, that she said: "One day the Messenger of Allâh ﷺ fell asleep near me, then he woke up smiling." She said: "I said: 'O Messenger of Allâh, why are you smiling?' He said: 'Some people of my *Ummah* were shown to me, riding on the surface of this green sea.'" Then

يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُمِّ حَرَامٍ وَهُنَّ خَالَةُ أَنَسٍ قَالَتْ: أَتَانَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَقَالَ عِنْدَنَا، فَاسْتَيْقَظَ وَهُوَ يَضْحَكُ، فَقُلْتُ: مَا يُضْحِكُكَ؟ يَا رَسُولَ اللَّهِ! يَا لِي أَنْتَ وَأُمِّي قَالَ: «أَرِيتُ قَوْمًا مِنْ أُمَّيَّةِ يَرْكَبُونَ ظَهَرَ الْبَحْرِ، كَالْمُلُوكِ عَلَى الْأَسْرَةِ» فَقُلْتُ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «فَإِنَّكَ مِنْهُمْ» قَالَتْ: ثُمَّ نَامَ فَاسْتَيْقَظَ أَيْضًا وَهُوَ يَضْحَكُ، فَسَأَلَهُ، فَقَالَ مِثْلَ مَقَاتِلِهِ، فَقُلْتُ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ «أَنْتِ مِنَ الْأَوَّلَيْنَ». قَالَ: فَتَرَوْجَهَا عُبَادَةُ بْنُ الصَّامِيتِ، بَعْدُ، فَغَزَا فِي الْبَحْرِ فَحَمَلَهَا مَعْهُ، فَلَمَّا أَنْ جَاءَتْ قُرْبَتْ لَهَا بَعْلَةً، فَرَكِبَهَا، فَصَرَّعَتْهَا، فَانْدَقَتْ عُيُونُهَا.

[4936] 162 - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحَرْ بْنُ الْمَهَاجِرِ وَيَحْيَى بْنُ يَحْيَى [قَالَ]: أَخْبَرَنَا الْلَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ خَالَتِهِ أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ أَنَّهَا قَالَتْ: نَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا قَرِيبًا مِنِّي، ثُمَّ اسْتَيْقَظَ يَتَبَسَّمُ قَالَتْ: فَقُلْتُ: يَا

he mentioned a *Hadîth* like that of Hammâd bin Zâid (no. 4935).

رَسُولُ اللَّهِ! مَا أَصْحَحَكَ؟ قَالَ: «نَاسٌ
مِنْ أُمَّتِي عَرِضُوا عَلَيَّ، يَرْكَبُونَ ظَهَرَ هَذَا
الْبَخْرِ الْأَخْضَرِ» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ
حَمَادٍ بْنِ زَيْدٍ.

[4937] (...) It was narrated from 'Abdullâh bin 'Abdur-Râhmân that he heard Anas bin Mâlik say: "The Messenger of Allâh ﷺ came to Bint Milhâan, the maternal aunt of Anas, and lay down his head (to sleep) in her house..." and he quoted a *Hadîth* like that of Ishâq bin Abî Talhah and Muhammad bin Yahyâ bin Habbân (no. 4934, 4935).

[٤٩٣٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ
أَيُوبَ وَفَتِيَّةُهُ وَابْنُ حُجْرٍ قَالُوا: أَخْبَرَنَا
إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ
عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ
يَقُولُ: أَتَى رَسُولُ اللَّهِ ﷺ بِنْتَ مِلْحَانَ،
خَالَةَ لِأَنَسٍ، فَوَضَعَ رَأْسَهُ عِنْدَهَا، وَسَاقَ
الْحَدِيثَ بِمَعْنَى حَدِيثِ إِسْحَاقَ بْنَ أَيِّي
طَلْحَةَ وَمُحَمَّدَ بْنَ يَحْيَى بْنَ حَبَّانَ.

Chapter 50. The Virtue Of Guarding The Frontier In The Cause Of Allâh, Glorified And Exalted Is He

[4938] 163 - (1913) It was narrated that Salmân said: "I heard the Messenger of Allâh ﷺ say: 'Guarding the frontier in the cause of Allâh for one day and night is better than fasting and praying *Qiyâm* for a month, and if he dies, the reward for his righteous deeds that he used to do will continue, and he will receive provision, and he will be safe from the trial of the grave.'"

(المعجم ٥٠) - (بابُ فضل الرباط في
سبيل الله عز وجل) (التحفة ٢٣)

[٤٩٣٨] [١٦٣ - ١٩١٣] وَحَدَّثَنَا عَبْدُ
اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامِ الدَّارِمِيِّ:
حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَّالِسِيُّ: حَدَّثَنَا لَيْثٌ يَعْنِي
ابْنَ سَعْدٍ عَنْ أَيُوبَ بْنِ مُوسَى، عَنْ مَكْحُولٍ،
عَنْ شُرَحِيلَ بْنِ السَّمْطِ، عَنْ سَلْمَانَ قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رِبَاطُ يَوْمٍ
وَلَيْلَةَ خَيْرٌ مِنْ صِيَامٍ شَهْرٍ وَقِيَامٍهُ، وَإِنْ
مَاتَ، جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَعْمَلُهُ،
وَأَجْرِيَ عَلَيْهِ رِزْفُهُ، وَأَمِنَ الْفَتَانَ».

[4939] (...) A *Hadîth* like that of Al-Laith from Ayyûb bin Mûsâ (no. 4938) was narrated from Salmân Al-Khair, from the Messenger of Allâh ﷺ.

[٤٩٣٩] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُرَيْحٍ، عَنْ عَبْدِ الْكَرِيمِ بْنِ الْحَارِثِ، عَنْ أَبِي عُيَيْدَةَ بْنِ عُقْبَةَ، عَنْ شُرَحِيلَ بْنِ السَّمِطِ، عَنْ سَلْمَانَ الْخَيْرِ، عَنْ رَسُولِ اللَّهِ ﷺ بِمَعْنَى حَدِيثِ الْتَّيْثِ عَنْ أَيُوبَ ابْنِ مُوسَى.

Chapter 51. About The Martyrs

(المعجم ٥١) - (باب بيان الشهداء)

(التحفة ٢٤)

[4940] 164 - (1914) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "While a man was walking on the road, he found a thorny branch on the road, so he removed it. Allâh appreciated that and forgave him." And he said: "The martyrs are five: The one who dies of the plague, the one who dies of a stomach disease, the one who drowns, the one who is crushed beneath a falling wall, and the martyr who is killed in the cause of Allâh (glorified and exalted is He)."

[٤٩٤٠] ١٦٤ - (١٩١٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: فَرَأَتِي عَلَى مَالِكٍ عَنْ سُمَيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَبْيَمَا رَجُلٌ، يَمْشِي بِطَرِيقٍ، وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ، فَأَخْرَهُ، فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ»، وَقَالَ: «الشَّهَدَاءُ خَمْسَةٌ: الْمَطْعُونُ، وَالْمَبْطُونُ، وَالْغَرِقُ، وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ». [انظر: ٦٦٦٩]

[4941] 165 - (1915) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Who do you consider to be the martyrs among you?' They said: 'O Messenger of Allâh, the one who is killed in the cause of

[٤٩٤١] ١٦٥ - (١٩١٥) حَدَّثَنِي زَهِيرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سَهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَعْدُونَ الشَّهِيدَ فِيْكُمْ؟»

Allâh is a martyr.' He said: 'Then the martyrs among my *Ummah* will be few.' They said: 'Then who are they, O Messenger of Allâh?' He said: 'The one who is killed in the cause of Allâh is a martyr, the one who dies in the cause of Allâh is a martyr, the one who dies of plague is a martyr, and the one who dies of a stomach disease is a martyr.'

Ibn Al-Miqsam said: "I bear witness that your father said in this *Hadîth*: 'And the one who drowns is a martyr.'"

[4942] (...) Suhail said: "'Ubaidullâh bin Miqsam said: 'I bear witness that your brother added in this *Hadîth*: "The one who drowns is a martyr."

[4943] (...) Suhail narrated it with this chain of narration (a *Hadîth* similar to no. 4942), and in his *Hadîth* he said: "'Ubaidullâh bin Miqsam narrated to me from Abû Shâlih, and he added: 'And the one who drowns is a martyr.'"

[4944] 166 - (1916) It was narrated that Hafshah bint Sirîn said: "Anas bin Mâlik said to me: 'Of what did Yahyâ bin Abî 'Amrah

فَالْأُولُوا: يَا رَسُولَ اللَّهِ! مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، قَالَ: إِنَّ شُهَدَاءَ أُمَّتِي إِذَا لَقِلِيلٌ» فَالْأُولُوا: فَمَنْ هُمْ؟ يَا رَسُولَ اللَّهِ! قَالَ: «مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ مَاتَ فِي الطَّاغُونَ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الْبَطْرِ فَهُوَ شَهِيدٌ». قَالَ ابْنُ مَقْسُمٍ: أَشْهُدُ عَلَى أَبِيكَ فِي هَذَا الْحَدِيثِ أَنَّهُ قَالَ «وَالْعَرِيقُ شَهِيدٌ».

[4942] (...) وَحَدَّثَنِي عَبْدُ الْحَمِيدِ ابْنُ بَيَانِ الْوَاسِطيِّ: حَدَّثَنَا خَالِدٌ عَنْ سُهَيْلٍ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ غَيْرُ أَنَّ فِي حَدِيثِهِ: قَالَ سُهَيْلٌ: قَالَ عَبْيُدُ اللَّهِ بْنُ مَقْسُمٍ: أَشْهُدُ عَلَى أَخِيكَ أَنَّهُ زَادَ فِي هَذَا الْحَدِيثِ «وَمَنْ غَرَقَ فَهُوَ شَهِيدٌ».

[4943] (...) [وَ] حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سُهَيْلٌ، بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِهِ: قَالَ: أَخْبَرَنِي عَبْيُدُ اللَّهِ ابْنُ مَقْسُمٍ عَنْ أَبِي صَالِحٍ، وَرَآدَ فِيهِ «وَالْعَرِيقُ شَهِيدٌ».

[4944] 166 - (1916) حَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ: حَدَّثَنَا عَاصِمٌ عَنْ

die?" I said: 'Of the plague.'" She said: He (i.e., Anas) said: The Messenger of Allâh ﷺ said: "The plague is martyrdom for every Muslim."

[4945] (...) A similar report (as no. 4944) was narrated from 'Âsim, with this chain of narration.

Chapter 52. The Virtue Of Shooting And Encouragement To Learn It, And Criticism Of The One Who Learns It And Then Forgets It

[4946] 167 - (1917) 'Uqbah bin 'Âmir said: "I heard the Messenger of Allâh ﷺ say, on the *Minbar*: 'And make ready against them all you can of power.'^[1] Verily, power is shooting, verily power is shooting, verily power is shooting."

[4947] 168 - (1918) It was narrated that 'Uqbah bin 'Âmir said: "I heard the Messenger of Allâh ﷺ say: 'Lands will be conquered by you and Allâh will suffice you, so no one of you

حَفْصَةَ بِنْتِ سِيرِينَ قَالَتْ: قَالَ لِي أَسْنُ ابْنُ مَالِكٍ: يَا مَاتَ يَحْيَى بْنُ أَبِي عَمْرَةَ؟ قَالَتْ: قُلْتُ: بِالظَّاعُونِ قَالَتْ: [فَقَالَ:] قَالَ رَسُولُ اللَّهِ ﷺ «الظَّاعُونُ شَهَادَةً لِكُلِّ مُسْلِمٍ».

[٤٩٤٥] (...) وَحَدَّثَاهُ الْوَلِيدُ بْنُ شُجَاعٍ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ عَنْ عَاصِمٍ، فِي هَذَا الْإِسْنَادِ، بِمِثْلِهِ.

(المعجم ٥٢) - (بابُ فضل الرمي والتحث عليه، وذم من علمه ثم نسيه) (التحفة ٢٥)

[٤٩٤٦-١٦٧] حَدَّثَنَا هَرُونُ بْنُ مَعْرُوفٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي عَلَيِّ، ثُمَّاَمَةَ بْنِ شَفَّيْ؛ أَنَّهُ سَمِعَ عُقبَةَ بْنَ عَامِرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَهُوَ عَلَى الْمُبَشِّرِ، يَقُولُ «وَأَعِذُّوا لَهُمْ مَا أَسْتَطْعُمُ مِنْ قُوَّةٍ» أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ، أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ، أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ».

[٤٩٤٧-١٦٨] وَحَدَّثَنَا هَرُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي عَلَيِّ، عَنْ

^[1] Al-Anfâl 8:60.

should give up playing with arrows.””

[4948] (...) It was narrated that Abû ‘Alî Al-Hamdâni said: “I heard ‘Uqbah bin ‘Âmir narrate from the Prophet ﷺ...” a similar report (as no. 4947).

[4949] 169 - (1919) It was narrated from ‘Abdur-Rahmân bin Shumâsah that Fuqaim Al-Lakhmî said to ‘Uqbah bin ‘Âmir: “You go between these two targets but you are an old man, and it must be difficult for you.” ‘Uqbah said: “Were it not for some words that I heard from the Messenger of Allâh ﷺ, I would not trouble myself.” Al-Hârith said: “I said to Ibn Shumâsah: ‘Why was that?’ He said: ‘He ﷺ said: ‘Whoever learns archery then abandons it, he is not one of us, or, he has sinned.’”

Chapter 53. The Words Of The Prophet ﷺ: “A Group Of My Ummah Will Continue To Prevail On The Basis Of The Truth, And They Will Not Be Harmed By Those Who Oppose Them”

[4950] 170 - (1920) It was narrated that Thawbân said:

عُقْبَةَ بْنِ عَامِرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَتُنْتَهِي عَلَيْكُمْ أَرَضُونَ، وَيَكْفِيْكُمْ اللَّهُ، فَلَا يَعْجِزُ أَحَدُكُمْ أَنْ يَلْهُو بِأَشْهُوْمِهِ».

[٤٩٤٨] (...) وَحَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ عَنْ بَكْرِ بْنِ مُضْرَبَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي عَلَيِّ الْهَمْدَانِيِّ قَالَ: سَمِعْتُ عُقْبَةَ ابْنَ عَامِرَ عَنِ النَّبِيِّ ﷺ بِمُثْلِهِ.

[٤٩٤٩] ١٦٩ - (١٩١٩) حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحَرْ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا الْلَّيْثُ عَنِ الْحَارِثِ بْنِ يَعْقُوبَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ شَمَاسَةَ؛ أَنَّ فَقِيمًا الْلَّخْمِيَّ قَالَ لِعُقْبَةَ بْنَ عَامِرَ: تَخْتَلِفُ بَيْنَ هَذَيْنِ الْعَرَضَيْنِ، وَأَنْتَ كَبِيرٌ يَشْقُى عَلَيْكَ، قَالَ عُقْبَةُ: لَوْلَا كَلَامَ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، لَمْ أُعَنِّيهِ، قَالَ الْحَارِثُ: فَقُلْتُ لِابْنِ شَمَاسَةَ: وَمَا ذَلِكَ؟ قَالَ: إِنَّهُ قَالَ: «مَنْ عَلِمَ الرَّمَيَ ثُمَّ تَرَكَهُ، فَلَئِسَ مِنَّا، أَوْ قَدْ عَصَى».

(المعجم ٥٣) - (باب قوله ﷺ «لا تزال طائفة من أمتي ظاهرين على الحق لا يضرهم من خالفهم»)
(التحفة ٢٦)

[٤٩٥٠] ١٧٠ - (١٩٢٠) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ الْعَتَكِيِّ وَقَتَنِيَّةُ

"The Messenger of Allâh ﷺ said: 'A group of my *Ummah* will continue to prevail on the basis of the truth, and they will not be harmed by those who oppose them, until the decree of Allâh comes to pass when they are like that.'" In the *Hadîth* of Qutaibah it does not say: "When they are like that."

ابن سعید قالوا : حَدَّثَنَا حَمَادٌ وَهُوَ ابْنُ رَيْدٍ
عَنْ أَيُوبَ، عَنْ أَبِي قِلَّابَةَ، عَنْ أَبِي
أَسْمَاءَ، عَنْ ثُوْبَانَ قَالَ : قَالَ رَسُولُ
اللهِ ﷺ : «لَا تَرَأْلُ طَائِفَةً مِنْ أُمَّتِي ظَاهِرِينَ
عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مَنْ حَذَّلَهُمْ، حَتَّى
يَأْتِيَ أَمْرُ اللهِ وَهُمْ كَذِيلَكُ». وَلَيْسَ فِي
حَدِيثٍ قُتْبَةَ «وَهُمْ كَذِيلَكُ».

[4951] 171 - (1921) It was narrated that Al-Mughîrah said: "I heard the Messenger of Allâh ﷺ say: 'Some people among my *Ummah* will continue to prevail over the people, until the decree of Allâh comes to them while they are still prevailing.'"

[٤٩٥١] ١٧١ - (١٩٢١) وَحَدَّثَنَا أَبُو
بَكْرُ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا
أَبْنُ نُمَيْرٍ : حَدَّثَنَا وَكِيعٌ وَعَبْدَةُ، كِلَاهُمَا
عَنْ إِسْمَاعِيلَ أَبْنِ أَبِي حَالِدٍ؛ وَحَدَّثَنَا أَبْنُ
أَبِي عُمَرَ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا مَرْوَانُ
[يَعْنِي الْفَرَارِيَّ] عَنْ إِسْمَاعِيلَ، عَنْ
قَيْسٍ، عَنِ الْمُغِيرَةِ قَالَ : سَمِعْتُ رَسُولَ
اللهِ ﷺ يَقُولُ «لَنْ يَزَالَ قَوْمٌ مِنْ أُمَّتِي
ظَاهِرِينَ عَلَى النَّاسِ، حَتَّى يَأْتِيَهُمْ أَمْرُ
اللهِ، وَهُمْ ظَاهِرُونَ» .

[4952] (...) Al-Mughîrah bin Shu'bah said: "I heard the Messenger of Allâh ﷺ say..." a *Hadîth* like that of Marwân (no. 4951).

[٤٩٥٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
رَافِعٍ : حَدَّثَنَا أَبُو أَسَمَاءَ : حَدَّثَنَا
إِسْمَاعِيلُ عَنْ قَيْسٍ قَالَ : سَمِعْتُ الْمُغِيرَةَ
ابْنَ شُعْبَةَ يَقُولُ : سَمِعْتُ رَسُولَ اللهِ ﷺ
يَقُولُ : يُمْثِلُ حَدِيثَ مَرْوَانَ سَوَاءً .

[4953] 172 - (1922) It was narrated from Jâbir bin Samurah that the Prophet ﷺ said: "This

[٤٩٥٣] ١٧٢ - (١٩٢٢) وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُنْتَى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا :

religion will continue to abide, and a group among the Muslims will continue to fight for it, until the Hour begins.”

[4954] 173 - (1923) Jâbir bin ‘Abdullâh said: “I heard the Messenger of Allâh ﷺ say: ‘A group among my *Ummah* will continue to fight for the truth, prevailing until the Day of Resurrection.’”

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ عَنْ سِيمَاكِ بْنِ حَرْبٍ ، عَنْ جَابِرِ بْنِ سَمْرَةَ عَنْ النَّبِيِّ ﷺ ; [أَنَّهُ] قَالَ : «لَنْ يَبْرَحَ هَذَا الدِّينُ قَائِمًا ، يُقَاتِلُ عَلَيْهِ عِصَابَةً مِنَ الْمُسْلِمِينَ ، حَتَّى تَقُومَ السَّاعَةُ» .

[4954] 173 - (1923) حَدَّثَنِي
هَرُونُ بْنُ عَبْدِ اللَّهِ وَحَجَاجُ بْنُ الشَّاعِرِ
قَالَ : حَدَّثَنَا حَجَاجُ بْنُ مُحَمَّدٍ قَالَ : قَالَ
ابْنُ جُرَيْجٍ : أَخْبَرَنِي أَبُو الزُّبِيرُ ، أَنَّهُ سَمِعَ
جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ : «لَا تَرَالُ طَافَةً مِنْ أُمَّتِي
يُقَاتِلُونَ عَلَى الْحَقِّ ، ظَاهِرِينَ إِلَى يَوْمِ
الْقِيَامَةِ» .

[4955] 174 - (1037) ‘Umair bin Hâni’ said: “I heard Mu‘âwiyah on the *Minbar* saying: ‘I heard the Messenger of Allâh ﷺ say: ‘A group among my *Ummah* will continue to live by the command of Allâh, and they will not be harmed by those who forsake them or oppose them, until the decree of Allâh comes when they are still prevailing over the people.’”

[4955] 174 - (1037) حَدَّثَنَا
مَنْصُورٌ بْنُ أَبِي مُرَاجِمٍ : حَدَّثَنَا يَحْيَى بْنُ
حَمْزَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ ؛
أَنَّ عُمَيْرَ بْنَ هَانِئَ حَدَّثَهُ قَالَ : سَمِعْتُ
مُعاوِيَةَ عَلَى الْمِنْبَرِ يَقُولُ : سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ : «لَا تَرَالُ طَافَةً مِنْ أُمَّتِي
قَائِمَةً بِإِمْرِ اللَّهِ ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ أَوْ
خَالَفَهُمْ ، حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ
عَلَى النَّاسِ» . [راجع: ٢٣٨٩]

[4956] 175 - (...) Yazîd bin Al-Asamm said: “I heard Mu‘âwiyah bin Abî Sufyân mention a *Hadîth*

[4956] 175 - (...) وَحَدَّثَنِي
إِسْحَاقُ بْنُ مَنْصُورٍ : أَخْبَرَنَا كَيْثُرُ بْنُ

traveling in arid land, then hasten to pass through it. And if you make a halt at the end of the night, avoid (camping in) the road, for it is the abode of the vermin of the night.””

[4960] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “If you are traveling in fertile land, then give the camels their share of the land, and if you are traveling in arid land, then hasten to cross it. And if you make a halt at the end of the night, avoid (camping in) the road, for it is the pathway of wild animals and the abode of the vermin of the night.””

Chapter 55. Travel Is A Kind Of Torment, And It Is Recommended For The Traveler To Hasten Back To His Family After Finishing His Business

[4961] 179 - (1927) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Travel is a kind of torment. It deprives one of you of his sleep, food and drink. When one of you has completed his business, let him hasten back to his family.””

فَأَعْطُوا إِلَيْلَ حَظَّهَا مِنَ الْأَرْضِ، وَإِذَا سَافَرْتُمْ فِي السَّنَةِ، فَأَسْرِعُوا عَلَيْهَا السَّيْرَ، وَإِذَا عَرَسْتُمْ بِاللَّيْلِ، فَاجْتَنِبُوا الطَّرِيقَ، فَإِنَّهَا مَأْوَى الْهَوَامِ بِاللَّيْلِ.

[٤٩٦٠] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ : حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ سُهْبَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا سَافَرْتُمْ فِي الْخَصْبِ، فَأَعْطُوا إِلَيْلَ حَظَّهَا مِنَ الْأَرْضِ، وَإِذَا سَافَرْتُمْ فِي السَّنَةِ، فَبَادِرُوا بِهَا نِفْقَهَا، وَإِذَا عَرَسْتُمْ، فَاجْتَنِبُوا الطَّرِيقَ، فَإِنَّهَا طُرُقُ الدَّوَابَّ، وَمَأْوَى الْهَوَامِ بِاللَّيْلِ.

(المعجم ٥٥) - (باب السفر قطعة من العذاب، واستحباب تعجيل المسافر إلى أهله، بعد قضاء شغله) (التحفة ٢٨)

[٤٩٦١] - [١٩٢٧] ١٧٩ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْبَةَ وَإِسْمَاعِيلَ بْنِ أَبِي أُوينِسٍ وَأَبُو مُضَبِّطِ الرَّهْرِيِّ وَمَنْصُورَ بْنَ أَبِي مُزَاحِمٍ وَقُتَيْبَةَ بْنَ سَعِيدٍ قَالُوا: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: -
وَاللَّفْظُ لَهُ - قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكُمْ سَمَّيْتُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «السَّفَرُ قَطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ»

وَشَرَابِهِ، فَإِذَا فَضَىٰ أَحَدُكُمْ نَهَمَتْهُ مِنْ
وَجْهِهِ، فَلْيَعْجِلْ إِلَىٰ أَهْلِهِ؟» قَالَ : نَعَمْ .

(المعجم ٥٦) - (باب كراهة الطرق،
وهو الدخول ليلاً، لمن ورد من سفر)
(التحفة ٢٩)

[4962] 180 - (1928) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ did not come to his family at night; he used to come to them in the morning or afternoon.

[4963] (...) A similar report (as no. 4962) was narrated from Anas bin Mâlik, from the Prophet ﷺ, but he said: "He did not enter upon..."

[4964] 181 - (715) It was narrated that Jâbir bin 'Abdullâh said: "We were with the Messenger of Allâh ﷺ on a campaign, and when we came to Al-Madînah, we want to enter (the city) and he said: 'Slow down so that we will enter at night, i.e., in the evening, so that the disheveled one may comb her hair and the one whose husband

[٤٩٦٢] ١٨٠ - (١٩٢٨) وَحَدَّثَنِي
أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا يَرِيدُ بْنُ
هَرُونَ عَنْ هَمَّامٍ ، عَنْ إِسْحَاقَ بْنِ عَبْدِ
اللهِ بْنِ أَبِي طَلْحَةَ ، عَنْ أَنَسِ [بْنِ
مَالِكٍ] : أَنَّ رَسُولَ اللهِ ﷺ كَانَ لَا يَطْرُقُ
أَهْلَهُ لَيْلًا ، وَكَانَ يَأْتِيهِمْ عُدُوًّا أوْ عَشَيْةً .

[٤٩٦٣] (...) وَحَدَّثَنِي رُهْيَرُ بْنُ
حَرْبٍ : حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ
الْوَارِثِ : حَدَّثَنَا هَمَّامٌ : حَدَّثَنَا إِسْحَاقُ بْنُ
عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ [بْنِ
مَالِكٍ] عَنِ النَّبِيِّ ﷺ بِمُثْلِهِ ، غَيْرُ أَنَّهُ
قَالَ : كَانَ لَا يَدْخُلُ .

[٤٩٦٤] ١٨١ - (٧١٥) وَحَدَّثَنِي
إِسْمَاعِيلُ بْنُ سَالِمٍ : حَدَّثَنَا هُشَيْمٌ : أَخْبَرَنَا
سَيَّارٌ ; وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى : - وَاللَّفْظُ
لَهُ - : قَالَ : أَخْبَرَنَا هُشَيْمٌ عَنْ سَيَّارٍ ، عَنِ
الشَّعْبِيِّ ، عَنْ جَابِرٍ بْنِ عَبْدِ اللهِ قَالَ : كُنَّا مَعَ
رَسُولِ اللهِ ﷺ فِي غَرَّةٍ ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ
ذَهَبْنَا لِنَدْخُلَ ، فَقَالَ : «أَمْهَلُوا حَتَّىٰ نَدْخُلُ

has been away may remove her pubes.””

[4965] 182 - (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘If one of you comes at night, let him not enter upon his family at night, until the one whose husband has been away has removed her pubes and the one who is disheveled has combed her hair.’”

[4966] (...) Shu‘bah narrated, Sayyâr narrated a similar *Hadîth* (as no. 4965) with this chain of narration.

[4967] 183 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ forbade a man, if he had been away for a long time, to come to his family at night.”

[4968] (...) Shu‘bah narrated it with this chain of narration (a *Hadîth* similar to no. 4967).

[4969] 184 - (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ forbade a man to come to his family at night, doubting their fidelity and seeking out their lapses.”

لَيْلًا أَيْ عِشَاءً كَيْ تَمْتَسِطَ الشَّعْثَةُ وَتَسْتَحِدَ الْمُغَيْبَةُ». [راجع: ١٦٥٦]

[٤٩٦٥- ١٨٢] (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُتَّى: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعبَةُ عَنْ سَيَّارٍ، عَنْ عَامِرٍ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَدِمَ أَحَدُكُمْ لَيْلًا فَلَا يَأْتِيَنَّ أَهْلَهُ طُرُوفًا، حَتَّى تَسْتَحِدَ الْمُغَيْبَةُ، وَتَمْتَسِطَ الشَّعْثَةُ».

[٤٩٦٦- (...)] وَحَدَّثَنِيهِ يَحْيَى بْنُ حَسَبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعبَةُ: حَدَّثَنَا سَيَّارٍ، بِهَذَا الْإِسْنَادِ مِثْلُهُ.

[٤٩٦٧- ١٨٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ، إِذَا أَطَالَ الرَّجُلُ الْعِيَّةَ، أَنْ يَأْتِيَ أَهْلَهُ طُرُوفًا.

[٤٩٦٨- (...)] وَحَدَّثَنِيهِ يَحْيَى بْنُ حَسَبٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعبَةُ، بِهَذَا الْإِسْنَادِ.

[٤٩٦٩- ١٨٤] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مُحَارِبٍ، عَنْ جَابِرٍ قَالَ:

نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَطْرُقَ الرَّجُلُ أَهْلَهُ لَيَلَّا، يَتَخَوَّنُهُمْ أَوْ يَطْلُبُ عَثَارَتِهِمْ.

[٤٩٧٠] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُشَّنِّي: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، بِهَذَا الإِسْنَادِ قَالَ عَبْدُ الرَّحْمَنِ: قَالَ سُفْيَانُ: لَا أَدْرِي، هَذَا فِي الْحَدِيثِ أَمْ لَا، يَعْنِي أَنْ يَتَخَوَّنُهُمْ أَوْ يَلْتَمِسُ عَثَارَتِهِمْ.

[٤٩٧١] ١٨٥ - (...) It was narrated from Jâbir, from the Prophet ﷺ, that it is disliked to come at night, but he did not say, "doubting their fidelity and seeking out their lapses."

[٤٩٧١] ١٨٥ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَّنِّي: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي، قَالَ جَيْبِعًا: حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِبٍ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِكَاهَةَ الطُّرُوقِ، وَلَمْ يَذْكُرْ: يَتَخَوَّنُهُمْ وَيَلْتَمِسُ عَثَارَتِهِمْ.

that he narrated from the Prophet ﷺ, and I did not hear him narrate any other *Hadîth* from the Prophet ﷺ on his *Minbar*. He said: ‘The Messenger of Allâh ﷺ said: “If Allâh intends good for a person, He causes him to acquire a deep understanding of Islam. A group of Muslims will continue to fight in defense of the truth and to prevail over those who oppose them, until the Day of Resurrection.”

هشام : حَدَّثَنَا جَعْفُرٌ [وَهُوَ ابْنُ بُرْقَانَ] : حَدَّثَنَا يَزِيدُ بْنُ الْأَصْمَمَ قَالَ : سَمِعْتُ مُعاوِيَةَ بْنَ أَبِي سُفَيْفَانَ ذَكَرَ حَدِيثًا رَوَاهُ عَنِ النَّبِيِّ ﷺ، لَمْ أَسْمَعْهُ رَوَى عَنِ النَّبِيِّ ﷺ عَلَى مِنْبُرِهِ حَدِيثًا غَيْرَهُ، قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُفْقِهُ فِي الدِّينِ، وَلَا تَزَالُ عِصَابَةٌ مِنَ الْمُسْلِمِينَ يُقَاتِلُونَ عَلَى الْحَقِّ طَاهِرِينَ عَلَى مَنْ نَاوَاهُمْ، إِلَى يَوْمِ الْقِيَامَةِ».

[4957] ١٧٦ - (1924) حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهْبٍ : حَدَّثَنَا عَمِّي عَبْدُ اللَّهِ بْنُ وَهْبٍ : حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ : حَدَّثَنِي يَزِيدُ ابْنُ أَبِي حَيْبٍ : حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ شُمَاسَةَ الْمَهْرِيِّ قَالَ : كُنْتُ عِنْدَ مَسْلَمَةَ بْنِ مُخْلَدٍ، وَعِنْدَهُ عَبْدُ اللَّهِ بْنُ عَمْرُو بْنِ الْعَاصِ، فَقَالَ عَبْدُ اللَّهِ : لَا تَقْوُمُ السَّاعَةُ إِلَّا عَلَى شَرَارِ الْخُلُقِ، هُمْ شَرٌّ مِنْ أَهْلِ الْجَاهِلِيَّةِ، لَا يَدْعُونَ اللَّهَ بِشَيْءٍ إِلَّا رَدَّهُ عَلَيْهِمْ . فَبَيْنَمَا هُمْ عَلَى ذَلِكَ أَقْبَلَ عَقْبَةُ بْنُ عَامِرٍ، فَقَالَ لَهُ مَسْلَمَةُ : يَا عَقْبَةً ! اسْمَعْ مَا يَقُولُ عَبْدُ اللَّهِ، فَقَالَ عَقْبَةُ : هُوَ أَعْلَمُ، وَأَمَّا أَنَا فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ

[4957] ١٧٦ - (1924) ‘Abdur-Rahmân bin Shumâsah Al-Mâhrî said: “I was with Maslamah bin Mukhallad, and ‘Abdullâh bin ‘Amr bin Al-‘Âs was also with him. ‘Abdullâh said: ‘The Hour will not come except upon the worst of people, who are worse than the people of the *Jâhilîyyah*. They will not ask Allâh for anything but He will refuse their request.’

While they were like that, ‘Uqbah bin ‘Âmir came, and Maslamah said to him: ‘O ‘Uqbah, listen to what ‘Abdullâh is saying.’ He said: ‘He knows best; as for me, I heard the Messenger of Allâh ﷺ say: “A group of my *Ummah* will continue to fight to establish the command of Allâh, continuing to defeat their enemies and not being harmed by those who oppose them until the

Hour comes upon them when they are like that.” ‘Abdullâh said: ‘Yes, then Allâh will send a wind like the fragrance of musk and with a touch like that of silk, and it will not leave any soul in whose heart is a grain of faith, but it will take it. Then the worst of people will be left, upon whom the Hour will come.’”

يَقُولُ : «لَا تَرَأْلُ عِصَابَةً مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى أَمْرِ اللَّهِ، قَاهِرِينَ لِعَدُوِّهِمْ، لَا يَصْرُّهُمْ مِنْ حَالَفَهُمْ، حَتَّى تَأْتِيهِمُ السَّاعَةُ، وَهُمْ عَلَى ذَلِكَ». فَقَالَ عَبْدُ اللَّهِ: أَجَلْ، ثُمَّ يَبْعَثُ اللَّهُ رِيحًا كَرِيمًا الْمِسْكِ، مَسْهَا مَسْكُ الْحَرِيرِ، فَلَا تَشْرُكُ نَفْسًا فِي قُلُوبِ مِنْ قَالَ حَيَّةً مِنْ إِيمَانِ إِلَّا فَبَضَّةً، ثُمَّ يَقْنَى شَرَارُ النَّاسِ، عَلَيْهِمْ تَقُومُ السَّاعَةُ .

[٤٩٥٨] ١٧٧ - (١٩٢٥) حَدَّثَنَا

يَحْيَى بْنُ يَحْيَى : أَخْبَرَنَا هُشَيْمٌ عَنْ دَاؤَدَ ابْنِ أَبِي هِنْدٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَعْدِ ابْنِ أَبِي وَقَاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ أَهْلُ الْغَرْبِ ظَاهِرِينَ عَلَى الْحَقِّ حَتَّى تَقُومَ السَّاعَةُ».

(المعجم ٥٤) - (باب مراعة مصلحة

الدواب في السير، والنهي عن

التعرس في الطريق) (التحفة ٢٧)

[٤٩٥٩] ١٧٨ - (١٩٢٦) حَدَّثَنَا زُهَيْرٌ

ابْنُ حَرْبٍ : حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَافَرْتُمْ فِي الْخَصِبِ،

Chapter 54. Keeping Animals' Well Being In Mind When Traveling, And The Prohibition Of Halting In The Road At The End Of The Night

[4959] 178 - (1926) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘If you are traveling in fertile land, then give the camels their share of the land; if you are

^[1] [1] The people of the *Gharb*: *Gharb* here may refer to “buckets” and the “people of the bucket” means the Arabs who used buckets to draw water from wells, or it may mean “the west” referring to Shâm or Greater Syria.

34. The Book of Hunting, Slaughter And What Animals May Be Eaten

٣ - (المعجم ٣٤) - كتاب الصيد
والذبائح وما يُؤكل من الحيوان
(التحفة ٢٢)

Chapter 1. Hunting With Trained Dogs And Arrows

[4972] 1 - (1929) It was narrated that ‘Adiyy bin Hātim said: “I said: ‘O Messenger of Allāh, I release my trained dogs and they catch (game) for me, and I mention the Name of Allāh over them.’ He said: ‘If you release your trained dog and you mention the Name of Allāh over him, then eat.’ I said: ‘Even if (the dogs) kill (the game)?’ He said: ‘Even if they kill it, so long as another dog has not joined them.’” I said to him: ‘And I shoot the game with a *Mi'rād*^[١] (a short blunt, arrow without fletching) and I hit it.’ He said: ‘If you shoot the *Mi'rād* and it pierces (the game), then eat it, but if it strikes it sideways, then do not eat it.’”

[4973] 2 - (...) It was narrated that ‘Adiyy bin Hātim said: “I asked the Messenger of Allāh ﷺ

(المعجم ١) - (باب الصيد بالكلاب
المعلمَة والرمي) (التحفة ١)

[٤٩٧٢-١] حَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ عَنْ
مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَامَ بْنِ
الْحَارِثِ، عَنْ عَدَى بْنِ حَاتِمٍ قَالَ:
قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي أُرْسِلُ
الْكِلَابَ الْمُعَلَّمَةَ فَيُمْسِكُنَ عَلَيَّ، وَأَذْكُرُ
اسْمَ اللَّهِ [عَلَيْهِ]، فَقَالَ: «إِذَا أَرْسَلْتَ
كَلْبَكَ الْمُعَلَّمَ، وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ،
فَكُلْ» قُلْتُ: وَإِنْ قُتِلَ؟ قَالَ: «وَإِنْ
قَتِلَ، مَا لَمْ يَشْرُكْهَا كَلْبٌ لَيْسَ مَعَهَا»
قُلْتُ لَهُ: فَإِنِّي أَرْمِي بِالْمُعَرَّاضِ الصَّيْدَ،
فَأَصِيبُ، فَقَالَ: «إِذَا رَمَيْتَ بِالْمُعَرَّاضِ
فَخَرَقَ، فَكُلْهُ، وَإِنْ أَصَابَهُ بِعَرْضِهِ، فَلَا
تَأْكُلْهُ».

[٤٩٧٣-٢] حَدَّثَنَا أَبُو بَكْرٍ

^[١] A short, blunt, featherless arrow, or something that has a blade or point on one end or one side, while the other end of it or side of it is wooden.

saying: ‘We are a people who hunt with these dogs.’ He said: ‘If you release these trained dogs and mention the Name of Allâh over them, then eat what they catch for you, even if they kill it, unless the dog eats some of it. If he eats some of it then do not eat of it, for I am afraid that he may have caught it for himself. And if other dogs join your dog, then do not eat (the game).’”

ابن أبي شيبة: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ
بَيَانِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ
قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ، قُلْتُ: إِنَّا
قَوْمٌ نَصِيدُ بِهَذِهِ الْكِلَابِ، فَقَالَ: إِذَا
أَرْسَلْتَ كِلَابَكَ الْمُعَلَّمَةَ وَذَكَرْتَ اسْمَ اللَّهِ
عَلَيْهَا، فَكُلْ مِمَّا أَمْسَكْتَ عَلَيْكَ وَإِنْ
فَتَلَنْ، إِلَّا أَنْ يُأْكُلَ الْكَلْبُ، فَإِنْ أَكَلَ فَلَا
تَأْكُلْ، فَإِنِّي أَخَافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَ
عَلَى نَفْسِهِ، وَإِنْ خَالَطَهَا كِلَابٌ مِنْ
غَيْرِهَا، فَلَا تَأْكُلْ.

[4974] 3 - (...) It was narrated that ‘Adiyy bin Hâtim said: “I asked the Messenger of Allâh ﷺ about the *Mîrâd*. He said: ‘If its point strikes (the game), then eat, but if its edge (i.e., side - ways) strikes it and kills it, then it has been beaten to death, so do not eat it.’ And I asked the Messenger of Allâh ﷺ about dogs. He said: ‘If you release your dog and mention the Name of Allâh, then eat, but if he has eaten part of it then do not eat, for he has caught it for himself.’ I said: ‘What if I find another dog with my dog, and I do not know which of them caught it?’ He said: ‘Do not eat, for you mentioned the Name of Allâh over your dog but you did not mention the Name of Allâh over any other.’”

ابن معاذ العنبرى: حَدَّثَنَا أَبِي: حَدَّثَنَا
شُعبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنْ
الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ
رَسُولَ اللَّهِ ﷺ عَنِ الْمِعَارِضِ؟ فَقَالَ: إِذَا
أَصَابَ بِحَدْوِ فَكُلْ، وَإِذَا أَصَابَ بِعَرْضِهِ
فَفَتَلَ، فَإِنَّهُ وَقِيدٌ، فَلَا تَأْكُلْ،»، وَسَأَلْتُ
رَسُولَ اللَّهِ ﷺ عَنِ الْكَلْبِ؟ فَقَالَ: إِذَا
أَرْسَلْتَ كَلْبَكَ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ، فَإِنْ
أَكَلَ مِنْهُ فَلَا تَأْكُلْ، فَإِنَّمَا أَمْسَكَ عَلَى
نَفْسِهِ» قُلْتُ: فَإِنْ وَجَدْتُ مَعَ كَلْبِي كَلْبًا
آخَرَ، فَلَا أَدْرِي أَيُّهُمَا أَخَذَهُ؟ قَالَ: «فَلَا
تَأْكُلْ، فَإِنَّمَا سَمِيتَ عَلَى كَلْبِكَ، وَلَمْ تُسْمِ
عَلَى غَيْرِهِ».

[4975] (...) Ash-Sha'bî said: "I heard 'Adiyy bin Hâtim saying: 'I asked the Messenger of Allâh ﷺ about the *Mi'râd*...'" and he mentioned a similar report (as *Hadîth* no. 4974).

[٤٩٧٥] (...) وَحَدَّثَنِي يَحْمَى بْنُ أَئْيُوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: وَأَخْبَرَنِي شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمَ يَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمِعَارَاضِ فَذَكَرَ مِنْهُ.

[4976] (...) 'Adiyy bin Hâtim said: "I asked the Messenger of Allâh ﷺ about the *Mi'râd*..." and he mentioned a similar report (as no. 4974).

[٤٩٧٦] (...) وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ نَافِعِ الْعَبْدِيِّ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ: وَعَنْ نَاسٍ ذَكَرَ شُعْبَةُ عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمَ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمِعَارَاضِ يَمْثِلُ ذَلِكَ.

[4977] 4 - (...) It was narrated that 'Adiyy bin Hâtim said: "I asked the Messenger of Allâh ﷺ about hunting with a *Mi'râd*. He said: 'Whatever is struck with its point, eat it, but whatever is struck with its sideways, do not eat it, for it has been beaten to death.' And I asked him about hunting with dogs. He said: 'Whatever it catches for you and does not eat, then eat it, for its slaughtering is its being caught and killed (by the dog). But if you find another dog with him and you fear that (the other dog) caught it with him and killed it, then do not eat, for you mentioned the Name of Allâh over your dog, not any other.'"

[٤٩٧٧] (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا رَجَبٌ عَنْ عَامِرٍ، عَنْ عَدِيَّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمِعَارَاضِ؟ فَقَالَ: «مَا أَصَابَ يَحْدُهُ فَكُلْهُ، وَمَا أَصَابَ بِعَرْضِهِ فَهُوَ وَقِدْ». وَسَأَلْتُهُ عَنْ صِدْرِ الْكَلْبِ؟ فَقَالَ: «مَا أَمْسَكَ عَلَيْكَ وَلَمْ يَأْكُلْ مِنْهُ فَكُلْهُ، فَإِنَّ ذَكَاتَهُ أَخْذُهُ، فَإِنْ وَجَدْتَ عِنْدَهُ كُلُّاً آخَرَ، فَخَشِيتَ أَنْ يَكُونَ أَخْذَهُ مَعَهُ، وَقَدْ قَتَلَهُ، فَلَا تَأْكُلْ، إِنَّمَا ذَكَرْتَ اسْمَ اللَّهِ عَلَى كَلْبِكَ، وَلَمْ تَذْكُرْهُ عَلَى غَيْرِهِ».

[4978] (...) Zakariyyâ bin Abî Zâ'îdah narrated it with this chain.

[٤٩٧٨] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ، بِهَذَا الْإِسْنَادِ.

[4979] 5 - (...) Ash-Sha'bî said: "I heard 'Adiyy bin Hâtim, who was our neighbor, partner and close associate in An-Nahrain, say that he asked the Messenger of Allâh ﷺ: 'I release my dog and I find another dog has caught the game with my dog, and I do not know which of them caught it and killed it first.' He said: 'Do not eat, for you only mentioned the Name of Allâh over your dog, not any other.'"

[٤٩٧٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ: حَدَّثَنَا الشَّعْبِيُّ قَالَ: سَمِعْتُ عَدَيِّ بْنَ حَاتِمٍ وَكَانَ لَنَا حَارَّاً وَدَخِيلًا وَرَبِطَا بِالنَّهَرَيْنِ، أَنَّهُ سَأَلَ النَّبِيَّ ﷺ قَالَ: أُرْسِلْ كُلُّنِي فَأَجِدُ مَعَ كُلِّنِي كُلُّنِي قَدْ أَخَذَ، فَلَا أَدْرِي أَيُّهُمَا أَخَذَ، قَالَ: «فَلَا تَأْكُلْ، فَإِنَّمَا سَمِّيَّتْ عَلَى كُلِّكَ، وَلَمْ تُسَمِّ عَلَى غَيْرِهِ».

[4980] (...) A similar report (as no. 4979) was narrated from 'Adiyy bin Hâtim from the Prophet ﷺ.

[٤٩٨٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعبَةَ عَنِ الْحَكَمِ، عَنِ الشَّعْبِيِّ عَنِ عَدَيِّ بْنِ حَاتِمٍ عَنِ النَّبِيِّ ﷺ مِثْلَ ذَلِكَ.

[4981] 6 - (...) It was narrated that 'Adiyy bin Hâtim said: "The Messenger of Allâh ﷺ said to me: 'If you release your dog and mention the Name of Allâh, if he catches something for you and you find it alive, then slaughter it; if you find he has killed it but has not eaten any of it, then eat it. If you find another dog with your dog and it (the game) has been killed, then do not eat, for you do not know which of them killed it. If you shoot your arrow and mention the Name of Allâh, then

[٤٩٨١] (...) حَدَّثَنَا الْوَلِيدُ بْنُ شَجَاعِ السَّكُونِيِّ: حَدَّثَنَا عَلَيُّ ابْنُ مُسْبِرٍ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدَيِّ بْنِ حَاتِمٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا أَرْسَلْتَ كُلْكَ فَادْكُرِ اسْمَ اللَّهِ، فَإِنْ أَمْسَكَ عَلَيْكَ فَادْرُكْتَهُ حَيَا فَادْبُحْهُ، وَإِنْ وَجَدْتَ مَعَ كُلِّكَ كُلُّنِي عَيْرَهُ وَقَدْ قَتَلَ فَلَا تَأْكُلْ، فَإِنَّكَ لَا تَدْرِي أَيُّهُمَا قَتَلَهُ، وَإِنْ رَمَيْتَ سَهْمَكَ

(the game) vanishes from your sight for a day, and you only find the mark of your arrow on it, then eat if you wish, but if you find it drowned in water, then do not eat it.””

[4982] 7 - (...) It was narrated that ‘Adiyy bin Hâtim said: “I asked the Messenger of Allâh ﷺ about hunting. He said: “When you shoot your arrow, mention the Name of Allâh. Then if you find it (the game) dead then eat, unless you find that it has fallen into water, in which case you cannot know whether it was the water that killed it, or your arrow.””

[4983] 8 - (1930) Abû Tha’labah Al-Khushâni said: “I came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, we are in the land of some of the People of the Book, and we eat from their vessels. And it is a land where I hunt with my bow and with my trained dog, or my dog that is not trained. Tell me what is permissible for us of that.’ He (ﷺ) said: ‘As for what you have mentioned about being in a land of some of the People of the Book, and eating from their vessels, if you can find vessels other than theirs, then do not eat (from their vessels), but if you cannot, then wash them then eat from them. As for what you have mentioned about being in a

فَادْكُرْ اسْمَ اللَّهِ، فَإِنْ غَابَ عَنْكَ يَوْمًا فَلَمْ تَجِدْ فِيهِ إِلَّا أَثْرَ سَهْمِكَ، فَكُلْ إِنْ شِئْتَ، وَإِنْ وَجَدْتَهُ غَرِيقًا فِي الْمَاءِ، فَلَا تَأْكُلْ». ”

[٤٩٨٢] ٧ - (...) حَدَّثَنَا يَحْيَى بْنُ أَبْيَوبَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكَ: أَخْبَرَنَا عَاصِمٌ عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الصَّيْدِ؟ قَالَ: إِذَا رَمَيْتَ سَهْمِكَ فَادْكُرْ اسْمَ اللَّهِ، فَإِنْ وَجَدْتَهُ قَدْ قَتَلَ فَكُلْ، إِلَّا أَنْ تَجِدْهُ قَدْ وَقَعَ فِي مَاءِ، فَإِنَّكَ لَا تَدْرِي، الْمَاءُ قَتَلَهُ أَوْ سَهْمُكَ».

[٤٩٨٣] ٨ - (١٩٣٠) حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ الْمُبَارَكَ عَنْ حَيْوَةِ بْنِ شُرَيْحٍ. قَالَ: سَمِعْتُ رَبِيعَةَ بْنَ يَزِيدَ الدَّمْشِقِيَّ يَقُولُ: أَخْبَرْنِي أَبُو إِدْرِيسَ عَائِدُ اللَّهِ قَالَ: سَمِعْتُ أَبَا ثَعْلَبَةَ الْخُشَنِيَّ يَقُولُ: أَئِتَتْ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا بِأَرْضِ قَوْمٍ مِنْ أَهْلِ الْكِتَابِ، نَأْكُلُ فِي آنِيَتِهِمْ، وَأَرْضِ صَيْدٍ أَصِيدُ بِقَوْسِيِّ، وَأَصِيدُ بِكَلْبِيِّ الْمُعَلَّمِ، أَوْ بِكَلْبِيِّ الَّذِي لَيْسَ بِمُعَلَّمٍ، فَأَخْبَرْنِي مَا الَّذِي يَحِلُّ لَنَا مِنْ ذَلِكَ؟ قَالَ: «أَمَّا مَا ذَكَرْتَ أَنْكُمْ بِأَرْضِ قَوْمٍ [مِنْ] أَهْلِ الْكِتَابِ، تَأْكُلُونَ فِي آنِيَتِهِمْ، فَإِنْ وَجَدْتُمْ غَيْرَ آنِيَتِهِمْ، فَلَا تَأْكُلُوا

hunting land, whatever you catch with your bow, mention the Name of Allâh then eat, and whatever you catch with your trained dog, mention the Name of Allâh then eat. But whatever you catch with your dog that is not trained, if you come to it (when it is still alive) and slaughter it, then eat it.””

[4984] (...) A *Hadîth* like that of Ibn Al-Mubârak (no. 4983) was narrated from Hâiwah with this chain of narration, except that the *Hadîth* of Ibn Wahb does not mention hunting with a bow.

Chapter 2. If The Game Disappears, Then Is Found Afterwards

[4985] 9 - (1931) It was narrated from Abû Thâ'labah that the Prophet ﷺ said: “If you shoot your arrow and (the game) disappears, then you find it, then eat it, so long as it has not turned rotten.”

[4986] 10 - (...) It was narrated from Abû Thâ'labah from the Prophet ﷺ concerning the one who catches up with his game after three days: (He ﷺ said:) “Eat it so long as it has not turned rotten.””

فِيهَا، وَإِنْ لَمْ تَجِدُوهَا، فَاغْسِلُوهَا ثُمَّ كُلُّا
فِيهَا، وَأَمَّا مَا ذَكَرْتَ أَنَّكَ بِأَرْضِ صَيْدٍ، فَمَا
أَصْبَثَ يَقُولُوكَ فَادْكُرْ اسْمَ اللَّهِ ثُمَّ كُلُّ، وَمَا
أَصْبَثَ يَكْلِبَ الْمُعَلَّمَ فَادْكُرْ اسْمَ اللَّهِ ثُمَّ
كُلُّ، وَمَا أَصْبَثَ يَكْلِبَ الذِّي لَيْسَ بِمُعَلَّمَ
فَادْكُرْ ذَكَانَهُ، فَكُلُّ».

[4984] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ:
أَخْبَرَنَا أَبْنُ وَهْبٍ؛ وَحَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ:
حَدَّثَنَا الْمُقْرِئُ كِلَاهُمَا عَنْ حَيْوَةٍ، بِهَذَا
الِإِسْنَادِ، نَحْوَ حَدِيثِ أَبْنِ الْمُبَارَكِ، غَيْرُ أَنَّ
حَدِيثَ أَبْنِ وَهْبٍ لَمْ يَذْكُرْ فِيهِ: صَيْدَ الْقَوْسِ.

(المعجم ۲) - (باب إذا غاب عنه
الصيد ثم وجده) (التحفة ۲)

[4985] ۹ - (1931) حَدَّثَنَا مُحَمَّدُ
أَبْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ
حَمَادُ بْنُ حَالِدٍ الْخَيَاطُ عَنْ مُعاوِيَةَ بْنِ
صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ أَبْنِ جُبَيْرٍ، عَنْ
أَبِيهِ، عَنْ أَبِي ثَعَبَةَ عَنْ النَّبِيِّ ﷺ قَالَ:
إِذَا رَمَيْتَ بِسَهْلَكَ، فَعَابَ عَنْكَ،
فَادْكُرْتَهُ، فَكُلُّهُ، مَا لَمْ يُتْنِ». .

[4986] ۱۰ - (...) وَحَدَّثَنِي مُحَمَّدُ
أَبْنُ أَحْمَدَ بْنِ أَبِي حَلَفٍ: أَخْبَرَنَا مَعْنُ بْنُ
عِيسَى: حَدَّثَنِي مُعاوِيَةَ عَنْ عَبْدِ الرَّحْمَنِ

ابن جُبَيْرٍ بْنِ نَفَرِيَّ، عَنْ أَبِيهِ، عَنْ أَبِي ثَعْلَبَةَ عَنِ النَّبِيِّ ﷺ فِي الَّذِي يُدْرِكُ صَيْدَهُ بَعْدَ ثَلَاثَةَ: «فَكُلُّهُ مَا لَمْ يُتْسِنْ».

[4987] 11 - (...) A *Hadīth* like that of Al-‘Alā’ was narrated from Abū Tha‘labah Al-Khushānī, except that he did not mention it turning rotten. And he said concerning dogs: “Eat it after three days unless it has turned rotten, in which case leave it.”

[٤٩٨٧] [١١-...] وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ عَنْ مُعاوِيَةَ بْنِ صَالِحٍ، عَنِ الْعَلَاءِ، عَنْ مَكْحُولٍ، عَنْ أَبِي ثَعَلَبَةَ الْخُشَنِيِّ عَنِ النَّبِيِّ ﷺ حَدِيثَهُ فِي الصَّيْدِ، ثُمَّ قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ مُعاوِيَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ وَأَبِي الرَّاهِرِيَّةِ، عَنْ جُبَيْرٍ بْنِ نَفَرِيَّ، عَنْ أَبِي ثَعَلَبَةَ الْخُشَنِيِّ يُمْثِلُ حَدِيثَ الْعَلَاءِ، عَيْرَ أَنَّهُ لَمْ يَذْكُرْ تُونَتَهُ، وَقَالَ فِي الْكُلِّ: «كُلُّهُ بَعْدَ ثَلَاثَ إِلَّا أَنْ يُتْسِنَ، فَدَعْهُ».

Chapter 3. The Prohibition Of Eating Any Wild Animal With Fangs And Any Bird With Talons

[4988] 12 - (1932) It was narrated that Abū Tha‘labah said: “The Prophet ﷺ forbade eating any wild animal with fangs.” Ishāq and Ibn Abī ‘Umar added in their *Hadīth*: “Az-Zuhri said: ‘We did not hear this until we came to Ash-Shām.’”

(المعجم ٣) - (بَابُ تحريرِ أكلِ كلِ ذي نَابِ من السَّبَاعِ وَكُلِ ذي مَخْلَبٍ من الطَّيْرِ) (التحفة ٣)

[٤٩٨٨] [١٢-١٩٣٢] وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقَ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفِيَّانُ بْنُ عُيَيْنَةَ عَنِ الرُّهْبَرِيِّ، عَنْ أَبِي إِدْرِيسَ، عَنْ أَبِي ثَعَلَبَةَ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبَعِ. زَادَ

إِسْحَاقُ وَابْنُ أَبِي عُمَرَ فِي حَدِيثِهِمَا :
قَالَ الزُّهْرِيُّ : وَلَمْ نَسْمَعْ بِهِمَا حَتَّى
فَدِمْنَا الشَّامَ .

[4989] 13 - (...) It was narrated from Abû Idrîs Al-Khawlânî that he heard Abû Thâ'labah Al-Khushâni say: "The Messenger of Allâh ﷺ forbade eating any wild animal with fangs."

Ibn Shihâb said: "I did not hear that from our scholars in the Hijâz, until Abû Idrîs, who was one of the *Fuqahâ'* (scholar) of Ash-Shâm, narrated it to me."

[4990] 14 - (...) It was narrated from Abû Thâ'labah Al-Khushâni that the Messenger of Allâh ﷺ forbade eating any wild animal with fangs.

[4991] (...) A *Hadîth* like that of Yûnus and 'Amr was narrated from Az-Zuhri with this chain of narration. All (the narrators) mentioned eating except Shâlih and Yûsuf, in whose *Hadîth* it says: "He forbade every wild animal that has fangs."

[٤٩٨٩] ١٣ - (...) وَحدَثَنِي حَرْمَلَةُ بْنُ يَحْيَى : أَخْبَرَنَا ابْنُ وَهْبٍ :
أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ ، عَنْ أَبِي إِدْرِيسِ الْخَوَلَانِيِّ ؛ أَنَّهُ سَمِعَ أَبَا ثَعْلَبَةَ الْخُشْنِيَّ يَقُولُ : نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ .
قَالَ ابْنُ شِهَابٍ : وَلَمْ أَسْمَعْ ذَلِكَ مِنْ عُلَمَائِنَا بِالْجَهَازِ ، حَتَّى حَدَّثَنِي أَبُو إِدْرِيسَ ، وَكَانَ مِنْ فُقَهَاءِ أَهْلِ الشَّامِ .

[٤٩٩٠] ١٤ - (...) وَحدَثَنِي هَرَوْنُ ابْنُ سَعِيدِ الْأَلِيلِيِّ : حَدَّثَنَا ابْنُ وَهْبٍ :
أَخْبَرَنَا عَمْرُو بْنُ عَيْنِي ابْنُ الْحَارِثِ ؛ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ عَنْ أَبِي إِدْرِيسِ الْخَوَلَانِيِّ ،
عَنْ أَبِي ثَعْلَبَةَ الْخُشْنِيَّ ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ .

[٤٩٩١] (...) وَحدَثَنِيهِ أَبُو الطَّاهِرِ أَخْبَرَنَا ابْنُ وَهْبٍ : أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ
وَابْنُ أَبِي ذِئْبٍ وَعَمْرُو بْنُ الْحَارِثِ وَيُونُسُ
ابْنُ يَزِيدَ وَغَيْرُهُمْ ؛ وَحدَثَنِي مُحَمَّدُ ابْنُ رَافِعٍ
وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَاقِ ، عَنْ

مَعْمَرٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يُوسُفُ بْنُ الْمَاجِسْوُنِ؛ وَحَدَّثَنَا الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّهُمْ عَنْ الرُّهْرِيِّ، بِهَذَا إِلَّا سَنَادٌ مِثْلُ حَدِيثِ يُونُسَ وَعَمِّرُو، كُلُّهُمْ ذَكَرَ الْأَكْلَ إِلَّا صَالِحًا وَيُوسُفَ، فَإِنَّ حَدِيثَهُمَا: نَهَى عَنْ كُلِّ ذِي نَابِ مِنَ السَّبَاعِ.

[4992] 15 - (1933) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Every wild animal that has fangs, eating it is *Harâm* (forbidden)."

[٤٩٩٢] ١٥ - (١٩٣٣) وَحَدَّثَنِي زَهِيرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ عَنْ مَالِكٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ، عَنْ عَبِيدَةَ ابْنِ سُفْيَانَ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: «كُلُّ ذِي نَابٍ مِنَ السَّبَاعِ، فَأَكْلُهُ حَرَامٌ».

[4993] (...) Mâlik bin Anas narrated a similar report (as no. 4992), with this chain of narrators.

[٤٩٩٣] (...) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، بِهَذَا إِلَّا سَنَادٌ، مِثْلُهُ.

[4994] 16 - (1934) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade (eating) every wild animal with fangs and every bird with talons."

[٤٩٩٤] ١٦ - (١٩٣٤) وَحَدَّثَنَا عَبِيدُ اللَّهِ بْنُ مَعَاذِ الْعَنَبِرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةَ عَنِ الْحَكَمِ، عَنْ مَيْمُونَ بْنِ مِهْرَانَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ، وَ[عَنْ] كُلِّ ذِي مَخْلِبٍ مِنَ الطَّيْرِ.

[4995] ... - (...) Shu'bah said... a similar report with this chain of narrators (as no. 4994).

[4996] (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ forbade every wild animal that has fangs and every bird that has talons.

[4997] (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade..." a *Hadîth* like that of Shu'bah from Al-Hakam.

Chapter 4. Permissibility Of (Eating) Dead Animals From The Sea

[4998] 17 - (1935) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ sent us on an expedition and appointed Abû

[٤٩٩٥] (...) وَحَدَّثَنِي حَجَاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سَهْلُ بْنُ حَمَادٍ: قَالَ شُعْبَةُ، يَهْذَا الْإِسْنَادُ، مِثْلُهُ.

[٤٩٩٦] (...) وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاؤُدَ: أَخْبَرَنَا أَبُو عَوَانَةَ: حَدَّثَنَا الْحَكَمُ وَأَبُو بِشْرٍ عَنْ مَيْمُونَ بْنِ مَهْرَانَ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ كُلِّ ذِي نَابِ مِنَ السَّبَاعِ، وَعَنْ كُلِّ ذِي مُخْلِبٍ مِنَ الطَّيْرِ.

[٤٩٩٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَبُو بِشْرٍ أَخْبَرَنَا عَنْ مَيْمُونَ بْنِ مَهْرَانَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: نَهَى؛ وَحَدَّثَنِي أَبُو كَامِلُ الْجَحَدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ مَيْمُونَ بْنِ مَهْرَانَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ، يُمْثِلُ حَدِيثَ شُعْبَةَ عَنِ الْحَكَمِ.

(المعجم ٤) - (باب إباحة ميتات البحر) (التحفة ٤)

[٤٩٩٨] ١٧- (١٩٣٥) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا أَبُو الزَّبَيرِ عَنْ جَابِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى:

'Ubaidah in charge of us, to intercept a caravan of the Quraish. He supplied us with a bag of dates, and we had no other provisions apart from that. Abū 'Ubaidah used to give them to us, one date at a time." He (the narrator) said: "I said: 'What did you do with it?' He said: 'We used to suck it like a child, then drink water after that, and it would suffice us for that day until night. And we used to knock down leaves with our sticks, then soak them in water and eat them. We set off along the coast and there appeared before us on the shore something like a huge mound. We came to it and saw that it was a beast called Al-'Anbar (sperm whale). Abū 'Ubaidah said: "It is dead meat." Then he said: "No, we are the envoys of the Messenger of Allāh ﷺ, (striving) in the cause of Allāh, and we are compelled (by hunger); eat." We lived on it for a month, three hundred of us, until we grew fat. And I remember that we extracted pitchers of fat from its eye socket, and we cut out pieces of meat like that of a bull. Abū 'Ubaidah called out thirteen of us and made them sit in its eye socket, and he took one of its ribs and set it up, then he saddled the largest camel we had with us and passed beneath it. And we supplied ourselves with

أَخْبَرَنَا أَبُو حَيْمَةَ عَنْ أَبِي الزَّبِيرِ، عَنْ جَابِرٍ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ وَأَمَرَ عَلَيْنَا أَبَا عُبَيْدَةَ، نَتَكَلَّمُ عِبَرًا لِفُرِيشٍ، وَزَوَّدَنَا حَرَابًا مِنْ تَمْرٍ لَمْ يَجِدْ لَنَا غَيْرَهُ، فَكَانَ أَبُو عُبَيْدَةَ يُعْطِينَا تَمْرَةً تَمْرَةً، قَالَ: فَقُلْتُ: كَيْفَ كُنْتُمْ تَضْسَعُونَ بِهَا؟ قَالَ: نَمْصُهَا كَمَا يَمْصُ الصَّيْئِ، ثُمَّ نَشْرَبُ عَلَيْهَا مِنَ الْمَاءِ، فَتَكْحِينَا يَوْمَنَا إِلَى الظَّلَلِ، وَكُنَّا نَضْرِبُ بِعَصِيبَنَا الْخَبْطَ، ثُمَّ نَبْلُهُ بِالْمَاءِ فَنَأْكُلُهُ، قَالَ: وَانْطَلَقْنَا عَلَى سَاحِلِ الْبَحْرِ، فَرُفِعَ لَنَا عَلَى سَاحِلِ الْبَحْرِ كَعِيْتَةُ الْكَثِيفِ الضَّحْمِ، فَأَتَيْنَاهُ فَإِذَا هِيَ دَابَّةٌ تُذْعَنِي الْعَنْبَرَ. قَالَ: قَالَ أَبُو عُبَيْدَةَ: مَيْتَةٌ، ثُمَّ قَالَ: لَا، بَلْ نَحْنُ رُسُلُ رَسُولِ اللَّهِ ﷺ، وَفِي سَبِيلِ اللَّهِ، وَقَدْ اضْطُرْرَنَا فَكُلُوا، قَالَ: فَأَقْمَنَا عَلَيْهِ شَهْرًا، وَنَحْنُ ثَلَاثَمَائَةٌ حَتَّى سُمِّنَا، قَالَ: [وَ]الْقَدْ رَأَيْنَا نَعْتَرِفُ مِنْ وَقْبِ عَيْنِهِ، بِالْقِلَالِ، الدَّهْنَ، وَنَقْتَطَعُ مِنْهُ الْفِدَرَ كَالثُورِ - أُوْ كَفَدْ الرَّوْرَ - فَلَقَدْ أَخَذَ مِنَّا أَبُو عُبَيْدَةَ ثَلَاثَةَ عَشْرَ رَجُلًا، فَأَقْعَدُهُمْ فِي وَقْبِ عَيْنِهِ، وَأَخَذَ ضِلْعًا مِنْ أَصْلَاعِهِ، فَأَقْامَهَا، ثُمَّ رَحَلَ أَغْنَمَ بَعِيرٍ مَعَنَا فَمَرَّ مِنْ تَحْتِهَا، فَتَرَوْدَنَا مِنْ لَحْمِهِ وَشَاقِقَ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ

preserved pieces of its meat. When we reached Al-Madīnah, we came to the Messenger of Allāh ﷺ and told him all of that. He said: "It is provision that Allāh brought forth for you. Do you have any of its meat with you that you can give us to eat?" We sent some of it to the Messenger of Allāh ﷺ and he ate it."

[4999] 18 - (...) 'Amr heard Jābir bin 'Abdullāh say: "The Messenger of Allāh ﷺ sent us, three hundred riders, with Abū 'Ubaidah bin Al-Jarrāḥ in charge, to keep a lookout for the caravan of the Qurāish. We stayed on the coast for half a month, and we were stricken with such intense hunger that we ate leaves, and it was called the Army of Leaves. Then the sea threw out to us a beast called Al-'Anbar (sperm whale) and we ate from it for half a month and rubbed its fat on our bodies, until our bodies grew strong. Abū 'Ubaidah took one of its ribs and set it up, then he looked for the tallest man in the army and the tallest camel. He mounted the man on the camel, and he passed beneath it. And a number of men sat in its eye socket, and we extracted such and such number of pitchers of fat from its eye socket. 'Abū 'Ubaidah used to give each one of us a handful of dates at a time, then he gave us one date at a time, and when he ran out we felt its loss."

[5000] 19 - (...) 'Amr heard

أَتَيْنَا رَسُولَ اللَّهِ ﷺ، فَذَكَرْنَا ذَلِكَ لَهُ،
فَقَالَ: «هُوَ رِزْقٌ أَخْرَجَهُ اللَّهُ لَكُمْ، فَهَلْ
مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ فَتُطْعِمُونَا؟» قَالَ:
فَأَرْسَلْنَا إِلَى رَسُولِ اللَّهِ ﷺ مِنْهُ، فَأَكَلَهُ.

[٤٩٩٩] ١٨ - (...) حَدَثَنَا عَبْدُ
الْجَبَارِ بْنُ الْعَلَاءِ: حَدَثَنَا سُفْيَانُ قَالَ: سَمِعْ
عُمَرُ وَجَابِرُ بْنُ عَبْدِ اللَّهِ يَقُولُ: بَعَثَنَا رَسُولُ
اللَّهِ ﷺ وَنَحْنُ ثَلَاثُمَائَةٌ رَاكِبٌ، وَأَمْيَرُنَا أَبُو
عُبَيْدَةَ بْنُ الْجَرَاحِ، تَرْصُدُ عِيرًا لِقُرْيَشٍ،
فَأَقْمَنَا بِالسَّاحِلِ نِصْفَ شَهْرٍ فَاصَابَنَا جُوعٌ
شَدِيدٌ، حَتَّى أَكَلْنَا الْخَبَطَ، فَسُمِّيَ جَيْشُ
الْخَبَطِ، فَأَلْقَى لَنَا الْبَحْرُ دَابَّةً يَقْاتِلُ لَهَا
الْعَنْبَرُ، فَأَكَلْنَا مِنْهَا نِصْفَ شَهْرٍ، وَادْهَنَّا مِنْ
وَدْكَهَا حَتَّى ثَابَتْ أَجْسَامُنَا، قَالَ: فَأَخَذَ أَبُو
عُبَيْدَةَ ضِلْعًا مِنْ أَضْلَاعِهِ فَنَصَبَهُ، ثُمَّ نَظَرَ
إِلَى أَطْوَلِ رَجُلٍ فِي الْجَيْشِ، وَأَطْوَلِ جَملٍ
فَحَمَلَهُ عَلَيْهِ، فَمَرَّ تَحْتَهُ، قَالَ: وَجَلَسَ فِي
حِجَاجِ عَيْنِهِ نَفَرَ، قَالَ: وَأَخْرَجْنَا مِنْ
[وَقْبٍ] عَيْنِهِ كَذَا وَكَذَا قُلَّهُ وَدَكٌ، قَالَ:
وَكَانَ مَعَنَا حِرَابٌ مِنْ تَمْرٍ، فَكَانَ أَبُو عُبَيْدَةَ
يُعْطِي كُلَّ رَجُلٍ مِنَّا قَبْصَةً قَبْصَةً، ثُمَّ أَعْطَانَا
تَمْرَةً تَمْرَةً، فَلَمَّا فَنَيَ وَجَدْنَا فَقْدَهُ.

[٥٠٠٠] ١٩ - (...) وَحَدَثَنَا عَبْدُ

Jâbir say concerning the Army of the Leaves: "A man slaughtered three camels, then another three, then another three, then Abû 'Ubaidah forbade him to do that."

[5001] 20 - (...) It was narrated that Jâbir bin 'Abdullâh said: "The Prophet ﷺ sent us, three hundred men, and we carried our provision slung around our necks."

[5002] 21 - (...) Jâbir bin 'Abdullâh narrated: "The Messenger of Allâh ﷺ sent an expedition, three hundred strong, and appointed Abû 'Ubaidah bin Al-Jarrâh in charge of them. Their provisions ran short, so Abû 'Ubaidah collected their provisions in a bag and fed us from it each day, until the ration was reduced to one date each every day."

[5003] (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ sent an expedition, of whom I was one, to the coast..." and they (the narrators) all quoted a *Hadîth* like that of 'Amr bin Dînâr and Abû Az-Zubair except that in the *Hadîth* of Wahb bin

الْجَبَّارِ بْنُ الْعَلَاءِ: حَدَّثَنَا سُفيَّانُ قَالَ: سَمِعَ عَمْرُو جَابِرًا يَقُولُ، فِي جَيْشِ الْخَبَطِ: إِنَّ رَجُلًا نَحَرَ ثَلَاثَ جَزَائِرَ، ثُمَّ ثَلَاثَةِ، ثُمَّ ثَلَاثَةِ، ثُمَّ نَهَاهُ أَبُو عُيَيْدَةَ.

[5001] ٢٠- (...) وَحَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ يَعْنِي ابْنَ سُلَيْمَانَ عَنْ هَشَامِ بْنِ عُرْوَةَ، عَنْ وَهْبِ ابْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَعَثَنَا النَّبِيُّ ﷺ وَتَحْنُنُ ثَلَاثِيَّةَ، تَحْمِلُ أَزْوَادَنَا عَلَى رِقَابِنَا.

[5002] ٢١- (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدَىً عَنْ مَالِكٍ [بْنِ أَسَىٰ]، عَنْ أَبِي نَعِيمٍ وَهُبْ بْنِ كَيْسَانَ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً، ثَلَاثِيَّةً، وَأَمَرَ عَلَيْهِمْ أَبَا عُيَيْدَةَ ابْنَ الْجَرَاحِ، فَفَتَّى زَادُهُمْ، فَجَمَعَ أَبُو عُيَيْدَةَ زَادُهُمْ فِي مِزْوِدٍ، فَكَانَ يُقَوِّتُنَا، حَتَّىٰ كَانَ يُصِيبُنَا، كُلَّ يَوْمٍ تَمَرَّةً.

[5003] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الْوَلِيدُ يَعْنِي ابْنَ كَثِيرٍ قَالَ: سَمِعْتُ وَهْبَ بْنَ كَيْسَانَ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً، أَنَا فِيهِمْ، إِلَى سَيفِ الْبَحْرِ

Kaisân (no. 5002) it says: “The army ate from it for eighteen days.”

[5004] (...) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ sent an expedition to the land of Juhainah, and appointed a man in charge of them...” and he quoted a similar *Hadîth* (as no. 5003).

وَسَافُوا جَمِيعًا بِقِيَةَ الْحَدِيثِ، كَنَحُوا حَدِيثَ عَمْرٍو بْنِ دِينَارٍ وَأَبِي الرُّبِّيرِ. غَيْرَ أَنَّ فِي حَدِيثٍ وَهُبْ بْنِ كَشِيَّانَ: فَأَكَلَ مِنْهَا الْجَيْشُ ثَمَانِ عَشْرَةَ لَيْلَةً.

[٥٠٠٤] (...) حَدَّثَنِي حَجَاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو الْمُنْذِرِ الْفَرَازُ، كِلَاهُمَا عَنْ دَاؤِدَ ابْنِ قَيْسٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ مَقْسُمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْثَةً إِلَى أَرْضِ جُهَيْنَةَ، وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلًا، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ.

(المعجم ٥) - (باب تحرير أكل لحم الحمر الإنسية) (التحفة ٥)

[٥٠٠٥] [٢٢-١٤٠٧] (وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ [ابْنِ أَنْسٍ] عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ وَالْحَسَنِ، ابْنَيْ مُحَمَّدٍ بْنِ عَلَيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلَيٍّ بْنِ أَبِي طَالِبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ مُتْنَعَ النَّسَاءِ يَوْمَ خَيْرِهِ، وَعَنْ لُحُومِ الْحُمُرِ إِلَّا نُسَيْبَةً.

[راجع: ٣٤٣١]

[٥٠٠٦] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شِيَّةَ وَابْنُ نُمَيْرٍ وَرُهَيْرُ بْنُ حَرْبٍ

Chapter 5. The Prohibition Of Eating The Meat Of Domesticated Donkeys

[5005] 22 - (1407) It was narrated from ‘Alî bin Abî Tâlib that the Messenger of Allâh ﷺ forbade *Mut’ah* marriage with women on the Day of Khaibar, and he forbade the meat of domesticated donkeys.

[5006] (...) It was narrated from Az-Zuhri, with this chain of narrators. In the *Hadîth* of Yûnus

it says: “And eating the meat of domesticated donkeys.”

فَالْأُولُو: حَدَّثَنَا سُفيَانُ؛ وَحَدَّثَنَا ابْنُ نُعْمَرٍ:
 حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْيُودُ اللَّهِ؛ وَحَدَّثَنِي أَبُو
 الطَّاهِرِ وَحَرْمَةً قَالًا: أَخْبَرَنَا ابْنُ وَهْبٍ:
 أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا إِسْحَاقُ وَعَبْدُ بْنِ
 حُمَيْدٍ قَالًا: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا
 مَعْمَرٌ، كُلُّهُمْ عَنِ الرُّهْبَرِيِّ، بِهَذَا
 إِلَسْنَادِ، وَفِي حَدِيثِ يُونُسَ: وَعَنْ أَكْلِ
 لُحُومِ الْحُمُرِ الْأَسْيَّةِ.

[5007] 23 - (1936) It was narrated from Ibn Shihâb that Abû Idrîs told him that Abû Tha'labah said: “The Messenger of Allâh ﷺ prohibited the meat of domesticated donkeys.”

[٥٠٠٧] [١٩٣٦-٢٣] وَحَدَّثَنَا
 الْحَسَنُ بْنُ عَلَيٍ الْحُلَوَانِيُّ وَعَبْدُ بْنُ
 حُمَيْدٍ، كَلَّا هُمَا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ
 ابْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ
 ابْنِ شَهَابٍ؛ أَنَّ أَبَا إِدْرِيسَ أَخْبَرَهُ؛ أَنَّ
 أَبَا ثَعْلَبَةَ قَالَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ لُحُومَ
 الْحُمُرِ الْأَهْلِيَّةِ.

[5008] 24 - (561) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade eating the meat of domesticated donkeys.

[٥٠٠٨] [٥٦١-٢٤] وَحَدَّثَنَا مُحَمَّدُ
 ابْنُ عَبْدِ اللَّهِ بْنِ نُعْمَرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
 عَبْيُودُ اللَّهِ: حَدَّثَنِي نَافِعٌ وَسَالِمٌ عَنِ ابْنِ
 عُمَرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ
 لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ. [انظر: ١٢٤٨]

[5009] 25 - (...) It was narrated that Ibn 'Umar said: “The Messenger of Allâh ﷺ forbade eating domesticated donkeys on the Day of Khaibar, although the people needed it.”

[٥٠٠٩] [...] وَحَدَّثَنِي هَرُونُ
 ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا
 ابْنُ جُرْجِيجَ: أَخْبَرَنِي نَافِعٌ قَالَ: قَالَ ابْنُ
 عُمَرَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا أَبِي

وَمَعْنُ بْنُ عِيسَى عَنْ مَالِكٍ [بْنُ أَنْسٍ]، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ الْحِمَارِ الْأَهْلِيِّ يَوْمَ حَيْثَرَ، وَكَانَ النَّاسُ احْتَاجُوا إِلَيْهَا.

[٥٠١٠] ٢٦ - (١٩٣٧) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيْهِ ابْنُ مُسْهِرٍ عَنِ الشَّيْبَانِي قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ؟ فَقَالَ: أَصَابَتْنَا مَجَاعَةً يَوْمَ حَيْثَرَ، وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ، وَقَدْ أَصَبَنَا لِلنَّقْوَمِ حُمُرًا خَارِجَةً مِنَ الْمَدِينَةِ، فَتَحْرَنَاهَا، فَإِنَّ قُدُورَنَا لَتَغْلِي، إِذْ نَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ أَنِّي أَكْفُؤُ الْقُدُورَ وَلَا تَطْعَمُونَا مَنْ لُحُومُ الْحُمُرِ شَيْئًا. فَقُلْتُ: حَرَمَهَا شَحْرِيمَ مَاذَا؟ قَالَ: تَحَدَّثَنَا يَبْنَتَا فَقُلْنَا: حَرَمَهَا أُبْتَةَ، وَحَرَمَهَا مِنْ أَجْلِ أَنَّهَا لَمْ تُحَمَّسْ.

[٥٠١١] ٢٧ - (...) سُلَيْمَانُ أَش-شَّايبَانِي said: "I heard 'Abdullâh bin Abî Awfâ say: 'On the Day of Khaibar we fell upon some domesticated donkeys and slaughtered them. When the cooking pots were boiling, the

[٥٠١١] ٢٧ - (...) وَحَدَّثَنَا أَبُو كَامِلٍ فُضِيلُ بْنُ حُسَيْنٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ: حَدَّثَنَا شَيْبَانُ الشَّيْبَانِي قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ أَبِي

caller of the Messenger of Allâh ﷺ cried out (saying): “Overturn the cooking pots and do not eat any of the donkey meat.” Some people said: “The Messenger of Allâh ﷺ has only forbidden it because it has not been distributed as it should have been (i.e., with the *Khumus* being taken out before the booty was divided),” and others said: “He has forbidden it forever.”

أَوْفَىٰ يَقُولُ: أَصَبَّتَا مَجَاعَةً لِيَالِي خَيْرٍ، فَلَمَّا كَانَ يَوْمُ خَيْرٍ وَقَعْنَا فِي الْحُمُرِ الْأَهْلِيَّةِ فَاتَّخَرْنَاهَا، فَلَمَّا غَلَّتِ بِهَا الْقُدُورُ نَادَىٰ مُنَادِي رَسُولِ اللَّهِ ﷺ أَنِ اكْفُوا الْقُدُورَ، وَلَا تَأْكُلُوا مِنْ لُحُومِ الْحُمُرِ شَيْئًا، قَالَ: فَقَالَ نَاسٌ: إِنَّمَا نَهَىٰ عَنْهَا رَسُولُ اللَّهِ ﷺ لِأَنَّهَا لَمْ تُخْمَسْنَ، وَقَالَ آخَرُونَ: نَهَىٰ عَنْهَا الْبَيْتَةَ.

[5012] 28 - (1938) It was narrated that ‘Adiyy bin Thâbit said: “I heard Al-Barâ’ and ‘Abdullâh bin Abî Awfâ say: ‘We got some donkeys and cooked them, then the caller of the Messenger of Allâh ﷺ cried out saying: “Overturn the cooking pots.”

[٥٠١٢] [١٩٣٨-٢٨] حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبةُ عَنْ عَدِيٍّ وَهُوَ ابْنُ ثَابِتٍ، قَالَ: سَمِعْتُ الْبَرَاءَ وَعَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يَقُولُ: أَصَبَّنَا حُمُرًا، فَطَبَخْنَاهَا، فَنَادَىٰ مُنَادِي رَسُولِ اللَّهِ ﷺ أَنِ اكْفُوا الْقُدُورَ.

[5013] 29 - (...) It was narrated that Abû Ishâq said: “Al-Barâ’ said: ‘On the Day of Khaibar we got some donkeys, then the caller of the Messenger of Allâh ﷺ cried out saying: “Overturn the cooking pots.”

[٥٠١٣] (...) حَدَّثَنَا ابْنُ الْمُشَنَّىٰ وَابْنُ بَشَارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبةُ عَنْ أَبِي إِسْحَاقَ قَالَ: قَالَ الْبَرَاءُ: أَصَبَّنَا يَوْمَ خَيْرٍ حُمُرًا، فَنَادَىٰ مُنَادِي رَسُولِ اللَّهِ ﷺ أَنِ اكْفُوا الْقُدُورَ.

[5014] 30 - (...) It was narrated that Thâbit bin ‘Ubaidullâh said: “I heard Al-Barâ’ saying: ‘We were forbidden the meat of domesticated donkeys.”

[٥٠١٤] (...) وَحَدَّثَنَا أَبُو كُرْبَٰ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ أَبُو كُرْبَٰ: حَدَّثَنَا - ابْنُ بِشَرٍ عَنْ مِسْعَرٍ، عَنْ

ثَابِتٌ بْنُ عُيَيْدٍ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ :
نُهِيَّنَا عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ .

[5015] 31 - (...) It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ commanded us to throw away the meat of domesticated donkeys, raw and cooked, then he did not command us to eat it."

[5016] (...) A similar report (as no. 5015) was narrated from 'Âsim with this chain narrators.

[5017] 32 - (1939) It was narrated that Ibn 'Abbâs said: "I do not know whether the Messenger of Allâh ﷺ forbade it because they (donkeys) were beasts of burden for the people, and he did not want their beasts of burden to be lost, or if he prohibited the meat of domesticated donkeys on the Day of Khaibar."

[5018] 33 - (1802) It was narrated that Salamah bin Al-Akwa' said: "We set out with the Messenger of Allâh ﷺ for Khaibar, then Allâh granted them victory over it. When evening came on the day that they conquered it, the people lit many fires, and the Messenger of Allâh ﷺ said: 'What are these

[٥٠١٥] ٣١- (...) وَحَدَّثَنَا رُبَيْرٌ
ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَاصِمٍ، عَنْ
الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَمْرَنَا
رَسُولُ اللَّهِ ﷺ أَنْ نُلْقِي لُحُومَ الْحُمُرِ
الْأَهْلِيَّةِ، نِيَّةً وَنَضِيْجَةً، ثُمَّ لَمْ يَأْمُرْنَا بِأَكْلِهِ .

[٥٠١٦] (...) وَحَدَّثَنِيهِ أَبُو سَعِيدٍ
الْأَشْجَعُ: حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ عَيَّاثَ
عَنْ عَاصِمٍ، بِهَذَا إِلَسْنَادِ، تَحْوَهُ .

[٥٠١٧] ٣٢- (١٩٣٩) وَحَدَّثَنِي
أَحْمَدُ بْنُ يُوسُفَ الْأَزْدِيُّ: حَدَّثَنَا عُمَرُ بْنُ
حَفْصٍ بْنِ عَيَّاثٍ: حَدَّثَنَا أَبِي عَنْ
عَاصِمٍ، عَنْ عَامِرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ:
لَا أَدْرِي، إِنَّمَا نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ
مِنْ أَجْلِ أَنَّهُ كَانَ حَمُولَةً النَّاسِ، فَكَرِهَ أَنْ
تَنْدَهَ حَمُولَتُهُمْ، أَوْ حَرَمَهُ فِي يَوْمٍ
خَيْرٍ، لُحُومَ الْحُمُرِ الْأَهْلِيَّةِ .

[٥٠١٨] ٣٣- (١٨٠٢) وَحَدَّثَنَا
مُحَمَّدُ بْنُ عَبَادٍ وَقَتْيَةُ بْنُ سَعِيدٍ قَالَا:
حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ
ابْنِ أَبِي عُيَيْدٍ، عَنْ سَلَمَةَ ابْنِ الْأَكْعَعِ
قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى
خَيْرٍ، ثُمَّ إِنَّ اللَّهَ فَتَحَهَا عَلَيْهِمْ فَلَمَّا أَمْسَى

fires? What are you lighting them for?' They said: 'For (cooking) meat.' He said: 'What kind of meat?' They said: 'For the meat of domesticated donkeys.' The Messenger of Allâh ﷺ said: 'Throw it away and break them (the pots).' A man said: 'O Messenger of Allâh, or throw it away and wash them?' He said: 'Or that.'

النَّاسُ، الْيَوْمَ الَّذِي فُتَحَتْ عَلَيْهِمْ،
أَوْقَدُوا نِيرَانًا كَثِيرًا، فَقَالَ رَسُولُ
اللهِ ﷺ: «مَا هَذِهِ النِّيرَانُ؟ عَلَى أَيِّ شَيْءٍ
تُوقِدُونَ؟» قَالُوا: عَلَى لَحْمٍ. قَالَ: «عَلَى
أَيِّ لَحْمٍ؟» قَالُوا: عَلَى لَحْمٍ حُمُرٍ
إِنْسِيَةً. فَقَالَ رَسُولُ اللهِ ﷺ: «أَهْرِيقُوهَا
وَأَكْسِرُوهَا» فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ!
أَفَ نُهْرِيقُهَا وَنَعْسِلُهَا. قَالَ: «أَفْ ذَاكَ».

[راجع: ٤٦٦٨]

[5019] (...) It was narrated from Yazîd bin Abî 'Ubâid, with this chain narrators.

[٥٠١٩] (...). وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا حَمَادُ بْنُ مَسْعَدَةَ
وَصَفْوَانُ بْنُ عِيسَى؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ
النَّصْرِ: حَدَّثَنَا أَبُو عَاصِمِ التَّمِيلُ، كُلُّهُمْ
عَنْ يَزِيدَ بْنِ أَبِي عَبْدِ اللَّهِ، بِهَذَا الإِسْنَادِ.

[5020] 24 - (1940) It was narrated that Anas said: "When the Messenger of Allâh ﷺ conquered Khaibar, we captured some donkeys outside the town, and we cooked some of them. Then the caller of the Messenger of Allâh ﷺ cried out (saying); 'Allâh and His Messenger have forbidden it to you, for it is an abomination of the Shaitân's handiwork.' So the pots and their contents were overturned, and they were brimming with their contents."

[5021] 35 - (...) It was narrated

[٥٠٢٠] (١٩٤٠)-٣٤. وَحَدَّثَنَا ابْنُ
أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ عَنْ أَيُوبَ، عَنْ
مُحَمَّدٍ، عَنْ أَنَسٍ قَالَ: لَمَّا فَتَحَ رَسُولُ
اللهِ ﷺ خَيْرَ، أَصْبَنَ حُمُرًا خَارِجًا مِنَ
الْقُرْيَةِ، فَطَبَخُنَا مِنْهَا، فَنَادَى مُنَادِي
رَسُولِ اللهِ ﷺ: أَلَا إِنَّ اللَّهَ وَرَسُولَهُ
يَنْهَا إِنْكُمْ عَنْهَا، فَإِنَّهَا رِجْسٌ مِنْ عَمَلِ
الشَّيْطَانِ، فَأَكْفَيْتَ الْقُدُورُ بِمَا فِيهَا،
وَإِنَّهَا لَتَقُورُ بِمَا فِيهَا.

[٥٠٢١] (...). وَحَدَّثَنَا مُحَمَّدُ

that Anas bin Mâlik said: "On the Day of Khaibar, someone came and said: 'O Messenger of Allâh, the donkeys have been eaten.' Then another person came and said: 'O Messenger of Allâh, the donkeys are finished.' The Messenger of Allâh ﷺ told Abû Talhah to call out: 'Allâh and His Messenger forbid the meat of donkeys to you, for it is an abomination or it is impure.' So the cooking pots were overturned with their contents."

ابن مِنْهَالِ الصَّرِيرُ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا هِشَامُ بْنُ حَسَانٍ عَنْ مُحَمَّدٍ ابْنِ سَيْرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا كَانَ يَوْمُ خَيْرٍ جَاءَ جَاءَ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَكِلَتِ الْحُمُرُ. ثُمَّ جَاءَ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ! أَفْتَنَتِ الْحُمُرُ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ أَبَا طَلْحَةَ فَنَادَى: إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَا يَنْكُمْ عَنْ لُحُومِ الْحُمُرِ، فَإِنَّهَا رِجْسٌ أَوْ نَجْسٌ.

قَالَ: فَأَكْفَيْتِ الْقُدُورُ بِمَا فِيهَا.

(المعجم ٦) - (باب إِيَاجَةِ أَكْلِ لَحْمِ
الْخَيْلِ) (التحفة ٦)

Chapter 6. Permissibility Of Eating Horse Meat

[5022] 36 - (1941) It was narrated from Jâbir bin ‘Abdullâh that on the Day of Khaibar, the Messenger of Allâh ﷺ forbade the meat of domesticated donkeys, but he permitted the meat of horses.

ابن يحيى و أبو الربيع العتكبي و قميئه بن سعيد - واللفظ ليحيى، قال يحيى: أخبرنا، وقال الآخران: حدثنا - حماد بن زيد عن عمرو بن دينار، عن محمد بن علي، عن جابر بن عبد الله، أن رسول الله ﷺ نهى، يوم خير، عن لحوم الهمر الأهلية، وأذن في لحوم الخيل.

ابن حاتم: حدثنا محمد بن بكر: أخبرنا ابن جرير: أخبرني أبو الربيع، أنه سمع

[5023] 37 - (...) Jâbir bin ‘Abdullâh said: "At the time of Khaibar, we ate the meat of horses and onagers,^[1] but the

^[1] A type of wild donkey.

Prophet ﷺ forbade us (to eat) the meat of domestic donkeys."

[5024] (...) It was narrated from Ibn Juraij, with this chain narrators (a *Hadîth* similar to no. 5023).

[5025] 38 - (1942) It was narrated that Asmâ' said: "We slaughtered a horse at the time of the Messenger of Allâh ﷺ and ate it."

[5026] (...) It was narrated from Hishâm with this chain narrators (a *Hadîth* similar to no. 5025).

Chapter 7. The Permissibility Of Eating *Ad-Dabb* (Mastigure)^[1]

[5027] 39 - (1943) It was narrated from 'Abdullâh bin Dînâr that he heard Ibn 'Umar said: The Prophet ﷺ was asked about *Ad-Dabb* (mastigure, desert lizard).

^[1] A type of lizard (uromastyx) that grows up to one or two feet in length.

جَابِرُ بْنُ عَبْدِ اللَّهِ يَقُولُ: أَكَلْنَا، زَمَنَ حَيْبَرَ، الْخَيْلَ وَحُمْرَ الْوَحْشِ، وَنَهَانَا النَّبِيُّ ﷺ عَنِ الْجِمَارِ الْأَهْلِيِّ.

[٥٠٢٤] (...) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ؛ وَحَدَّثَنِي يَعْقُوبُ الدُّورَقِي وَأَحْمَدُ بْنُ عُثْمَانَ التَّوْفِيقِيَّ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، كِلَاهُمَا عَنْ ابْنِ جُرَيْجٍ، بِهَذَا إِلَاسْنَادِ.

[٥٠٢٥] (١٩٤٢-٣٨) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَحْفَصٌ ابْنُ عَيَّاثٍ وَوَكِيعٌ عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: نَحْرَنَا فَرَسًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَأَكَلْنَاهُ.

[٥٠٢٦] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعاوِيَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ كِلَاهُمَا عَنْ هِشَامٍ، بِهَذَا إِلَاسْنَادِ.

(المعجم ٧) - (باب إباحة الضب)

(التحفة ٧)

[٥٠٢٧] (١٩٤٣-٣٩) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُوبَ وَقَتْبِيَّةَ وَابْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ - قَالَ يَحْيَى بْنُ

He said: "I will not eat it but I will not prohibit it."

يَحْيَىٰ : أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ - عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ : سُئِلَ النَّبِيُّ ﷺ عَنِ الضَّبِّ؟ فَقَالَ : «لَئَنْتُ بِإِكْلِهِ وَلَا مُحَرَّمَهُ».

[5028] 40 - (...) It was narrated that Ibn 'Umar said: "A man asked the Messenger of Allâh ﷺ about eating Ad-Dabb (mastigure, desert lizard), and he said: "I do not eat it but I do not prohibit it."

[٥٠٢٨] ٤٠ - (...) وَحَدَّثَنَا قَيْمِيَةُ بْنُ سَعِيدٍ : حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ : أَخْبَرَنَا الْلَّيْثُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ : سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ عَنِ الْأَكْلِ الضَّبِّ؟ فَقَالَ : «لَا أَكُلُهُ وَلَا أَحْرُمُهُ».

[5029] 41 - (...) It was narrated that Ibn 'Umar said: "A man asked the Messenger of Allâh ﷺ about eating Ad-Dabb (mastigure, desert lizard) when he was on the pulpit. He said: 'I do not eat it but I do not prohibit it.'"

[٥٠٢٩] ٤١ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا عَبِيدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ : سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ، عَنِ الْأَكْلِ الضَّبِّ؟ فَقَالَ : «لَا أَكُلُهُ وَلَا أَحْرُمُهُ».

[5030] (...) A similar report (as no. 5029) was narrated from 'Ubaidullâh with this chain narrators.

[٥٠٣٠] (...) وَحَدَّثَنَا عَبِيدُ اللَّهِ بْنُ سَعِيدٍ : حَدَّثَنَا يَحْيَىٰ عَنْ عَبِيدِ اللَّهِ بْنِ مِثْلِهِ، فِي هَذَا إِلَاسْنَادِ.

[5031] (...) A *Hadîth* like that of Al-Laith from Nâfi' (no. 5029) was narrated from Nâfi' from Ibn 'Umar, from the Prophet ﷺ, except that the *Hadîth* of Ayyûb (says): "A mastigure was brought to the Messenger of Allâh ﷺ and he did not eat it but he did not prohibit it." In the *Hadîth* of Usâmah it says: "A man stood up

[٥٠٣١] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَقَيْمِيَةُ قَالَا : حَدَّثَنَا حَمَادٌ؛ وَحَدَّثَنِي زُهَيرٌ ابْنُ حَرْبٍ : حَدَّثَنَا إِسْمَاعِيلُ، كَلَاهُمَا عَنْ أَيُوبَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا مَالِكُ بْنُ مَغْوِلٍ؛ وَحَدَّثَنِي هَرْوُنُ بْنُ عَبْدِ اللَّهِ : أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ : حَدَّثَنَا

in the *Masjid* when the Messenger of Allâh ﷺ was on the pulpit.”

ابن جریح؛ وَحَدَّثَنَا هَرُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ قَالَ: سَمِعْتُ مُوسَى ابْنَ عَقْبَةَ، وَحَدَّثَنَا هَرُونُ بْنُ سَعِيدٍ الْأَيْلِيَّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَسَامَةُ، كُلُّهُمْ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ فِي الضَّبِّ. بِمَعْنَى حَدِيثِ الْلَّيْثِ عَنْ نَافِعٍ، غَيْرَ أَنَّ حَدِيثَ أَيُوبَ: أَتَيَ رَسُولُ اللهِ ﷺ بِضَبٍّ فَلَمْ يَأْكُلْهُ وَلَمْ يُحَرِّمْهُ. وَفِي حَدِيثِ أَسَامَةَ قَالَ: قَامَ رَجُلٌ فِي الْمَسْجِدِ وَرَسُولُ اللهِ ﷺ عَلَى الْمِنْبَرِ.

[٥٠٣٢] [٤٢ - (١٩٤٤)] وَحَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةُ عَنْ تَوْبَةِ الْعَنْبَرِيِّ: سَمِعَ الشَّعْبِيَّ: سَمِعَ ابْنَ عُمَرَ؛ أَنَّ النَّبِيِّ ﷺ كَانَ مَعَهُ نَاسٌ مِنْ أَصْحَابِهِ فِيهِمْ سَعْدٌ. وَأَتَوْا بِلَحْمٍ ضَبٍّ فَنَادَتِ امْرَأَةٌ مِنْ نِسَاءِ النَّبِيِّ ﷺ: إِنَّهُ لَحْمٌ ضَبٍّ. فَقَالَ رَسُولُ اللهِ ﷺ: «كُلُوا، فَإِنَّهُ حَلَالٌ، وَلَكُمْ لَيْسَ مِنْ طَعَامِي».

[٥٠٣٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ تَوْبَةِ الْعَنْبَرِيِّ قَالَ: قَالَ لَهُ الشَّعْبِيُّ: أَرَأَيْتَ حَدِيثَ الْحَسَنِ عَنِ النَّبِيِّ ﷺ؟ وَقَاعِدْتُ ابْنَ عُمَرَ قَرِيبًا مِنْ سَتَّيْنَ أَوْ سَوْتَيْنَ وَنَصْفِ، فَلَمْ أَسْمَعْهُ رَوَى عَنِ النَّبِيِّ ﷺ عَيْرَ

[5032] 42 - (1944) Ash-Sha'bî heard Ibn 'Umar (say) that the Prophet ﷺ had some of his Companions with him, among whom was Sa'd. Some mastigure meat was brought to them and one of the wives of the Prophet ﷺ called out: “It is mastigure meat.” The Messenger of Allâh ﷺ said: “Eat, for it is *Halâl*, but it is not something that I eat.”

[5033] (...) It was narrated that Tawbah Al-'Anbarî said: ‘Ash-Sha'bî said to me: ‘Have you heard the *Hadîth* of Al-Hasan from the Prophet? I sat with Ibn 'Umar for nearly two years or a year and a half, and I did not hear him narrate anything from the Prophet ﷺ except this. He said: “Some of the Companions

of the Prophet ﷺ, among whom was Sa‘d...” a *Hadîth* like that of Mu‘âdh (no. 5032).

[5034] 43 - (1945) It was narrated that ‘Abdullâh bin ‘Abbâs said: “Khâlid bin Al-Walîd and I, along with the Messenger of Allâh ﷺ, entered the house of Maimûnah. A roasted mastigure was brought and the Messenger of Allâh ﷺ stretched out his hand, then one of the women who were in the house of Maimûnah said: ‘Tell the Messenger of Allâh ﷺ what he is about to eat.’ Then the Messenger of Allâh ﷺ withdrew his hand. I said: ‘Is it *Harâm*, O Messenger of Allâh?’ He said: ‘No, but it is not found in the land of my people and I have an aversion to it.’”

Khâlid said: “I took it and ate it, and the Messenger of Allâh ﷺ was looking on.”

[5035] 44 - (1946) It was narrated from Abû Umâmah bin Sahl bin Hunaif Al-Anṣârî that ‘Abdullâh bin ‘Abbâs told him that Khâlid bin Al-Walîd, who was called Shaifullâh (the Sword of Allâh), told him that he entered, along with the Messenger of Allâh ﷺ, upon Maimûnah, the wife of the Prophet ﷺ, who was his maternal aunt and the maternal aunt of Ibn ‘Abbâs. He found in her house a roasted mastigure

هَذَا. قَالَ: كَانَ نَاسٌ مِنْ أَصْحَابِ الرَّسُولِ ﷺ فِيهِمْ سَعْدٌ. يُعْتَلِ حَدِيثٌ مُعَاذٌ.

[٥٠٣٤-٤٣] [١٩٤٥) حَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنِ ابْنِ شَهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ [بْنِ حُنَيْفٍ]، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ قَالَ: دَخَلْتُ أَنَا وَخَالِدُ بْنُ الْوَلِيدِ مَعَ رَسُولِ اللَّهِ ﷺ بَيْتَ مَيْمُونَةَ، فَأَتَيْتُ بِضَبٍّ مَحْنُوذٍ، فَأَهْوَى إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِيَدِهِ، فَقَالَ بَعْضُ النَّسْوَةِ الَّلَّاتِي فِي بَيْتِ مَيْمُونَةِ: أَخْبِرُوا رَسُولَ اللَّهِ ﷺ بِمَا يُرِيدُ أَنْ يَأْكُلَ، فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ. فَقُلْتُ: أَحَرَامُ هُوَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «لَا، وَلَكِنَّهُ لَمْ يَكُنْ يَأْرِضَ قَوْمِي، فَأَجِدُنِي أَغَافِعُهُ». قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ فَأَكَلْتُ، وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ.

[٥٠٣٥-٤٤] [١٩٤٦) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَةُ، جَيِّبِعًا عَنْ ابْنِ وَهْبٍ - قَالَ حَرْمَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفِ الْأَنْصَارِيِّ؛ أَنَّ عَبْدَ اللَّهِ ابْنَ عَبَّاسٍ أَخْبَرَهُ؛ أَنَّ خَالِدَ بْنَ الْوَلِيدِ، الَّذِي يُقَالُ لَهُ سَيْفُ اللَّهِ أَخْبَرَهُ؛ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَىٰ مَيْمُونَةَ زَوْجِ

which had been brought by her sister Hufaidah bint Al-Hârith from Najd. It was rare that food would be offered to him without being described or named. The Messenger of Allâh ﷺ stretched out his hand towards it and one of the women present said: "Tell the Messenger of Allâh ﷺ what is being offered to him." They said: "It is a mastigure, O Messenger of Allâh." The Messenger of Allâh ﷺ withdrew his hand and Khâlid bin Al-Walîd said: "Is mastigure *Harâm*, O Messenger of Allâh?" He said: "No, but it is not found in the land of my people and I have an aversion to it."

Khâlid said: "I took it and ate it while the Messenger of Allâh ﷺ was looking on, and he did not forbid me."

الَّتِي شَيْلَةٌ، وَهِيَ خَالَتُهُ وَخَالَةُ ابْنِ عَبَّاسٍ، فَوَجَدَ عِنْدَهَا ضَبًّا مَحْنُوذًا، قَدِمْتُ بِهِ أُخْتَهَا حُفَيْدَةَ بِنْتَ الْحَارِثِ مِنْ نَجْدٍ، فَقَدَمْتُ الضَّبَّ لِرَسُولِ اللَّهِ ﷺ، وَكَانَ أَقْلَى مَا يُقْدِمُ يَدَيْهِ لِطَعَامٍ حَتَّى يُحَدَّثَ بِهِ وَيُسَمَّى لَهُ، فَأَهْوَى رَسُولُ اللَّهِ ﷺ يَدَهُ إِلَى الضَّبِّ، فَقَالَتْ امْرَأَةٌ مِنْ النِّسَوةِ الْحُضُورِ: أَخْرِبْ رَسُولَ اللَّهِ ﷺ بِمَا قَدَمْتُ لَهُ، قُلْنَ: هُوَ الضَّبُّ، يَا رَسُولَ اللَّهِ! فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ، فَقَالَ خَالِدُ بْنُ الْوَلِيدِ: أَحْرَامُ الضَّبِّ؟ يَا رَسُولَ اللَّهِ! قَالَ: «لَا، وَلَكِنَّهُ لَمْ يَكُنْ بِأَرْضِ قَوْمِيِّ، فَأَجِدُنِي أَغَافِهُ». قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ فَأَكَلْتُهُ، وَرَسُولُ اللَّهِ يَئْنُطُرُ، فَلَمْ يَئْتِنِي.

[٤٥] - (...) وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ التَّضْرِ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنِي . وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا - يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ بْنِ كَيْسَانَ، عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي أَمَامَةَ بْنِ سَهْلٍ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّهُ أَخْبَرَهُ؛ أَنَّ خَالِدَ بْنَ الْوَلِيدِ أَخْبَرَهُ؛ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى مَيْمُونَةَ بِنْتِ الْحَارِثِ، وَهِيَ خَالَتُهُ، فَقَدَمَ إِلَيْهِ

[5036] 45 - (...) It was narrated from Ibn 'Abbâs that Khâlid bin Al-Walîd told him that he entered with the Messenger of Allâh ﷺ upon Maimûnah bint Al-Hârith, who was his maternal aunt. Some mastigure meat was brought to the Messenger of Allâh ﷺ, which had been brought by Umm Hufaid bint Al-Hârith from Najd, who was married to a man from Banû Ja'far. The Messenger of Allâh ﷺ would not eat anything until he knew what it was... then he mentioned a *Hadîth* like that of

Yûnus (no. 5035), and at the end of the *Hadîth* he added: "Ibn Al-Asamm narrated it from Maimûnah, and he was under her care."

رَسُولُ اللهِ ﷺ لَحْمٌ ضَّبٌّ، جَاءَتْ بِهِ أُمُّ حُفَيْدٍ بِنْتُ الْحَارِثِ مِنْ نَجْدٍ، وَكَانَتْ تَحْتَ رَجْلِ مَنْ بَنِي جَعْفَرٍ، وَكَانَ رَسُولُ اللهِ ﷺ لَا يَأْكُلُ شَيْئًا حَتَّى يَعْلَمَ مَا هُوَ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يُونُسَ، وَرَأَاهُ فِي آخرِ الْحَدِيثِ: وَحَدَّثَهُ ابْنُ الْأَصْمَّ عَنْ مَيْمُونَةَ وَكَانَ فِي حَجْرِهَا.

[٥٠٣٧] [١٩٤٥] وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: أَتَيَ النَّبِيُّ ﷺ وَتَحْنُ فِي بَيْتِ مَيْمُونَةَ بِضَيْقَيْنِ مَشْوَيْنِ. بِمِثْلِ حَدِيثِهِمْ، وَلَمْ يَذْكُرْ: يَرِيدُ ابْنُ الْأَصْمَّ عَنْ مَيْمُونَةَ.

[٥٠٣٨] [...] وَحَدَّثَنَا عَبْدُ الْمَلِكِ ابْنُ شُعَيْبِ بْنِ الْلَّيْثِ: حَدَّثَنَا أَبِي عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي هَلَالٍ عَنْ ابْنِ الْمُنْكَدِرِ؛ أَنَّ أَبَا أُمَامَةَ [بْنَ سَهْلٍ] أَخْبَرَهُ عَنْ ابْنِ عَبَّاسٍ، قَالَ: أَتَيَ رَسُولُ اللهِ ﷺ، وَهُوَ فِي بَيْتِ مَيْمُونَةَ، وَعِنْدَهُ خَالِدُ بْنُ الْوَلِيدَ، بِلَحْمٍ ضَبٌّ. فَذَكَرَ بِمَعْنَى حَدِيثِ الزُّهْرِيِّ.

[٥٠٣٩] [٤٦-١٩٤٧] وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ وَأَبُو بَكْرِ بْنِ نَافِعٍ، - قَالَ ابْنُ نَافِعٍ: أَخْبَرَنَا - عُنْدُرُ: حَدَّثَنَا

[5037] (1945) It was narrated that Ibn ‘Abbâs said: "Two grilled mastigures were brought to the Prophet ﷺ when we were in the house of Maimûnah..." a similar *Hadîth* (as no. 5036), but he did not mention Yazîd bin Al-Asamm from Maimûnah.

[5038] (...) It was narrated that Ibn ‘Abbâs said: "Some mastigure meat was brought to the Messenger of Allâh ﷺ when he was in the house of Maimûnah and Khâlid bin Al-Walîd was with him..." and he mentioned a *Hadîth* like that of Az-Zuhri.

[5039] 46 - (1947) Ibn ‘Abbâs said: "My maternal aunt Umm Hufaid gave a gift to the Messenger of Allâh ﷺ of some ghee, dried yoghurt and mastigures. He ate

some of the ghee and dried yoghurt, but he left the mastigure, having an aversion to it. It was eaten at the table of the Messenger of Allâh ﷺ, and if it were *Harâm*, it would not have been eaten at the table of the Messenger of Allâh ﷺ.”

شَعْبَةُ عَنْ أَبِي بَشْرٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَهْدَثَ حَالَتِي أُمُّ حُفَيْدٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَنْمًا وَأَفْطَا وَأَصْبَأَ، فَأَكَلَ مِنَ السَّمْنِ وَالْأَفْطَاءِ، وَتَرَكَ الضَّبَّ تَقْدِرًا، وَأَكَلَ عَلَى مَايَدَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَوْ كَانَ حَرَامًا مَا أَكَلَ عَلَى مَايَدَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[5040] 47 - (1948) It was narrated that Yazîd bin Al-Asamm said: “A newly-married man in Al-Madînah invited us (to a meal) and he served us thirteen mastigures. Some people ate and some did not. I met Ibn ‘Abbâs the next day and told him about that. People started narrating what they heard about this issue, until one of them said: ‘The Messenger of Allâh ﷺ said: ‘I do not eat it, but I do not forbid it and I do no prohibit it.’” Ibn ‘Abbâs said: ‘What a bad thing you have said. No Prophet of Allâh was sent except to explain what is permitted and what is forbidden. When the Messenger of Allâh ﷺ was in the house of Maimûnah, along with Al-Fâdil bin ‘Abbâs, Khâlid bin Al-Walîd and another woman, a tray of meat was brought to them. When the Messenger of Allâh ﷺ wanted to eat, Maimûnah said to him: ‘It is mastigure meat.’ He withdrew his hand and said:

٤٧ [٥٠٤٠] (١٩٤٨) حَدَّثَنَا أَبُو بَكْرٌ أَبْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ يَزِيدَ بْنِ الْأَصْمَمِ قَالَ: دَعَانَا عَرُوسٌ بِالْمَدِينَةِ، فَقَرَبَ إِلَيْنَا ثَلَاثَةٌ عَشْرَ ضَبًّا، فَأَكَلُوا وَتَارُوكُ، فَلَقِيتُ ابْنَ عَبَّاسٍ مِنْ الْعَدِ، فَأَخْبَرْتُهُ، فَأَكْثَرَ الْقَوْمُ حَوْلَهُ، حَتَّى قَالَ بَعْضُهُمْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا أَكُلُّهُ، وَلَا أَنْهَى عَنْهُ، وَلَا أُحَرِّمُهُ». فَقَالَ ابْنُ عَبَّاسٍ: يُئْسِنَ مَا فَلَّتُمْ، مَا بُعْثَتَ بَنِي اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مُحِلًا وَمُحَرَّمًا؛ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْتَمَا هُوَ عِنْدَ مَيْمُونَةَ، وَعِنْدَهُ الْفَضْلُ بْنُ عَبَّاسٍ وَخَالِدٌ بْنُ الْوَلِيدٍ وَامْرَأَةً أُخْرَى، إِذْ قُرِبَ إِلَيْهِمْ خَوَانٌ عَلَيْهِ لَحْمٌ، فَلَمَّا أَرَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَأْكُلَ قَالَتْ لَهُ مَيْمُونَةُ: إِنَّهُ لَحْمٌ ضَبٌّ، فَكَفَّ يَدَهُ، وَقَالَ: «هَذَا لَحْمٌ لَمْ أَكُلْهُ قَطُّ». وَقَالَ لَهُمْ: «كُلُوا» فَأَكَلُ مِنْ الْفَضْلُ وَخَالِدٌ بْنُ الْوَلِيدٍ وَالْمَرْأَةُ.

"This is meat which I have never eaten." And he said to them: "Eat." So Al-Fadl, Khâlid and the woman ate from it.

Maimûnah said: "I will never eat something that the Messenger of Allâh ﷺ did not eat."

[5041] 48 - (1949) Jâbir bin 'Abdullâh said: "A mastigure was brought to the Messenger of Allâh ﷺ and he refused to eat it. He said: 'I do not know, perhaps it is descended from one of the generations who were transformed.'"

[5042] 49 - (1950) It was narrated that Abû Az-Zubair said: "I asked Jâbir about mastigure. He said: 'Do not eat it,' and he regarded it as repulsive. He said: 'Umar bin Al-Khaṭîb said: 'The Prophet ﷺ did not prohibit it, and Allâh has benefited more than one person by it. It is the food of most shepherds, and if I had some with me I would eat it.'"

[5043] 50 - (1951) It was narrated that Abû Sa'eed said: "A man said: 'O Messenger of Allâh, we live in a land that abounds in mastigures. What do you command us to do? Or what is your ruling to us?' He said: 'I have been told that a group of

وَقَالَتْ مَيْمُونَةُ: لَا أَكُلُّ مِنْ شَيْءٍ إِلَّا
شَيْءٌ يَأْكُلُ مِنْهُ رَسُولُ اللَّهِ ﷺ .

[٥٠٤١] ٤٨ - (١٩٤٩) [وَحَدَّثَنَا]
إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ:
أَخْبَرَنَا عَبْدُ الرَّزَاقِ عَنِ ابْنِ جُرَيْجِ:
أَخْبَرَنِي أَبُو الرَّبِّيرُ، أَنَّهُ سَمِعَ جَابِرَ بْنَ
عَبْدِ اللَّهِ يَقُولُ: أَتَيَ رَسُولُ اللَّهِ ﷺ
بِضَبٍّ، فَأَبَى أَنْ يَأْكُلَ مِنْهُ، وَقَالَ: «لَا
أَدْرِي، لَعْنَهُ مِنَ الْفُرُونِ الَّتِي مُسْخَتْ».

[٥٠٤٢] ٤٩ - (١٩٥٠) [وَحَدَّثَنِي سَلَمَةُ]
ابْنُ شَيْبَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْمَانَ:
حَدَّثَنَا مَعْقُلٌ عَنْ أَبِي الرَّبِّيرِ قَالَ: سَأَلْتُ
جَابِرًا عَنِ الضَّبِّ؟ فَقَالَ: لَا تَطْعُمُهُ،
وَقَدْرَهُ، وَقَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: إِنَّ
الَّتِي ﷺ لَمْ يُحَرِّمْهُ، إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْهَى
بِهِ غَيْرَ وَاحِدٍ، فَإِنَّمَا طَعَامُ عَامَةِ الرَّعَاءِ
مِنْهُ، وَلَوْ كَانَ عِنْدِي طَعْمَتُهُ.

[٥٠٤٣] ٥٠ - (١٩٥١) [وَحَدَّثَنَا]
مُحَمَّدُ بْنُ الْمُنْتَهَى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ
عَنْ دَاؤَدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ
قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! إِنَّا
بِأَرْضِ مَصَبَّةٍ، فَمَا تَأْمُرُنَا؟ أَوْ فَمَا تُنْهِنَا؟

the Children of Israel was transformed,' and he did not command or forbid."

Abû Sa'eed said: "After that, 'Umar said: 'Allâh (Glorified and Exalted is He) has benefited more than one person by it, and it is the food of most shepherds. If I had some with me, I would eat it. It was just that the Messenger of Allâh ﷺ had an aversion to it."

[5044] 51 - (...) It was narrated from Abû Sa'eed that a Bedouin came to the Messenger of Allâh ﷺ and said: "I live in a low land that abounds in mastigures, and they are the main food of my people." He (ﷺ) did not answer him and we said: "Ask him again." He asked him again and he did not answer him, three times. Then the Messenger of Allâh ﷺ called out to him the third time and said: "O Bedouin, Allâh cursed or became angry with a tribe of the Children of Israel, and He transformed them into animals that move on the earth, and I do not know, perhaps these are descended from them. So I do not eat it but I do not forbid it."

Chapter 8. The Permissibility Of Eating Locusts

[5045] 52 - (1952) It was narrated that 'Abdullâh bin Abî Awfâ said: "We went on seven campaigns with the Messenger of

قال: «ذُكِرَ لِي أَنَّ أُمَّةً مِّنْ بَنِي إِسْرَائِيلَ مُسِخِّتٌ» فَلَمْ يَأْمُرْ وَلَمْ يَنْهِ.

قال أَبُو سَعِيدٍ: فَلَمَّا كَانَ بَعْدَ ذَلِكَ، قَالَ عُمَرُ: إِنَّ اللَّهَ [عَزَّ وَجَلَّ] لَيَقْعُدُ بِهِ عَيْرَ وَاحِدَ، وَإِنَّهُ لَطَعَامُ عَامَّةٍ هَذِهِ الرَّعَاعَاءُ، وَلَوْ كَانَ عِنْدِي لَطَعْمَتُهُ، إِنَّمَا عَافَهُ رَسُولُ اللَّهِ ﷺ.

[٥٠٤٤-٥١] حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا بَهْرٌ: حَدَّثَنَا أَبُو عَقِيلِ الدَّوْرَقِيُّ: حَدَّثَنَا أَبُو نَصْرَةَ عَنْ أَبِي سَعِيدٍ، أَنَّ أَغْرَابِيًّا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي فِي غَائِطٍ مَضَبَّةٍ، وَإِنَّهُ عَامَّةٌ طَعَامٌ أَهْلِيٌّ - قَالَ - : فَلَمْ يُجِبْهُ، فَقُلْنَا: عَاوِدْهُ. فَعَاوَدْهُ فَلَمْ يُجِبْهُ، ثَلَاثًا، ثُمَّ نَادَاهُ رَسُولُ اللَّهِ ﷺ فِي الثَّالِثَةِ فَقَالَ: «يَا أَغْرَابِي! إِنَّ اللَّهَ أَعْنَ أَوْ غَصِبَ عَلَى سِبْطٍ مِّنْ بَنِي إِسْرَائِيلَ، فَمَسَخْهُمْ [دَوَابَّ] يَدْبُونَ فِي الْأَرْضِ، فَلَا أَدْرِي لَعَلَّ هَذَا مِنْهَا، فَلَئِسْ أَكُلُّهَا وَلَا أَنْهَا عَنْهَا».

(المعجم ٨) - (باب إباحة الجراد)
(التحفة ٨)

[٥٠٤٥-٥٢] حَدَّثَنَا أَبُو كَامِلِ الْجَمَدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي يَعْقُوبِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى

Allâh ﷺ during which we ate locusts.”

قالَ: غَرَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ سَبْعَ
غَرَوَاتٍ نَأْكُلُ الْجَرَادَ.

[5046] (...) It was narrated that Abû Ya'fûr with this chain of narrators (a similar *Hadîth* as no. 5045).

Abû Bakr said in his report: “Seven campaigns.” Ishâq said: “Six.” Ibn Abî 'Umar said: “Six or seven.”

[٥٠٤٦] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي
عُمَرَ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ، عَنْ أَبِي
يَعْفُورِ، بِهَذَا الْإِسْنَادِ.

قالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ: سَبْعَ
غَرَوَاتٍ. وَقَالَ إِسْحَاقُ: سِتٌّ. وَقَالَ ابْنُ
أَبِي عُمَرَ: سِتٌّ أَوْ سَبْعَ.

[5047] (...) It was narrated from Abû Ya'fûr with this chain of narrators, and he said: “Seven campaigns.”

[٥٠٤٧] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُشَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنَا ابْنُ
بَشَّارٍ عَنْ مُحَمَّدٍ بْنِ جَعْفَرٍ، كِلَّا هُمَا عَنْ
شَعْبَةَ، عَنْ أَبِي يَعْفُورِ، بِهَذَا الْإِسْنَادِ.
وَ[قَالَ]: سَبْعَ غَرَوَاتٍ.

(المعجم ٩) - (باب إباحة الأربب)

(التحفة ٩)

[5048] ٥٣ - (1953) It was narrated that Anas bin Mâlik said: “We passed by and chased a rabbit in Marr Az-Zahrân. They ran after it but got tired, then I ran and caught it. I brought it to Abû Talhah, who slaughtered it, and he sent its haunch and two hind legs to the Messenger of Allâh ﷺ. I brought it to the Messenger of Allâh ﷺ and he accepted it.”

[٥٠٤٨] [١٩٥٣-٥٣] وَحَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُشَى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شَعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ
قَالَ: مَرَرْنَا فَاسْتَقْرَجْنَا أَرْبَابًا بِمَرْ الطَّهْرَانِ،
فَسَعَوْنَا عَلَيْهِ فَلَغَبُوا، قَالَ: فَسَعَيْتُ حَتَّى
أَدْرَكْتُهُمَا، فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ، فَذَبَحَهَا،
فَعَثَثَ بِوَرِكَاهَا وَفَخِذَيْهَا إِلَى رَسُولِ اللَّهِ ﷺ، فَقَبِيلَهُ.
فَأَتَيْتُ بِهَا رَسُولَ اللَّهِ ﷺ، فَقَبِيلَهُ.

[5049] (...) It was narrated from Shu'bah with this chain (a similar *Hadith* as no. 5048). In the *Hadith* of Yahya it says: "Its haunch or its hind legs."

[٥٠٤٩] (...) وَحَدَّثَنِي رُهْمَرُ بْنُ حَرْبٍ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ : أَخْبَرَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثَ ، كِلَاهُمَا عَنْ شُعْبَةَ ، بِهَذَا إِلَسْنَادِ . وَفِي حِدِيثِ يَحْيَى : بِوْرِكَهَا أَوْ فَجِدَنِيهَا .

Chapter 10. The Permissibility Of Using Things That Help In Hunting And Pursuing The Enemy, But Throwing Small Pebbles Is Disliked

[5050] 54 - (1954) It was narrated that Ibn Buraidah said: "Abdullâh bin Al-Mughaffal saw one of his companions throwing small pebbles and he said to him: 'Do not throw small pebbles, for the Messenger of Allâh ﷺ disliked - or forbade - the throwing of small pebbles, for no game is caught thereby and no enemy is defeated; it just breaks a tooth or puts out an eye.' Then he saw him throwing small pebbles again after that and he said to him: 'I tell you that the Messenger of Allâh ﷺ used to dislike - or forbid - the throwing of small pebbles, then I see you throwing small pebbles! I will never speak to you again!'"

[5051] (...) 'Uthmân bin 'Umar narrated: "Kahmas narrated a similar report (as no. 5050) with this chain of narrators."

(المعجم ١٠) - (باب إياحة ما يستعان به على الأصطياد والعدو، وكراهة الحذف) (التحفة ١٠)

[٥٠٥٠] (١٩٥٤-٥٤) وَحَدَّثَنَا عَيْدُ اللَّهِ بْنُ مُعاذِ الْعَنَبِرِيُّ : حَدَّثَنَا أَبِي : حَدَّثَنَا كَهْمَسٌ عَنْ أَبِنِ بُرْيَدَةَ قَالَ : رَأَى عَبْدُ اللَّهِ أَبْنُ الْمَعْفَلِ رَجُلًا مِنْ أَصْحَابِهِ يَحْذِفُ ، فَقَالَ لَهُ : لَا تَحْذِفْ ، فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَكْرُهُ - أَوْ قَالَ - يَنْهَا عَنِ الْحَذْفِ ، فَإِنَّهُ لَا [يُصَادُ بِهِ] الصَّيْدُ ، وَلَا يُنْكَأُ بِهِ الْعَدُوُّ ، وَلَكِنَّهُ يَكْسِرُ السَّنَنَ وَيَعْقَمُ الْعَيْنَ ، ثُمَّ رَأَاهُ بَعْدَ ذَلِكَ يَحْذِفُ ، فَقَالَ لَهُ أَخْبِرُكَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَكْرُهُ - أَوْ يَنْهَا - عَنِ الْحَذْفِ ، ثُمَّ أَرَاكَ تَحْذِفُ ! لَا أَكَلُمُكَ كَلْمَةً ، كَذَا وَكَذَا .

[٥٠٥١] (...) حَدَّثَنِي أَبُو دَاوُدَ سُلَيْمَانُ بْنُ مَعْبِدٍ : حَدَّثَنَا عُشَمَانُ بْنُ عُمَرَ : أَخْبَرَنَا كَهْمَسٌ ، بِهَذَا إِلَسْنَادِ ، نَحْوَهُ .

[5052] 55 - (...) It was narrated that ‘Abdullâh bin Al-Mughaffal said: “The Messenger of Allâh ﷺ forbade the throwing of small pebbles.” Ibn Ja‘far said in his *Hadîth*: “It does not kill (or hurt) the enemy or kill the game, rather it breaks a tooth or puts out an eye.” Ibn Mahdî said: “It does not defeat the enemy.” And he did not say: “It puts out an eye.”

٥٥٥٢ [.] . . . حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ أَبْنُ الْمُشَّىٰ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالًا : حَدَّثَنَا شَعْبَةُ عَنْ فَتَادَةَ، عَنْ عُقْبَةَ بْنِ صُهَيْبَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُعَفَّلِ قَالَ : نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْحَذْفِ - قَالَ أَبْنُ جَعْفَرٍ فِي حَدِيثِهِ : - وَقَالَ : إِنَّهُ لَا يَنْكُنُ الْعَدُوُّ وَلَا يَقْتُلُ الصَّيْدَ، وَلَكِنَّهُ يَكْسِرُ السَّنَّ وَيَنْقُضُ الْعَيْنَ . وَقَالَ أَبْنُ مَهْدِيٍّ : إِنَّهَا لَا تَنْكُنُ الْعَدُوُّ، وَلَمْ يَذْكُرْ : يَنْقُضُ الْعَيْنَ .

[5053] 56 - (...) It was narrated from Sa‘eed bin Al-Jubair that a relative of ‘Abdullâh bin Al-Mughaffal threw small pebbles and he told him not to do that. He said: “The Messenger of Allâh ﷺ forbade the throwing of small pebbles and said: ‘It does not kill the game or kill (or hurt) the enemy, rather it breaks a tooth or puts out an eye.’” Then he did it again and he said: “I told you that the Messenger of Allâh ﷺ forbade it, then you throw small pebbles again. I will never speak to you.”

[5054] (...) A similar report (as no. 5053) was narrated from Ayyûb with this chain of narrators.

٥٥٥٣ [.] . . . وَحَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَيُوبِ شَيْهَةَ : حَدَّثَنَا إِسْمَاعِيلُ أَبْنُ عُلَيْهِ عَنْ أَيُوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ؛ أَنَّ فَرِيَّا لَعَبْدِ اللَّهِ بْنِ مَعْفَلِ حَذْفَ - قَالَ - فَنَهَاهُ وَقَالَ : إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْحَذْفِ وَقَالَ : إِنَّهَا لَا تَصِدُ صَيْدًا وَلَا تَنْكُنُ عَدُوًا، وَلَكِنَّهَا تَكْسِرُ السَّنَّ وَيَنْقُضُ الْعَيْنَ » قَالَ فَعَادَ فَقَالَ : أَحَدَنِكَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهُ ثُمَّ تَخْذِفُ ! لَا أُكَلِّمُكَ أَبَدًا .

٥٥٥٤ [.] . . . وَحَدَّثَنَا أَبْنُ أَيُوبِ عُمَرَ : حَدَّثَنَا التَّقْفِيُّ عَنْ أَيُوبَ، بِهَذَا إِلْسَنَادِ، تَحْوِهُ .

Chapter 11. The Command To Be Proficient In Slaughtering And Killing, And To Sharpen The Blade

[5055] 57 - (1955) It was narrated that Shaddâd bin Aws said: "There are two things that I memorized from the Messenger of Allâh ﷺ. He (ﷺ) said: 'Allâh has prescribed proficiency in all things, so if you kill, kill well, and if you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters.'"

[5056] (...) It was narrated from Khâlid Al-Hadhâ', with the chain of narrators and meaning of the *Hadîth* of Ibn 'Ulayyah (no. 5055).

(المعجم ١١) - (باب الأمر بإحسان الذبح والقتل، وتحديد الشفرة)
(التحفة ١١)

[٥٠٥٥-٥٧] (١٩٥٥) حَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْعَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ خَالِدِ الْحَدَّادِ، عَنْ أَبِي قَلَبَةَ، عَنْ أَبِي الأَشْعَثِ، عَنْ شَدَّادِ بْنِ أُوسٍ قَالَ: ثَسَانٌ حَفِظُتُهُمَا عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «إِنَّ اللَّهَ كَتَبَ إِلَى إِحْسَانٍ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلْيُحَدَّ أَحَدُكُمْ شَفْرَتَهُ، فَلْيُرِخْ دَبِحَتَهُ».

[٥٠٥٦] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْوَهَابِ التَّقْفِيُّ؛ وَحَدَّثَنِي أَبُو بَكْرٍ أَبْنُ نَافِعٍ: حَدَّثَنَا عُنْدَرُ: حَدَّثَنَا شَعْبَةُ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُقْيَانَ؛ وَحَدَّثَنَا إِسْحَاقُ أَبْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، كُلُّ هُؤُلَاءِ عَنْ خَالِدِ الْحَدَّادِ، يَأْسِنَادُ حَدِيثَ أَبْنِ عُلَيَّةَ وَمَعْنَى حَدِيثِهِ.

Chapter 12. The Prohibition Of Cornering Animals In Order To Kill Them (For Sport)

[5057] 58 - (1956) Hishâm bin Zaid bin Anas bin Mâlik said: "I

(المعجم ١٢) - (باب النهي عن صبر البهائم) (التحفة ١٢)

[٥٠٥٧-٥٨] (١٩٥٦) حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ أَبْنُ الْمُشَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

entered, the house of Al-Hakam bin Ayyûb along with my grandfather Anas bin Mâlik, and there were some people who had made a hen a target and were shooting arrows at her. Anas said: ‘The Messenger of Allâh ﷺ forbade taking animals as targets.’”

حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ هِشَامَ بْنَ زَيْدٍ ابْنَ أَنَسِ بْنِ مَالِكٍ قَالَ: دَخَلْتُ مَعَ جَدِّي أَنَسِ بْنِ مَالِكٍ، دَارَ الْحَكْمُ بْنَ أَئْيُوبَ، فَإِذَا قَوْمٌ قَدْ نَصَبُوا دَجَاجَةً يَرْمُونَهَا - قَالَ - فَقَالَ أَنَسُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُصْبِرَ الْبَهَائِمُ.

[5058] (...) It was narrated from Shu‘bah with this chain of narrators (a similar *Hadîth* as no. 5057).

حَرْبٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ؛ وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ.

[5059] 58m - (1957) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said: “Do not take any living being as a target.”

عُبَيْدُ اللَّهِ بْنُ مَعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَتَخَذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا».

[5060] (...) A similar report (as no. 5059) was narrated from Shu‘bah, with this chain of narrators.

بَشَّارٌ: حَدَّثَنَا مُحَمَّدُ بْنُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[5061] 59 - (1958) It was narrated that Sa‘eed bin Jubair said: “Ibn ‘Umar passed by a group of people who had taken a hen as a target and were shooting

اَبْنُ فَرْوَحَ وَأَبُو كَامِلٍ - وَاللَّفْظُ لِأَبِي كَامِلٍ - قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي

at her. When they saw Ibn 'Umar, they scattered, and Ibn 'Umar said: 'Who did this? The Messenger of Allâh ﷺ cursed the one who does this.'"

بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: مَرَّ ابْنُ عُمَرَ بِنَفَرٍ قَدْ نَصَبُوا دُجَاجَةً يَتَأْمُونُهَا، فَلَمَّا رَأَوْا ابْنَ عُمَرَ تَفَرَّقُوا عَنْهَا فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ فَعَلَ هَذَا.

[5062] (...) It was narrated that Sa'eed bin Jubair said: "Ibn 'Umar passed by some young men of Quraish who had taken a bird as a target and were shooting at it, and they had agreed to give every arrow that missed to the owner of the bird. When they saw Ibn 'Umar, they scattered. Ibn 'Umar said: 'Who did this? May Allâh curse the one who did this. The Messenger of Allâh ﷺ cursed the one who takes any living being as a target.'"

[5063] 60 - (1959) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade capturing any animal for the purpose of killing it (for sport)."

[٥٠٦٢] (...) وَحَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: مَرَّ ابْنُ عُمَرَ بِفَيْانٍ مِنْ قُرَيْشٍ قَدْ نَصَبُوا طَيْرًا وَهُمْ يَرْمُونَهُ، وَقَدْ جَعَلُوا لِصَاحِبِ الطَّيْرِ كُلَّ حَاطِئَةً مِنْ نَبْلِهِمْ، فَلَمَّا رَأَوْا ابْنَ عُمَرَ تَفَرَّقُوا، فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ لَعَنَ اللَّهِ مَنْ فَعَلَ هَذَا، إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنِ اتَّخَذَ شَيْئًا فِيهِ الرُّوحُ، غَرَضًا.

[٥٠٦٣] [١٩٥٩-٦] حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي هَرُونُ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنَا حَاجَاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيرٍ؛ أَنَّهُ سَمِعَ حَاجِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُقْتَلَ شَيْءٌ مِنَ الدَّوَابِ صَبَرًا.

35. The Book of Sacrifices

٤ - (المعجم ٣٥) - كتاب الأضاحي
(التحفة ٢٣)

Chapter 1. The Time For Sacrifice

[5064] 1 - (1960) Jundab bin Sufyān said: "I was present at ('Eid) Al-Adha with the Messenger of Allāh ﷺ, and no sooner had he finished his prayer, and said the Salām, but he saw the meat of some sacrifices that had been slaughtered before he had finished his prayer. He said: 'Whoever offered his sacrifice before the prayer - or before we prayed - let him offer another one in its stead, and whoever did not yet offer his sacrifice, let him offer it in the Name of Allāh.'"

(المعجم ١) - (باب وقتها) (التحفة ١)

[٥٠٦٤] ١ - (١٩٦٠) حَدَّثَنَا أَخْمَدُ
ابْنُ يُونُسَ: حَدَّثَنَا زُهْرَى: حَدَّثَنَا الْأَسْوَدُ
ابْنُ قَيْسٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى:
حَدَّثَنَا أَبُو خَيْرَةَ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ:
حَدَّثَنِي جُنَاحُ بْنُ سُفْيَانَ قَالَ: شَهِدْتُ
الْأَضْحَى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمْ يَعْدُ أَنْ
صَلَّى وَفَرَغَ مِنْ صَلَاتِهِ، سَلَّمَ، فَإِذَا هُوَ
يَرَى لَحْمَ أَضَاحِيَ قَدْ ذُبْحَتْ قَبْلَ أَنْ
يَقْرَعَ مِنْ صَلَاتِهِ، فَقَالَ: «مَنْ كَانَ ذَبَحَ
أَضْحِيَّهُ قَبْلَ أَنْ يُصَلِّيَ - أَوْ نُصَلِّيَ -
فَلْيَذْبَحْ مَكَانَهَا أُخْرَى، وَمَنْ كَانَ لَمْ
يَذْبَحْ، فَلْيَذْبَحْ بِاسْمِ اللَّهِ». .

[٥٠٦٥] ٢ - (...) وَحَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ سَلَامُ
ابْنُ سُلَيْمَانَ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ
جُنَاحِ بْنِ سُفْيَانَ قَالَ: شَهِدْتُ الْأَضْحَى
مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا قَضَى صَلَاتَهُ
بِالنَّاسِ، نَظَرَ إِلَى غَنَمٍ قَدْ ذُبْحَتْ،
فَقَالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ، فَلْيَذْبَحْ

[5065] 2 - (...) It was narrated that Jundab bin Sufyān said: "I was present at ('Eid) Al-Adha with the Messenger of Allāh ﷺ, and when he had finished leading the people in prayer, he looked towards some sheep that had been slaughtered and said: 'Whoever slaughtered (his sacrifice) before the prayer, let him slaughter a sheep in its stead, and whoever has not yet slaughtered (his sacrifice),

let him slaughter it in the Name of Allâh.””

[5066] (...) It was narrated from Al-Aswad bin Qais with this chain of narrators, and he said: “In the Name of Allâh,” like the *Hadîth* of Abul-Ahwas.

[5067] 3 - (...) It was narrated from Al-Aswad (that he) heard Jundab Al-Bajalî say: “I saw the Messenger of Allâh ﷺ pray on the day of (*'Eid*) *Al-Adha*, then he delivered the *Khutbah* and said: ‘Whoever offered his sacrifice before praying, let him offer another in its stead, and whoever has not offered the sacrifice, let him slaughter it in the Name of Allâh.’”

[5068] (...) *Shu'bah* narrated a similar report (as no. 5067) with this chain of narrators.

[5069] 4 - (1961) It was narrated that Al-Barâ' said: “My maternal uncle Abû Burdah offered his sacrifice before the prayer, and the Messenger of Allâh ﷺ said: ‘That is just a sheep for meat.’ He said: ‘O Messenger of Allâh, I have a *Jadh'ah*^[1] goat.’ He said:

شاةً مكانها. ومن لم يكن ذبح، فليذبح
على اسم الله».

[٥٠٦٦] (...) وحدّثنا قتيبة بن سعيد :
حدّثنا أبو عوانة؛ وحدّثنا إسحاق بن إبراهيم
وابن أبي عمر عن ابن عيينة، كلاماً عن
الأسود بن قيس، بهذا الاستناد وقال : على
اسم الله. ك الحديث أبي الأحوص .

[٥٠٦٧] (...) حدّثنا عيّد الله
ابن معاذ : حدّثنا أبي : حدّثنا شعبة عن
الأسود سمع جندياً البجلي قال : شهدت
رسول الله ﷺ صلّى يوم أضحى، ثم
خطب، فقال : من كان ذبح قبل أن
 يصلّى، فيُلعد مكانها، ومن لم يكن
 ذبح، فليذبح باسم الله».

[٥٠٦٨] (...) حدّثنا محمد بن المسيء
وابن بشّار قال : حدّثنا محمد بن جعفر
حدّثنا شعبة، بهذا الاستناد، مثله .

[٤-١٩٦١] (...) وحدّثنا يحيى
ابن يحيى : أخبرنا خالد بن عبد الله عن
مطرفي، عن عامر، عن البراء قال :
ضحي خالي أبو بردة قبل الصلاة. فقال
رسول الله ﷺ : «تُلْكَ شاة لحم» فقال :

^[1] Its mention preceded in the Book of *Zakât*. It is a term that refers to a particular age among cattle. For goats it refers to what entered its second year, for cows what completed the third, for camels what entered its fifth year, and in the case of sheep

'Offer it as a sacrifice, but that will not suffice for anyone but you.' Then he said: 'Whoever offered the sacrifice before the prayer has only slaughtered it for himself, but whoever offers the sacrifice after the prayer has completed his rituals and done it according to the *Sunnah* of the Muslims.'

[5070] 5 - (...) It was narrated from Al-Barâ' bin 'Âzib that his maternal uncle Abû Burdah bin Niyyâr slaughtered (his sacrifice) before the Messenger of Allâh ﷺ did, and he said: "O Messenger of Allâh, this is a day when meat is not desirable so I hastened to offer my sacrifice in order to feed my family and neighbors and household."^[1] The Messenger of Allâh ﷺ said: "Repeat your sacrifice." He said: "O Messenger of Allâh, I have a weanling female goat that is better than two sheep for meat." He said: "It is the best of your sacrifice - but no *Jadîdah* will suffice for anyone after you."

[5071] (...) It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ addressed us on the Day of Sacrifice and said: 'No one should offer the

يَا رَسُولَ اللَّهِ! إِنَّ عِنْدِي جَذَّعَةٌ مِنَ الْمَعْزِ. فَقَالَ: «ضَحَّ بِهَا، وَلَا تَضْلُعْ لِغَيْرِكَ». ثُمَّ قَالَ: «مَنْ ضَحَّى قَبْلَ الصَّلَاةِ، فَإِنَّمَا دَبَّحَ لِنَفْسِهِ، وَمَنْ دَبَّحَ بَعْدَ الصَّلَاةِ، فَقَدْ تَمَّ نُسُكُهُ وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ».

[٥٠٧٠] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ دَاؤَدَ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ غَازِبٍ؛ أَنَّ خَالَهُ أَبَا بُرْرَةَ بْنَ نَيَّارٍ دَبَّحَ قَبْلَ أَنْ يَذْبَحَ النَّيَّثَيَّةَ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ هَذَا يَوْمُ الْلَّحْمِ فِيهِ مَكْرُوْهٌ، وَإِنِّي عَجَّلْتُ نَسِيْكَتِي لِأُطْعِمَ أَهْلِي وَجِيرَانِي وَأَهْلَ دَارِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعُدْ نُسُكًا» فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ عِنْدِي عَنَاقَ لَبَنِ، هِيَ خَيْرٌ مِنْ شَاتَانِ لَحْمٍ. فَقَالَ: «هِيَ خَيْرٌ نَسِيْكَتِكَ - وَلَا تَجْزِي جَذَّعَةً عَنْ أَحَدٍ بَعْدَكَ».

[٥٠٧١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَهَى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ دَاؤَدَ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ غَازِبٍ قَالَ:

according to the majority it is what completed a year. And it is also said that it is less than that. Then they differed, so some said six months, others said eight, others tenetc. See *Minnat Al-Mun'im*.

^[1] He means that people see so much of it that day.

sacrifice until we have prayed.' My maternal uncle said: 'O Messenger of Allâh, this is a day when meat is not desirable,'" and he narrated a *Hadîth* like that of Hushaim (no. 5070).

[5072] 6 - (...) It was narrated that Al-Barâ' said: "The Messenger of Allâh ﷺ said: 'Whoever prays as we do, faces the same *Qiblah* as we do and offers the same sacrifice as we do, let him not slaughter (his sacrifice) until he has prayed.' My maternal uncle said: 'O Messenger of Allâh, I have offered a sacrifice on behalf of a son of mine.' He said: 'That is something that you have hastened to do for your family.' He said: 'I have a sheep that is better than two other sheep.' He said: 'Sacrifice it, for it is the better of the two.'"

[5073] 7 - (...) It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ said: 'The first thing with which we begin on this day (the day of *Eid*) of ours is the prayer; we pray, then we go back and offer the sacrifice. Whoever does that has attained our *Sunnah*, and whoever has already slaughtered (the sacrificial animal), that is just meat that he has given to his family, and there is nothing of the sacrifice in it.' Abû Burdah bin Niyâr had already slaughtered (his sacrificial animal)

خطبنا رَسُولُ اللهِ ﷺ يَوْمَ النَّحْرِ فَقَالَ: «لَا يَذْبَحَنَ أَحَدٌ حَتَّى نُصَلِّي» قَالَ فَقَالَ خَالِي: يَا رَسُولَ اللهِ! إِنَّ هَذَا يَوْمًا، اللَّحْمُ فِيهِ مَكْرُوْهٌ. ثُمَّ ذَكَرَ يَعْنَى حَدِيثَ هُشَيْمَ.

[٥٠٧٢] ٦ - (...) وَحدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُعَيْرٍ؛ وَحدَّثَنَا ابْنُ نُعَيْرٍ: حَدَّثَنَا أَبِي حَدَّثَنَا زَكَرِيَّاً عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنْ الْبَرَاءِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى صَلَاتَنَا، وَوَجَّهَ قَبْلَتَنَا، وَسَكَنَ سُكَّنَا، فَلَا يَذْبَحْ حَتَّى يُصَلِّي» فَقَالَ خَالِي: يَا رَسُولَ اللهِ! قَدْ سَكَنْتُ عَنْ ابْنِ لَيْ. فَقَالَ: «ذَلِكَ شَيْءٌ عَجَلْتُهُ لِأَهْلِكَ» قَالَ: إِنَّ عِنْدِي شَاهَ خَيْرٌ مِنْ شَانِيْنِ. قَالَ: «أَصْحَّ بِهَا، فَإِنَّهَا خَيْرٌ نَسِيكَهُ».

[٥٠٧٣] ٧ - (...) وَحدَّثَنَا مُحَمَّدُ ابْنُ الْمُسْنَى وَابْنُ بَشَارٍ - وَالْمَفْظُ لِابْنِ الْمُسْنَى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زُبَيدَ الْأَيَامِيِّ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَوَّلَ مَا تَبَدَّلُ بِهِ فِي يَوْمِنَا هَذَا، أَنْ نُصَلِّي ثُمَّ تَرْجِعَ فَتَحَرَّ، فَمَنْ فَعَلَ ذَلِكَ، فَقَدْ أَصَابَ سُتَّنَا، وَمَنْ دَبَحَ، فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ، لَيْسَ

and he said: 'I have a *Jadh'ah* that is better than a *Musinnah*'.^[1] He (ﷺ) said: 'Slaughter it, but it will not suffice for anyone else after you.'"

[5074] (...) A similar report (as no. 5073) was narrated from Al-Barâ' bin 'Âzib, from the Prophet ﷺ.

[5075] (...) It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ addressed us on the Day of Sacrifice after the prayer..." then he mentioned a similar *Hadîth* (as no. 5073).

[5076] 8 - (...) Al-Barâ' bin 'Âzib narrated: "The Messenger of Allâh ﷺ addressed us on the Day of Sacrifice and said: 'No one should offer the sacrifice until he has prayed.' A man said: 'I have a weanling female goat that is better than two sheep for meat.' He said: 'Sacrifice it, but no *Jadh'ah* will suffice for anyone after you.'

مِنَ الشُّلُكِ فِي شَيْءٍ» وَكَانَ أَبُو بُرْدَةَ بْنُ نَيَارٍ قَدْ ذَبَحَ، فَقَالَ: عِنْدِي جَذَعَةُ خَيْرٍ مِنْ مُسْتَهْ. فَقَالَ «اذْبِحْهَا وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ».

[٥٠٧٤] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةُ عَنْ رُبَيْدٍ، سَمِعَ الشَّعْبِيَّ عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنِ النَّبِيِّ ﷺ، يَمْثُلُهُ.

[٥٠٧٥] (...) حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ وَهَنَّادُ ابْنُ السَّرِيِّ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، كِلَّاهُمَا عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ بَعْدَ الصَّلَاةِ. ثُمَّ ذَكَرَ حَوْرَ حَدِيثِهِمْ.

[٥٠٧٦] ٨- (...) وَحَدَّثَنِي أَخْمَدُ ابْنُ سَعِيدٍ [بْنِ صَخْرٍ الدَّارِمِيِّ]: حَدَّثَنَا أَبُو التَّعْمَانِ عَارِمُ بْنُ الْفَضْلِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ عَنِ الشَّعْبِيِّ: حَدَّثَنِي الْبَرَاءُ بْنُ عَازِبٍ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فِي

^[1] This has also preceded in the Book of *Zakât*. It is that whose second set of teeth have come in, and in the case of sheep it is the second year. See *Minnat Al-Mun'im*.

يَوْمَ نَحْرِ، فَقَالَ «لَا يُصْحِّيْنَ أَحَدٌ حَتَّى
يُصَلِّي» قَالَ رَجُلٌ : عِنْدِي عَنَاقٌ لَبْنٌ هِيَ
خَيْرٌ مِنْ شَاتِي لَحْمٌ . قَالَ «فَصَحَّ بِهَا،
وَلَا تَجْزِي جَذَعَةً عَنْ أَحَدٍ بَعْدَكَ».

[5077] 9 - (...) It was narrated that Al-Barâ' bin 'Âzib said: "Abû Burdah slaughtered (his sacrificial animal) before the prayer, and the Messenger of Allâh ﷺ said: 'Offer something else in its stead.' He said: 'O Messenger of Allâh, I do not have anything but a *Jadîdah*'" - Shu'bah said: "And I think he said - 'which is better than a *Musinnah*.'" The Messenger of Allâh ﷺ said: "Offer it in its stead, but it will not suffice for anyone after you."

[5078] (...) Shu'bah narrated it with this chain of narrators (a *Hadîth* similar to no. 5077), but he did not mention the doubt about whether he said: "It is better than a *Musinnah*."

[5079] 10 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ said on the Day of Sacrifice: 'Whoever slaughtered (his sacrificial animal) before the prayer, let him repeat it.' A man stood up and said: 'O Messenger of Allâh, this is a day on which people

[5077-9] حَدَّثَنَا مُحَمَّدُ بْنُ
بَشَّارٍ : حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ :
حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ، عَنْ أَبِي جُحَفَّةَ،
عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: ذَبَحَ أَبُو بُرْدَةَ
قَبْلَ الصَّلَاةِ، فَقَالَ النَّبِيُّ ﷺ «أَبْدِلْهُ»
فَقَالَ: يَا رَسُولَ اللَّهِ! لَيْسَ عِنْدِي إِلَّا
جَذَعَةً - قَالَ شُعْبَةُ : وَأَظُنُّهُ قَالَ - وَهِيَ
خَيْرٌ مِنْ مُسِنَّةٍ . فَقَالَ رَسُولُ اللَّهِ ﷺ
«اجْعَلْهَا مَكَانَهَا، وَلَنْ تَجْزِيَ عَنْ أَحَدٍ
بَعْدَكَ» .

[5078] وَحَدَّثَنَا ابْنُ الْمُتَّشِّنِ :
حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ : أَخْبَرَنَا أَبُو عَامِرُ الْعَقْدِيُّ :
حَدَّثَنَا شُعْبَةُ، بِهَذَا الإِسْنَادِ وَلَمْ يَذْكُرْ
الشَّكَّ فِي قَوْلِهِ : هِيَ خَيْرٌ مِنْ مُسِنَّةٍ .

[5079-10] وَحَدَّثَنِي
يَحْيَى بْنُ أَئْبُوبَ وَعَمْرُو التَّاقِدُ وَرُهْبَرُ بْنُ
حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُلَيَّةَ - وَاللَّفْظُ
لِعَمْرِو - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ
إِبْرَاهِيمَ عَنْ أَئْبُوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَّسٍ

want meat, and he mentioned the need of his neighbor – as if the Messenger of Allâh ﷺ agreed with him – and I have a *Jadh'ah* that is dearer to me than two sheep for meat, can I slaughter it (as a sacrifice)?’ He granted him a concession (allowing him to do that).” He (the narrator) said: “I do not know whether that concession applied to others or not.” He said: “Then the Messenger of Allâh ﷺ turned towards two rams and slaughtered them, and the people turned towards some sheep and distributed, or he said; divided them.”

[5080] 11 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ prayed then delivered the *Khu'bah*, and he ordered those who had slaughtered (their sacrificial animals) before the prayer to repeat (the sacrifice)... then he mentioned a *Hadîth* like that of Ibn 'Ulayah (no. 5079).

[5081] 12 - (...) It was narrated that Anas bin Mâlik said: The Messenger of Allâh ﷺ addressed us on the day of (*'Eid*) *Al-Adha* and he noticed the smell of meat. He forbade them to slaughter (the sacrifice) and said: “Whoever has already offered the sacrifice, let him repeat it.” Then he mentioned a similar *Hadîth*.

فَالَّذِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَوْمَ النَّحْرِ :
 «مَنْ كَانَ ذَبَحَ قَبْلَ الصَّلَاةِ، فَلْيُعْدُ» فَقَاتَمَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! هَذَا يَوْمٌ يُشْتَهِي فِيهِ الْلَّحْمُ، وَذَكَرَ هَنَّةً مِنْ جِيرَانِهِ، كَأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَهُ. قَالَ: وَعِنْدِي جَدَعَةٌ هِيَ أَحَبُّ إِلَيَّ مِنْ شَاتَيْ لَحْمٍ، أَفَأَذْبَحُهَا؟ قَالَ فَرَخَصَ لَهُ . فَقَالَ: لَا أَذْرِي أَبْلَغْتُ رُحْصَتُهُ مَنْ سَوَاهُ أَمْ لَا؟ قَالَ: وَإِنْكَفَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى كَبْشَيْنِ فَذَبَحَهُمَا، فَقَامَ النَّاسُ إِلَى غُنْيَمَةِ، فَتَوَزَّعُوهَا . أَوْ قَالَ فَتَجَزَّعُوهَا .

[5080] 11 - (...) حَدَّثَنِي مُحَمَّدُ ابْنُ عَبْدِ الْعَبْرِيِّ : حَدَّثَنَا حَمَادُ ابْنُ زَيْدٍ: حَدَّثَنَا أَيُوبُ وَهَشَامٌ عَنْ مُحَمَّدٍ، عَنْ أَنَّسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ، فَأَمَرَ مَنْ كَانَ ذَبَحَ قَبْلَ الصَّلَاةِ أَنْ يُعْيَدَ ذِبْحًا ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ.

[5081] 12 - (...) وَحَدَّثَنِي زَيَادُ ابْنُ يَحْيَى الْحَسَانِيِّ : حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ وَرْدَانَ: حَدَّثَنَا أَيُوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَّسِ [بْنِ مَالِكٍ] قَالَ: خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أَضْحَى - قَالَ - فَوَجَدَ رِيحَ لَحْمٍ، فَنَهَا هُمْ أَنْ يَذْبَحُوا،

قال: «مَنْ كَانَ ضَحَّى، فَلْيُعِدْ» ثُمَّ ذَكَرَ
يُمْثِلُ حَدِيثَهُمَا.

Chapter 2. The Age Of Sacrificial Animals

[5082] 13 - (1963) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Do not slaughter anything but *Musinnah*, unless it is too difficult for you, in which case slaughter a *Jadî'ah*.'

[5083] 14 - (1964) Jâbir bin 'Abdullâh said: "The Prophet ﷺ led us in prayer on the Day of *Nâhr* in Al-Madînah, and some men went and offered their *Nâhr*, thinking that the Prophet ﷺ had offered his *Nâhr*. The Prophet ﷺ ordered those who had offered their *Nâhr* before him to repeat it with another *Nâhr*, and not to offer their *Nâhr* until the Prophet ﷺ had done so."

[5084] 15 - (1965) It was narrated from 'Uqbah bin 'Âmir that the Messenger of Allâh ﷺ gave him some sheep to distribute among his Companions as sacrifices, and there a young goat remained. He mentioned it to the Messenger of Allâh ﷺ and he said: "Sacrifice it yourself."

(المعجم ٢) - (باب سن الأضحية)
(التحفة ٢)

[٥٠٨٢] ١٣ - (١٩٦٣) وَحَدَّثَنَا أَحْمَدُ
ابْنُ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا أَبُو الرَّبِيعِ
عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا
تَذَبَّحُوا إِلَّا مُسْنَةً، إِلَّا أَنْ يَعْسُرَ عَلَيْكُمْ،
فَتَذَبَّحُوا جَذَعَةً مِنَ الضَّأنِ».

[٥٠٨٣] ١٤ - (١٩٦٤) وَحَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ:
أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الرَّبِيعُ:
أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: صَلَّى
بِنَا النَّبِيُّ ﷺ يَوْمَ التَّحْرِيرِ بِالْمَدِينَةِ، فَتَقَدَّمَ
رِجَالٌ فَتَحَرَّوْا، وَظَنَّوْا أَنَّ النَّبِيَّ ﷺ قَدْ
نَحَرَ، فَأَمَرَ النَّبِيُّ ﷺ مِنْ كَانَ نَحَرَ قَبْلَهُ،
أَنْ يُعِيدَ بِنَحْرٍ آخَرَ، وَلَا يَنْحَرُوا حَتَّى
يَنْحَرَ النَّبِيُّ ﷺ.

[٥٠٨٤] ١٥ - (١٩٦٥) حَدَّثَنَا قُتْبَيْهُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
رُومَحٍ: أَخْبَرَنَا الْلَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي
حَبِيبٍ، عَنْ أَبِي الْحَيْرَ، عَنْ عُقْبَةَ بْنِ
عَامِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَاهُ عَنْمًا
يَقْسِمُهَا عَلَى أَصْحَابِهِ ضَحَائِيَا، فَبَقَيَ

عَتُودُ، فَذَكَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «صَحٌّ بِهِ أَنْتَ».

قَالَ قُتَيْبَةَ: عَلَى صَحَابَتِهِ.

[5085] 16 - (...) It was narrated that ‘Uqbah bin ‘Amir Al-Juhanî said: “The Messenger of Allâh ﷺ distributed some sacrificial animals among us, and I got a *Jadîd’ah*. I said: ‘O Messenger of Allâh, I have got a *Jadîd’ah*.’ He said: ‘Sacrifice it.’”

[٥٠٨٥] ١٦ - (...). حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا تَرِيدُ بْنُ هَرُونَ عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ بَعْجَةَ الْجَهْنَمِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ [الْجَهْنَمِيِّ] قَالَ: قَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِينَا ضَحَائِيَا، فَأَصَابَنِي جَدَعٌ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّهُ أَصَابَنِي جَدَعٌ. فَقَالَ: «صَحٌّ بِهِ».

[5086] (...) ‘Uqbah bin ‘Amir narrated that the Messenger of Allâh ﷺ distributed some sacrificial animals among his Companions... a similar report (as no. 5085).

[٥٠٨٦] (...). وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنِي يَحْيَى بْنُ حَسَانٍ أَخْبَرَنَا مُعاوِيَةً وَهُوَ ابْنُ سَلَامَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: أَخْبَرَنِي بَعْجَةُ ابْنُ عَبْدِ اللَّهِ؛ أَنَّ عُقْبَةَ بْنَ عَامِرٍ الْجَهْنَمِيَّ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَسَمَ ضَحَائِيَا بَيْنَ أَصْحَابِهِ. يِمْثِلُ مَعْنَاهُ.

(المعجم ٣) - (باب استحباب

استحسان الضحية، وذبحها مباشرة
بلا توكيل، والتسمية والتكبير)

(التحفة ٣)

[٥٠٨٧] ١٧ - (١٩٦٦) وَحَدَّثَنَا قُتَيْبَةَ ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ،

Chapter 3. It Is Recommended To Select A Good Animal For The Sacrifice And To Slaughter It Oneself, Not Delegating It To Anyone Else, And To Say The Name of Allâh, And To Say The *Takbîr*

[5087] 17 - (1966) It was narrated that Anas said: “The

Prophet ﷺ sacrificed two horned black and white rams; he slaughtered them with his own hand and said the Name of Allâh, and said the *Takbîr*, and he placed his foot on their sides.”

[5088] 18 - (...) It was narrated that Anas said: “The Messenger of Allâh ﷺ sacrificed two horned black and white rams. I saw him slaughter them with his own hand, and I saw him placing his foot on their sides, and he said the Name of Allâh and he said the *Takbîr*.”

[5089] (...) Shu‘bah narrated: “Qatâdah informed me: ‘I heard Anas say: ‘The Messenger of Allâh ﷺ sacrificed...’” a similar report (as no. 5088). He said: “I (the sub narrator) said: ‘Did you hear it from Anas?’ He said: ‘Yes.’”

[5090] (...) A similar report (as no. 5088) was narrated from Anas from the Prophet ﷺ, except that he said: “And he (ﷺ) said: ‘Bismillâh, Allâhu-Akbar (in the Name of Allâh, Allâh is most Great).’”

[5091] 19 - (1967) It was narrated from ‘Aishah that the Messenger of Allâh ﷺ ordered that a horned ram, with black legs, a black belly and black around its eyes, be brought for

عَنْ أَنَسِ قَالَ: ضَحَّى النَّبِيُّ بِكَبِيسْنٍ أَمْلَحَيْنِ أَفْرَيْنِ، ذَبَحَهُمَا بِيَدِهِ وَسَمَّى وَكَبَرَ، وَوَضَعَ رِجْلَهُ عَلَى صِفَاجِهِمَا.

[5088] 18 - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ قَالَ: ضَحَّى رَسُولُ اللهِ بِكَبِيسْنٍ أَمْلَحَيْنِ أَفْرَيْنِ. قَالَ: وَرَأَيْتُهُ يَذْبَحُهُمَا بِيَدِهِ - قَالَ - : وَاضْعَى قَدَمَهُ عَلَى صِفَاجِهِمَا - قَالَ - : وَسَمَّى وَكَبَرَ.

[5089] (...) وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي قَتَادَةُ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: ضَحَّى رَسُولُ اللهِ بِكَبِيسْنٍ، يَمْثُلُهُ . قَالَ قُلْتُ: أَنْتَ سَمِعْتُهُ مِنْ أَنَسِ قَالَ: نَعَمْ .

[5090] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى: أَخْبَرَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ عَنِ النَّبِيِّ بِكَبِيسْنٍ يَمْثُلُهُ، غَيْرَ أَنَّهُ قَالَ: وَيَقُولُ: «بِإِسْمِ اللَّهِ، وَاللَّهُ أَكْبَرُ».

[5091] 19 - (1967) وَحَدَّثَنَا هَرُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ قَالَ: قَالَ حَيْوَةً: أَخْبَرَنِي أَبُو صَحْرٍ عَنْ يَزِيدَ بْنِ قُسْيَطٍ، عَنْ عُرْوَةَ بْنِ

him to sacrifice it. He said to 'Aishah: "Bring me the knife." Then he said: "Sharpen it on a stone." She did that, then he took it and he took the ram and made it lie down, then he slaughtered it and said: "In the Name of Allâh, O Allâh, accept it from Muhammad and the family of Muhammad and from the *Ummah* of Muhammad." Then he sacrificed it.

الرَّبِّيرُ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ أَمَرَ بِكَشِّ أَفْرَنَ، يَطْأُ فِي سَوَادٍ، وَيَبْرُكُ فِي سَوَادٍ، وَيَنْتَرُ فِي سَوَادٍ. فَأَتَيْتَهُ لِيُضَحِّيَ بِهِ. قَالَ لِعَائِشَةَ «هَلْمِي الْمُدْبِيَةَ». ثُمَّ قَالَ «اشْحَذِيهَا بِحَجَرٍ» فَفَعَلَتْ، ثُمَّ أَخَذَهَا، وَأَخَذَ الْكَبْشَ فَاضْجَعَهُ، ثُمَّ ذَبَحَهُ، ثُمَّ قَالَ: «بِاسْمِ اللَّهِ، اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَمِنْ أُمَّةِ مُحَمَّدٍ» ثُمَّ ضَحَّى بِهِ.

(المعجم ٤) - (باب جواز الذبح بكل ما أنهر الدم، إلا السن وسائل العظام) (التحفة ٤)

Chapter 4. The Permissibility Of Slaughtering With Anything That Makes The Blood Flow, Except Teeth And All Other Bones

[5092] 20 - (1968) It was narrated from Râfi' bin Khadîj: "I said: 'O Messenger of Allâh, we are going to meet the enemy tomorrow, and we do not have any knives.' He ﷺ said: 'Slaughter quickly (with whatever) makes the blood flow, and mention the Name of Allâh and eat, but do not use teeth and nails. I will explain to you. As for teeth, they are bones, and as for nails, they are the knives of the Abyssinians.' We acquired some camels and sheep, and one of the camels went out of control, and a man shot it with an arrow and brought it under control. The Messenger of Allâh

ابْنُ الْمُشَّنَّى الْعَنَزِيِّ: حَدَّثَنَا مُحَمَّدُ سَعِيدٌ عَنْ سُفْيَانَ: حَدَّثَنِي أَبِي عَبَّادَةَ ابْنِ رِفَاعَةَ بْنِ رَافِعٍ بْنِ حَدِيجَ، عَنْ رَافِعٍ ابْنِ حَدِيجَ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا لَا قُوَّةَ لِلْعُدُوِّ غَدًا، وَأَيْسَتْ مَعَنَا مُدَّى. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ: «أَعِجِّلْ أَوْ أَرْبِّ مَا أَنْهَرَ الدَّمَ، وَذَكِّرْ اسْمَ اللَّهِ فَكُلْ، لَيْسَ السَّنَّ وَالظُّفَرُ، وَسَأُحَدِّثُكَ، أَمَّا السَّنُّ فَعَظِيمٌ، وَأَمَّا الظُّفَرُ فَمُدَى الْحَبَشِ» قَالَ: وَأَصَبَّنَا تَهَبَ إِبْلٌ وَغَنَّمٌ، فَنَدَّ مِنْهَا بَعِيرٌ، فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ: «إِنَّ

ﷺ said: ‘These camels have the inclination to behave in a wild manner. If one of them overwhelms you, do the same thing.’”

[5093] 21 - (...) It was narrated that Râfi‘ bin Khadîj said: “We were with the Messenger of Allâh ﷺ at Dhul-Hulaifah in Tihâmah, and we acquired some sheep and camels. The people rushed (and slaughtered these animals) and started cooking them in pots, but he (ﷺ) ordered that they be overturned, then he made ten sheep equivalent to one camel...” and he mentioned the rest of the *Hadîth* like the *Hadîth* of Yahyâ bin Sa‘eed (no. 5092).

[5094] 22 - (...) It was narrated from ‘Abâyah bin Rifâ‘ah bin Râfi‘ bin Khadîj that his grandfather said: “We said: ‘O Messenger of Allâh, we are going to meet the enemy tomorrow, and we do not have any knives, so can we use a piece of reed for slaughtering?’” He mentioned the same narration (as no. 5092) and he said: “One of those camels went wild, and we shot it with arrows until we made it fall down.”

لِهَذِهِ الْأَيْلَ أَوَايْدَ كَأَوَايْدَ الْوَحْشِ، فَإِذَا
غَلَبُكُمْ مِنْهَا شَيْءٌ، فَاصْتَعُوا بِهِ هَكَذَا».

[٥٠٩٣]-٢١ [٥٠٩٣]-٢١ (....) وَحَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكَيْعُ: حَدَّثَنَا سُفِيَّانُ
ابْنُ سَعِيدَ بْنِ مَسْرُوقٍ عَنْ أَيْيِهِ، عَنْ عَبَائِيَةَ
ابْنِ رِفَاعَةَ بْنِ رَافِعٍ ابْنِ خَدِيجَ، عَنْ رَافِعٍ
ابْنِ خَدِيجَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ
بِذِي الْحُلْيَقَةِ مِنْ تِهَامَةَ، فَأَصْبَنَاهُ عَنَّا
وَإِلَّا، فَعَجَلَ الْقَوْمُ، فَأَعْلَمُوا بِهَا الْقُدُورَ،
فَأَمَرَ بِهَا فَكَفَّئْتُ، ثُمَّ عَدَلَ عَشْرًا مِنَ
الْعَنْمَ بِجَزْوِهِ. وَذَكَرَ بِأَقِيقَةِ الْحَدِيثِ كَتَنْخُو
حَدِيثَ يَحْيَى بْنِ سَعِيدٍ.

[٥٠٩٤]-٢٢ [٥٠٩٤]-٢٢ (....) وَحَدَّثَنَا ابْنُ
أَيْيِ عُمَرَ: حَدَّثَنَا سُفِيَّانُ عَنْ إِسْمَاعِيلَ بْنِ
مُسْلِمٍ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَائِيَةَ
ابْنِ رِفَاعَةَ بْنِ رَافِعٍ ابْنِ خَدِيجَ، عَنْ جَدِّهِ
رَافِعٍ. ثُمَّ حَدَّثَنِي عُمَرُ بْنُ سَعِيدٍ [بْنِ
مَسْرُوقٍ] عَنْ أَيْيِهِ، عَنْ عَبَائِيَةَ بْنِ رِفَاعَةَ
ابْنِ رِفَاعَةَ بْنِ خَدِيجَ، عَنْ جَدِّهِ قَالَ:
قُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّا لَا قُوَّ الْعُدُوَّ عَذَّا،
وَلَيْسَ مَعَنَا مُدَّى، فَتَذَكَّرِي بِاللَّيْطِ؟ وَذَكَرَ
الْحَدِيثَ يَقِصَّتِهِ، وَقَالَ: فَنَّدَ عَلَيْنَا بَعِيرٌ
مِنْهَا، فَرَمَيْنَاهُ بِالنَّلِ حَتَّى وَهَصَنَاهُ.

[5095] (...) It was narrated from Sa‘eed bin Masrûq with this chain of narrators, the same *Hadîth* (as no. 5092) until the end. And he said in it: “We do not have any knives with us, so can we slaughter with reeds?”

[٥٠٩٥] (...) وَحَدَّثَنَا حُسْنِي بْنُ عَلَيٍّ عَنْ زَكَرِيَّاءَ: حَدَّثَنَا حُسْنِي بْنُ عَلَيٍّ عَنْ زَائِدَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، بِهَذَا إِلْسَانَادِ، الْحَدِيثُ إِلَى آخِرِهِ بِتَمَامِهِ وَقَالَ فِيهِ: وَلَيْسْ مَعَنَا مُدَّى، أَفَنْدِيجْ بِالْقَصْبِ.

[5096] 23 - (...) It was narrated from Râfi‘ bin Khadîj that he said: “O Messenger of Allâh, we are going to meet the enemy tomorrow, and we do not have any knives,” and he quoted the same *Hadîth* (as no. 5093), but he did not mention (the words): “The people rushed (and slaughtered these animals) and started cooking them in pots, but he ordered that they be overturned,” but he mentioned the rest of the story.

[٥٠٩٦] ٢٣ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَائِيَّةَ بْنِ رَفَاعَةَ [بْنِ رَافِعٍ]، عَنْ رَافِعِ بْنِ حَدِيجَ؛ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! إِنَّا لَأُقْتُلُو الْعَدُوَّ غَدًا، وَلَيْسَ مَعَنَا مُدَّى. وَسَاقَ الْحَدِيثَ، وَلَمْ يَذْكُرْ: فَعَجِلَ الْقَوْمُ فَأَغْلَوْا بِهَا الْقُدُورَ فَأَمْرَ بِهَا فَكُفِّئْتُ. وَذَكَرَ سَائِرَ الْقِصَّةَ.

(المعجم ٥) - (باب بيان ما كان من النهي عن أكل لحوم الأضاحي بعد ثلاثة في أول الإسلام. وبين نسخه وإياحته إلى متى شاء) (التحفة ٥)

Chapter 5. The Prohibition Of Eating Sacrificial Meat For More Than Three Days, Which Applied At The Beginning Of Islam But Was Then Abrogated, And Now It Is Permissible To Eat It As Long As One Wants

[5097] 24 - (1969) It was narrated that Abû ‘Ubaid said: “I attended ‘Eid with ‘Alî bin Abî Tâlib, and he started with the prayer before the *Khuṭbah*. He said: ‘The Messenger of Allâh ﷺ

[٥٠٩٧] ١٩٦٩) حَدَّثَنِي عَبْدُ الْجَبَارِ بْنُ الْعَلَاءِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ عَنْ أَبِي عَبَيْدٍ قَالَ: شَهَدْتُ الْعِيدَ مَعَ عَلَيِّ بْنِ أَبِي طَالِبٍ، فَبَدَأَ بِالصَّلَاةِ

forbade us to eat the meat of our sacrifices after three days.””

فَلَمَّا أَكَلَ الْخُطْبَةَ، وَقَالَ: إِنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ نَهَا أَنْ تَأْكُلَ مِنْ لُحُومِ نُسُكِنَا بَعْدَ ثَلَاثَةِ يَوْمٍ.

[5098] 25 - (...) Abû ‘Ubâid, the freed slave of Ibn Azhar, narrated that he attended ‘Eid with ‘Umar bin Al-Khaṭṭâb. He said: “Then I prayed with ‘Alî bin Abî Tâlib, and he led us in prayer before the *Khuṭbah*, then he addressed the people. He said: ‘The Messenger of Allâh ﷺ forbade you to eat the meat of your sacrifices for more than three days, so do not eat it.’”

وَحَدَّثَنِي حَرْمَلَةُ [٥٠٩٨]-٢٥ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ: حَدَّثَنِي أَبُو عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ؛ أَنَّهُ شَهَدَ الْعِيدَ مَعَ عُمَرَ بْنَ الْخَطَّابِ - قَالَ - : ثُمَّ صَلَّيْتُ مَعَ عَلَيْهِ بْنَ أَبِي طَالِبٍ - قَالَ - : فَصَلَّى لَنَا قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ النَّاسَ فَقَالَ: إِنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ قَدْ نَهَاكُمْ أَنْ تَأْكُلُوا لُحُومَ نُسُكُكُمْ فَوْقَ ثَلَاثَةِ يَوْمٍ، فَلَا تَأْكُلُوا.

[5099]... - (...) A similar report (as no. 5098) was narrated from Az-Zuhri, with this chain of narrators.

وَحَدَّثَنِي زُهْرَيُّ بْنُ حَرْبٍ [٥٠٩٩] ابْنُ أَخِي ابْنِ شَهَابٍ؛ وَحَدَّثَنَا حَسْنُ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ [ابْنُ إِبْرَاهِيمَ]: حَدَّثَنَا أَبِي عَنْ صَالِحٍ؛ وَحَدَّثَنَا عَدْبُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقَ: أَخْبَرَنَا عَمَّرُ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا إِلَيْسَنَادِهِ، مِثْلُهُ.

[5100] 26 - (1970) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “No one should eat from the meat of the sacrifice for more than three days.”

وَحَدَّثَنَا قُتَيْبَةُ [١٩٧٠]-٢٦ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ رُمْحَةَ: أَخْبَرَنَا الْلَّيْثُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «لَا يَأْكُلُ أَحَدٌ مِنْ لَحْمٍ أَضْحَيَهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ».

[5101] (...) A *Hadîth* like that of Al-Laith (no. 5100) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

[5102] 27 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ forbade eating the sacrificial meat after three days.

Sâlim (a narrator) said: “Ibn ‘Umar would not to eat the sacrificial meat for more than three days.” Ibn Abî ‘Umar said: “after three days.”

[5103] 28 - (1971) It was narrated from ‘Abdullâh bin Abî Bakr that ‘Abdullâh bin Wâqid said: “The Messenger of Allâh ﷺ forbade eating the sacrificial meat after three days.” ‘Abdullâh bin Abî Bakr said: “I mentioned that to ‘Amrah and she said: ‘He spoke the truth. I heard ‘Âishah say: “The poor among the people of the desert came to the towns during ‘Eid Al-Adha (seeking help) during the time of the Messenger of Allâh ﷺ, and the

5101] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ حُرَيْبٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكَ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ، كَلَّا هُمَا عَنْ نَافِعٍ، عَنْ ابْنِ عمرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ الْلَّيْثِ.

5102] (...) وَحَدَّثَنَا ابْنُ أَبِي عمرَ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ أَبِي عمرَ: حَدَّثَنَا، وَقَالَ عَبْدٌ: أَخْبَرَنَا - عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عمرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ تُؤْكَلَ لُحُومُ الْأَضَاحِيِّ بَعْدَ ثَلَاثَةِ.

قَالَ سَالِمٌ: فَكَانَ ابْنُ عمرَ لَا يَأْكُلُ لُحُومَ الْأَضَاحِيِّ فَوْقَ ثَلَاثَةِ. وَقَالَ ابْنُ أَبِي عمرَ: بَعْدَ ثَلَاثَةِ.

5103] (1971) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا رَوْحُ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ وَاقِدٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ لُحُومِ الضَّحَّاكِيَّا بَعْدَ ثَلَاثَةِ. قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ: فَذَكَرْتُ ذَلِكَ لِعَمْرَةَ فَقَالَتْ: صَدَقَ، سَمِعْتُ عَائِشَةَ تَقُولُ: دَفَ أَهْلُ أَبِيَّاتٍ مِنْ أَهْلِ الْبَادِيَّةِ حُضْرَةَ الْأَضْحَى، زَمَنٍ

Messenger of Allâh ﷺ said: 'Keep enough for three days, then give what is left in charity.' After that they said: 'O Messenger of Allâh, the people are making skins with (the hides of) their sacrifices, and they are putting the fat into them.' The Messenger of Allâh ﷺ said: 'Why is that?' They said: 'You forbade eating the meat of the sacrificial animals after three days.' He said: 'I only forbade you because of the poor people who came (seeking help). (Now) eat and store and give in charity.'"

[5104] 29 - (1972) It was narrated from Jâbir that (in the beginning) the Prophet ﷺ forbade eating the sacrificial meat after three days, then after that he said: "Eat, store (for the journey) and save."

[5105] 30 - (...) Jâbir bin 'Abdullâh said: "We not eat the sacrificial meat for more than three days in Minâ, then the Messenger of Allâh ﷺ granted us a concession and said: 'Eat and store (for the journey).'"

I said to 'Âtâ': "Did Jâbir say: 'Until we came to Al-Madînah?' He said: 'Yes.'"

رَسُولُ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «اَدْخِرُوا ثَلَاثًا، ثُمَّ تَصَدَّقُوا بِمَا بَقَى» فَلَمَّا كَانَ بَعْدَ ذَلِكَ قَالُوا: يَا رَسُولَ اللهِ! إِنَّ النَّاسَ يَتَخَذُونَ الْأَسْقِيَةَ مِنْ ضَحَائِيْهِمْ وَيُجْمِلُونَ فِيهَا الْوَدَكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «وُمَا ذَاكَ؟» قَالُوا: نَهَيْتَ أَنْ تُؤْكِلَ لُحُومُ الضَّحَائِيْهِ بَعْدَ ثَلَاثَةِ دَفَّتَ، فَكُلُّوا وَادْخِرُوا وَتَصَدَّقُوا».

[٥١٠٤-٢٩] حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزَّبِيرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنْ أَكْلِ لُحُومِ الضَّحَائِيْهِ بَعْدَ ثَلَاثَةِ ثُمَّ قَالَ بَعْدُ: «كُلُّوا وَتَزَوَّدُوا وَادْخِرُوا».

[٥١٠٥-٣٠] حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَبْيَوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، كِلَاهُمَا عَنْ أَبْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبْنِ جُرَيْجٍ: حَدَّثَنَا عَطَاءً قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: كُنَّا لَا نَأْكُلُ مِنْ لُحُومِ بُدْنِنَا فَوْقَ ثَلَاثَةِ مِنَّيْ، فَأَرْخَصَ لَنَا رَسُولُ اللهِ ﷺ، فَقَالَ «كُلُّوا وَتَزَوَّدُوا».

فُلْتُ لِعَطَاءِ: قَالَ جَابِرٌ: حَتَّىٰ جِئْنَا
الْمَدِينَةَ؟ قَالَ: نَعَمْ.

[٥١٠٦] ٣١ - (...) حَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا زَكَرِيَّاً بْنُ عَدِيٍّ عَنْ
عُبَيْدِ اللَّهِ بْنِ عَمْرِو، عَنْ رَيْدِ بْنِ أَبِي
أُنَيْسَةَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ
جَابِرٍ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا لَا نُمُسِكُ
لِحُومِ الْأَضَاحِي فَوْقَ ثَلَاثَةِ، فَأَمَرَنَا
رَسُولُ اللَّهِ ﷺ أَنْ نَتَرَوَّذَ مِنْهَا، وَنَأْكُلَّ
مِنْهَا - يَعْنِي فَوْقَ ثَلَاثَةِ.

[٥١٠٧] ٣٢ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنِ
أَبِي شَيْبَةَ: حَدَّثَنَا سُفيَّانُ ابْنُ عَيْنَةَ عَنْ عَمْرِو،
عَنْ عَطَاءِ، عَنْ جَابِرٍ قَالَ: كُنَّا نَتَرَوَّذُهَا إِلَى
الْمَدِينَةِ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ .

[٥١٠٨] ٣٣ - (١٩٧٣) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنِ
الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ
الْخُدْرِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّهَّى: حَدَّثَنَا
عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَاتَادَةَ، عَنْ
أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَهْلَ الْمَدِينَةِ! لَا
تَأْكُلُوا لَحْمَ الْأَضَاحِي فَوْقَ ثَلَاثَةِ» - وَقَالَ
ابْنُ الْمُتَّهَّى: ثَلَاثَةِ أَيَّامٍ .
فَشَكُوا إِلَى رَسُولِ اللَّهِ ﷺ أَنَّ لَهُمْ

[٥١٠٧] ٣٢ - (...) It was narrated that Jâbir said: “We used to take it as provisions (on the journey) to Al-Madinah at the time of the Messenger of Allâh ﷺ.”

[٥١٠٨] ٣٣ - (1973) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘O people of Al-Madinah, do not eat the sacrificial meat for more than three.’” Ibn Al-Muthanna said: “Three days.”

They complained to the Messenger of Allâh ﷺ that they had children and servants, and he said: “Eat, give to others and save and store it.”

عِيَالًا وَحَشَمًا وَخَدَمًا، فَقَالَ: «كُلُوا وَأَطْعِمُوا وَاحْبِسُوا أَوِ ادْخِرُوا». قَالَ ابْنُ الْمُسْتَنِ: شَكَّ عَبْدُ الْأَعْلَى.

[5109] 34 - (1974) It was narrated from Salamah bin Al-Akwa' that the Messenger of Allâh ﷺ said: "Whoever among you offers a sacrifice, nothing of it should be left in his house after the third day." The following year, they said: "O Messenger of Allâh, shall we do what we did last year?" He said: "No, that was a year when people were hard-pressed, and I wanted (the meat) to be distributed among them."

[٥١٠٩] [٣٤-١٩٧٤] حَدَّثَنَا إِسْحَاقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو عَاصِمٍ عَنْ يَزِيدَ ابْنِ أَبِي عَبْيَدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ ضَحَى مِنْكُمْ فَلَا يُصْبِحَنَّ فِي بَيْتِهِ، بَعْدَ ثَالِثَتَهُ، شَيْئًا». فَلَمَّا كَانَ فِي الْعَامِ الْمُقْبِلِ قَالُوا: يَا رَسُولَ اللَّهِ! نَفْعَلُ كَمَا فَعَلْنَا عَامَ أَوَّلَ؟ فَقَالَ: «لَا، إِنَّ ذَاكَ عَامًّا كَانَ النَّاسُ فِيهِ بِجَهَدٍ، فَأَرَدْتُ أَنْ يَقْسُطُوا فِيهِمْ».

[5110] 35 - (1975) It was narrated that Thawbân said: "The Messenger of Allâh ﷺ slaughtered his sacrifice then he said: 'O Thawbân, prepare this meat for us.'" And he kept giving it to him to eat until he came to Al-Madînah.

[٥١١٠] [٣٥-١٩٧٥] حَدَّثَنِي زُهْرٌ ابْنُ حَرْبٍ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى: حَدَّثَنَا مُعاوِيَةُ بْنُ صَالِحٍ عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ ثَوْبَانَ قَالَ: دَبَّحَ رَسُولُ اللَّهِ ﷺ ضَحْيَتَهُ ثُمَّ قَالَ: «يَا ثَوْبَانُ! أَصْلِحْ لَحْمَ هَلْدَهٖ» فَلَمَّا أَزَلْ أَطْعَمَهُ مِنْهَا حَتَّى قَدِمَ الْمَدِينَةَ.

[5111] (...) It was narrated from Mu'âwiyyah bin Shâlih, with this chain of narrators (a *Hadîth* similar to no. 5110).

[٥١١١] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَمِيمَةَ وَابْنُ رَافِعٍ قَالَا: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، كِلَاهُمَا عَنْ مُعاوِيَةَ بْنِ صَالِحٍ، بِهَذَا الْإِسْنَادِ.

[5112] 36 - (...) It was narrated that Thawbān, the freed slave of the Messenger of Allāh ﷺ said: “The Messenger of Allāh ﷺ said to me during the Farewell Pilgrimage: ‘Prepare this meat.’” “So I prepared it and he continued to eat from it until he reached Al-Madinah.”

[٥١١٢] ٣٦ - (...) وَحَدَّثَنِي إِسْحَاقُ
ابْنُ مَنْصُورٍ : أَخْبَرَنَا أَبُو مُسْهِرٌ : حَدَّثَنَا
يَحْيَى بْنُ حَمْزَةَ : حَدَّثَنِي الرَّبِيعِيُّ عَنْ عَبْدِ
الرَّحْمَنِ بْنِ جُبَيْرٍ ابْنِ نُفَيْرٍ ، عَنْ أَبِيهِ ، عَنْ
ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ قَالَ : قَالَ لِي
رَسُولُ اللَّهِ ﷺ ، فِي حَجَّةِ الْوَدَاعِ «أَصْلِحْ
هَذَا الْلَّحْمَ» قَالَ فَأَصْلَحْتُهُ ، قَالَ - فَلَمْ يَرَلْ
يَاكُلُّ مِنْهُ حَتَّى يَلْغَى الْمَدِينَةَ .

[5113] (...) Yahya bin Hamzah narrated with this chain (a *Hadīth* similar to no. 5112), but he did not say: “During the Farewell Pilgrimage.”

[٥١١٣] (...) وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ
عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ : أَخْبَرَنَا مُحَمَّدُ بْنُ
الْمُسَارِكِ : حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ ، بِهَذَا
إِلَسْنَادِ ، وَلَمْ يَقُلْ : فِي حَجَّةِ الْوَدَاعِ .

[5114] 37 - (977) It was narrated from ‘Abdullāh bin Buraidah that his father said: “The Messenger of Allāh ﷺ said: ‘I forbade you to visit the graves, but now visit them. And I forbade you to (eat) the sacrificial meat for more than three days, but now keep it as long as you see fit. And I forbade you to drink *Nabîdh* unless it was in skins, but now drink it from any kind of vessel, but do not drink any intoxicant.’”

[٥١١٤] ٣٧ - (٩٧٧) حَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُشَّى قَالَا : حَدَّثَنَا مُحَمَّدُ
ابْنُ فُضَيْلَ - قَالَ أَبُو بَكْرٍ : عَنْ أَبِي سَيَّانٍ ، وَقَالَ
ابْنُ الْمُشَّى : عَنْ ضِرَارِ بْنِ مُرَّةَ - عَنْ مُحَارِبٍ ،
عَنْ ابْنِ بُرِيَّةَ ، عَنْ أَبِيهِ ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ
اللَّهِ بْنِ نُعْمَى : حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ : حَدَّثَنَا
ضِرَارُ بْنُ مُرَّةَ أَبُو سَيَّانٍ عَنْ مُحَارِبِ بْنِ دَنَارٍ ،
عَنْ عَبْدِ اللَّهِ بْنِ بُرِيَّةَ ، عَنْ أَبِيهِ قَالَ : قَالَ رَسُولُ
اللَّهِ ﷺ «نَهِيَّكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَرُورُوهَا .
وَنَهِيَّكُمْ عَنْ لُحُومِ الْأَضَاحِيِّ فَوَقَ ثَلَاثَةَ ،
فَأَمْسِكُوا مَا بَدَا لَكُمْ . وَنَهِيَّكُمْ عَنِ الْبَيْذِ إِلَّا فِي
سِقَاءِ ، فَاشْرِبُوا فِي الْأَكْسِقِيَّةِ كُلُّهَا ، وَلَا تَشْرِبُوا
مُسْكِرًا». [راجع: ٢٢٦٠]

[5115] ... - (...) It was narrated from Ibn Buraidah, narrating his father, that the Messenger of Allâh ﷺ said: "I used to forbid you..." and he mentioned a *Hadîth* like that of Abû Sinâن (no. 5114).

٥١١٥ [.] (.) وَحَدَّثَنِي حَجَاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلِدٍ عَنْ سُفِيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ ابْنِ بُرْيَدَةَ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُنْتُ نَهِيُّكُمْ» فَذَكَرَ بِمَعْنَى حَدِيثِ أَبِي سِنَانٍ.

Chapter 6. *Fara'* And '*Atîrah*^[1]

(المعجم ٦) - (باب الفرع والعتيرة)
(التحفة ٦)

[5116] 38 - (1976) It was narrated that Abû Hurairah said: The Messenger of Allâh ﷺ said: "There is no *Fara'* and no '*Atîrah*.' Ibn Râfi' added in his report: "*Fara'* refers to the firstborn which they used to sacrifice."

٥١١٦ [.] (١٩٧٦-٣٨) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيرُ بْنُ حَرْبٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفِيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ ابْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «لَا فَرَعَ وَلَا عَتِيرَةً». زَادَ ابْنُ رَافِعٍ فِي رِوَايَتِهِ: وَالْفَرَعُ أَوَّلُ التَّاجِ كَانَ يُنْتَجُ لَهُمْ فَيَذْبَحُونَهُ.

[1] Two types of sacrifices performed before Islâm.

Chapter 7. When The First Ten Days Of Dhul-Hijjah Begin, It Is Forbidden For The One Who Wants To Offer A Sacrifice To Remove Anything From His Hair, Nails

[5117] 39 - (1977) It was narrated from Umm Salamah that the Prophet ﷺ said: "When the ten (days of Dhul-Hijjah) begin, and one of you wants to offer a sacrifice, let nothing touch his hair or skin."

It was said to Sufyân (a sub narrator): "Some of them do not attribute it to the Prophet ﷺ." He said: "But I attribute it to him."

[5118] 40 - (...) It was narrated from Umm Salamah, attributing it to the Prophet ﷺ: "When the first ten days begin, if he has a sacrificial animal that he wants to offer as a sacrifice, let him not remove anything from his hair or trim his nails."

[5119] 41 - (...) It was narrated from Sa'eed bin Al-Musaiyyab, from Umm Salamah, that the Prophet ﷺ said: "When you see the crescent moon of Dhul-Hijjah, and one of you wants to

(المعجم ٧) - (باب نهي من دخل عليه عشر ذي الحجة، وهو يُريد التضحية، أن يأخذ من شعره وأظفاره شيئاً) (التحفة ٧)

[٥١١٧-٣٩] وَحَدَّثَنَا أَبْنُ عُمَرَ الْمَكِيُّ: حَدَّثَنَا سُفِيَّانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبَ يُحَدِّثُ عَنْ أُمَّ سَلَمَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ «إِذَا دَخَلَتِ الْعُشْرُ، وَأَرَادَ أَحَدُكُمْ أَنْ يُضْحِيَ، فَلَا يَمْسَسَ مِنْ شَعْرِهِ وَبَيْشِرِهِ شَيْئًا». قَيلَ لِسُفِيَّانَ: فَإِنَّ بَعْضَهُمْ لَا يَرْفَعُهُ . قَالَ: لَكِنِي أَرْفَعُهُ .

[٥١١٨-٤٠] وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفِيَّانُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ حُمَيْدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمَّ سَلَمَةَ تَرْفَعُهُ، قَالَ: «إِذَا دَخَلَ الْعُشْرُ، وَعِنْدَهُ أَضْحِيَّةٌ، يُرِيدُ أَنْ يُضْحِيَ، فَلَا يَأْخُذَنَّ شَعْرًا وَلَا يَقْلِمُنَّ طُفْرًا».

[٥١١٩-٤١] وَحَدَّثَنِي حَجَاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي يَحْيَى بْنُ كَثِيرٍ الْعَنْبَرِيُّ أَبُو عَسَانَ: حَدَّثَنَا شُعبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عُمَرَ بْنِ مُسْلِمٍ، عَنْ

offer a sacrifice, let him leave his hair and nails alone.”

[5120] (...) A similar report (as no. 5119) was narrated from ‘Umar or ‘Amr bin Muslim, with this chain of narrators.

[5121] 42 - (...) It was narrated that ‘Umar bin Muslim bin ‘Umârah bin Ukaimah Al-Laithî said: “I heard Sa‘eed bin Al-Musaiyyab say: ‘I heard Umm Salamah, the wife of the Prophet ﷺ, say: ‘The Messenger of Allâh ﷺ said: ‘Whoever has an animal to sacrifice, when the crescent moon of Dhul-Hijjah appears, let him not remove anything from his hair or nails, until he has offered his sacrifice.’”

[5122] (...) ‘Amr bin Muslim bin ‘Umârah Al-Laithî said: “We were in the bath-house just before (*Eid*) *Al-Adha*, and some people removed their pubic hair using a depilatory agent. Some of the people in the bath-house said: ‘Sa‘eed bin Al-Musaiyyab regards this as *Makrûh*, or he

سَعِيدُ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ
النَّبِيَّ ﷺ قَالَ «إِذَا رَأَيْتُمْ هِلَالَ ذِي
الْحِجَّةِ، وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ،
فَلْيُمْسِكْ عَنْ شَعْرِهِ وَأَطْفَارِهِ».

[٥١٢٠] (...) وَحَدَّثَنَا أَحْمَدُ بْنُ
عَبْدِ اللَّهِ بْنِ الْحَكَمِ الْهَاشِمِيُّ: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ مَالِكٍ
ابْنِ أَنَّسٍ، عَنْ عُمَرَ أَوْ عُمَرِ وْبْنِ مُسْلِمٍ،
هَذَا إِلَّا إِسْنَادٌ، نَحْوَهُ.

[٥١٢١] ٤٢- (...) وَحَدَّثَنِي عَيْدُ
لَهُ بْنُ مَعَاذِ الْعَبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا
مُحَمَّدُ بْنُ عَمْرُو الْلَّيْثِي عَنْ عُمَرَ بْنِ مُسْلِمٍ
بْنِ عُمَارَةَ بْنِ أَكْيَمَةِ الْلَّيْثِيِّ قَالَ: سَمِعْتُ
سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ أُمَّ سَلَمَةَ،
زَوْجَ النَّبِيِّ ﷺ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَنْ كَانَ لَهُ ذِبْحٌ يَذْبَحُهُ، فَإِذَا أَهْلَ هِلَالَ ذِي
الْحِجَّةِ، فَلَا يَأْخُذَنَّ مِنْ شَعْرِهِ وَلَا مِنْ
أَطْفَارِهِ شَيْئًا، حَتَّى يُضَحِّيَ».

[٥١٢٢] (...) وَحَدَّثَنِي حَسَنُ بْنُ
عَلَيِّ الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو أَسَامَةَ:
حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرُو: حَدَّثَنَا عَمْرُو بْنُ
مُسْلِمٍ بْنِ عُمَارَةَ الْلَّيْثِيِّ قَالَ: كُنَّا فِي
الْحَمَّامِ قُبْلَ الْأَضْحَى، فَاطَّلَّ فِيهِ
نَاسٌ، فَقَالَ بَعْضُ أَهْلِ الْحَمَّامِ: إِنَّ

forbids it.' I met Sa'eed bin Al-Musayyab and told him about that, and he said: 'O son of my brother, this is a *Hadîth* which has been caused to be forgotten and abandoned, which Umm Salamah narrated to me from the Prophet ﷺ. She said: "The Messenger of Allâh ﷺ said..." a *Hadîth* like that of Mu'âdh from Muâmmad bin 'Amr.

[5123] (...) It was narrated from 'Umar bin Muslim Al-Junda'i that Ibn Al-Musaiyyab told him that Umm Salamah the wife of the Prophet ﷺ told him... a *Hadîth* like theirs (no. 5112).

سَعِيدُ بْنُ الْمُسَيْبِ يَكُرِهُ هَذَا، أَوْ يَنْهَا عَنْهُ. فَقَالَتْ سَعِيدَ بْنُ الْمُسَيْبِ فَذَكَرْتُ ذَلِكَ لَهُ. قَالَ: يَا ابْنَ أَخِي! هَذَا حَدِيثٌ قَدْ نُسِيَ وَتُرِكَ، حَدَّثَنِي أُمُّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ. بِمَعْنَى حَدِيثٍ مُعاذٍ عَنْ مُحَمَّدٍ ابْنِ عَمْرِو.

[٥١٢٣] (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ سَيْفِي وَأَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنُ أَخِي ابْنِ وَهْبٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَيْثُ: أَخْبَرَنِي خَالِدُ بْنُ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ، عَنْ عُمَرَ بْنِ مُسْلِمٍ الْجُنْدَعِيِّ؛ أَنَّ ابْنَ الْمُسَيْبِ أَخْبَرَهُ؛ أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ، وَذَكَرَ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِهِمْ.

(المعجم ٨) - (باب تحرير الذبح لغير الله تعالى ولعن فاعله) (الصفحة ٨)

Chapter 8. The Prohibition Of Slaughtering A Sacrifice For Anything Other Than Allâh, And The One Who Does That Is Cursed

[5124] 43 - (1978) Abû At-Tufail 'Âmir bin Wâthilah said: "I was with 'Alî bin Abî Tâlib when a man came to him and said: 'What did the Prophet ﷺ tell you in secret?' He got angry and said: 'The Prophet ﷺ did not tell me anything in secret that he hid from the people, but he

[٥١٢٤] ٤٣- (١٩٧٨) حَدَّثَنَا زُهَيْرٌ ابْنُ حَرْبٍ وَسَرِيجُ بْنُ يُونُسَ، كَلَّا هُمَا عَنْ مَرْوَانَ - قَالَ زُهَيْرٌ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَرَارِيِّ - : حَدَّثَنَا مَنْصُورُ بْنُ حَيَّانَ: حَدَّثَنَا أَبُو الطُّفْلِيْلِ عَامِرُ بْنُ وَائِلَةَ - قَالَ: كُنْتُ عِنْدَ عَلَيِّ بْنِ أَبِي طَالِبٍ،

told me four things.” He said: “What are they, O *Amir Al-Mu'minîn*?” He said: “He (ﷺ) said: ‘May Allâh curse the one who curses his father, may Allâh curse the one who offers a sacrifice to anything other than Allâh, may Allâh curse the one who gives refuge to a *Mu'hdith*,^[1] and may Allâh curse the one who changes the boundary markers.’”

فَأَتَاهُ رَجُلٌ فَقَالَ: مَا كَانَ النَّبِيُّ ﷺ يُسِرُّ إِلَيْكَ؟ قَالَ فَعَضَبَ وَقَالَ: مَا كَانَ النَّبِيُّ ﷺ يُسِرُّ إِلَيَّ شَيْئًا يَكْتُمُهُ النَّاسُ، غَيْرَ أَنَّهُ قَدْ حَدَّثَنِي بِكَلِمَاتٍ أَرْبَعَةَ فَقَالَ: مَا هُنَّ؟ يَا أَمِيرَ الْمُؤْمِنِينَ! قَالَ: قَالَ «لَعَنَ اللَّهِ مَنْ لَعَنَ وَالِدَهُ، وَلَعَنَ اللَّهِ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعَنَ اللَّهِ مَنْ أَوَى مُحْدِثًا، وَلَعَنَ اللَّهِ مَنْ غَيَّرَ مَنَارَ الْأَرْضِ».

[5125] 44 - (...) It was narrated that Abû At-Tufail said: “We said to ‘Alî bin Abî Tâlib: ‘Tell us of something that the Messenger of Allâh ﷺ told you in secret.’ He said: ‘He did not tell me anything in secret that he concealed from the people, but I heard him say: ‘May Allâh curse the one who offers a sacrifice to something other than Allâh, may Allâh curse the one who gives refuge to a *Mu'hdith*, may Allâh curse the one who curses his parents and may Allâh curse the one who changes the boundary markers.’”

[5126] 45 - (...) It was narrated that Abû At-Tufail said: “‘Alî (bin Abî Tâlib) was asked: ‘Did the

بَكْرٌ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ سُلَيْمَانُ بْنُ حَيَّانَ، عَنْ مَنْصُورِ ابْنِ حَيَّانَ، عَنْ أَبِي الطَّفْلِيِّ قَالَ: قُلْنَا لِعَلِيٍّ [بْنِ أَبِي طَالِبٍ]: أَخْبِرْنَا بِشَيْءٍ أَسْرَهُ إِلَيْكَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: مَا أَسْرَ إِلَيَّ شَيْئًا كَتَمَهُ النَّاسُ، وَلَكِنِي سَمِعْتُهُ يَقُولُ «لَعَنَ اللَّهِ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعَنَ اللَّهِ مَنْ آوَى مُحْدِثًا، وَلَعَنَ اللَّهِ مَنْ لَعَنَ وَالِدَيْهِ، وَلَعَنَ اللَّهِ مَنْ غَيَّرَ الْمَنَارَ».

[5126] 45 - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفظُ

^[1] *Mu'hdith* and it may be read: *Mu'hdath*, the first is more popular as it appears in our text, and it refers to one who aids or harbors the criminal. The meaning of *Mu'hdath* is the innovated thing itself., for which “giving refuge” would mean accepting and abiding by it. See *Minnat Al-Mun'im*.

Messenger of Allâh ﷺ tell you anything that was for you only?" He said: 'The Messenger of Allâh ﷺ did not tell us anything that was for us only, that he did not tell all the people, except that which is in this sheath of my sword.' He took out a document on which it was written: 'May Allâh curse the one who offers a sacrifice to anything other than Allâh, may Allâh curse the one who steals the boundary markers, may Allâh curse the one who curses his parents, and may Allâh curse the one who gives refuge to a *Muhdith*.'

لابن المُسْتَئْ - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ الْقَاسِمَ ابْنَ أَبِي بَرَّةَ يُحَدِّثُ عَنْ أَبِي الطَّفْلِينَ، قَالَ: سُئِلَ عَلَيْهِ: أَخَصَّكُمْ رَسُولُ اللَّهِ ﷺ بِشَيْءٍ؟ فَقَالَ: مَا خَصَّنَا رَسُولُ اللَّهِ ﷺ بِشَيْءٍ لَمْ يَعْمَلْ بِهِ النَّاسُ كَافَةً، إِلَّا مَا كَانَ فِي قَرَابِ سَيْفِي هَذَا - قَالَ: - فَأَخْرَجَ صَحِيفَةً مَكْتُوبَ فِيهَا: «لَعَنَ اللَّهِ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعَنَ اللَّهِ مَنْ سَرَقَ مَنَارَ الْأَرْضِ، وَلَعَنَ اللَّهِ مَنْ لَعَنَ وَالِدَهُ، وَلَعَنَ اللَّهِ مَنْ آوَى مُحْدِثًا».

36. The Book of Drinks

٥ - (المعجم ٣٦) - كتاب الأشربة
 (التحفة ٢٤)

Chapter 1. The Prohibition Of *Khamr*, Which May Be Made From The Juice Of Grapes, Dried Dates, Unripe Dates, Raisins And Other Things That Intoxicate

[5127] ١ - (1979) It was narrated from Ibn Jurairj (who said): "Ibn Shihâb narrated to me, from 'Alî bin Al-Husain bin 'Alî, from his father Husain bin 'Alî, from 'Alî bin Abî Tâlib who said: "I got an old she-camel from the spoils of war on the Day of Badr, and the Messenger of Allâh ﷺ gave me another she-camel. I made them kneel at the door of a man from among the *Anṣâr*, intending to carry *Idhkhir* on them to sell it – and there was a goldsmith of Banû Qainuqâ' with me – so that I could use the money to give a wedding feast for my marriage to Fâtimah. Hamzah bin 'Abdul-Muṭṭalib was drinking in that house, and there was a singing-girl with him who said:

'O Hamzah, get up and slaughter the fat she-camels.'

So Hamzah attacked them with his sword, cutting off their humps and cutting open their flanks, then he took out their livers."

(المعجم ١) - (باب تحرير الخمر،
 وبيان أنها تكون من عصير العنب
 ومن التمر والبسر والزيسب، وغيرها
 مما يسكر) (التحفة ١)

[٥١٢٧] [١٩٧٩-١٥١٢٧] اَبْنُ يَحْيَى التِّمِيِّمِيُّ: حَدَّثَنَا حَجَاجُ بْنُ مُحَمَّدٍ عَنْ اَبِنِ جُرَيْجٍ: حَدَّثَنِي اَبْنُ شِهَابٍ عَنْ عَلَيِّ بْنِ حُسَيْنٍ بْنِ عَلَيِّ، عَنْ اَبِيهِ حُسَيْنِ بْنِ عَلَيِّ، عَنْ عَلَيِّ بْنِ اَبِيهِ طَالِبٍ قَالَ: أَصَبْتُ شَارِفًا مَعَ رَسُولِ اللَّهِ ﷺ فِي مَغْنِمٍ يَوْمَ بَدْرٍ. وَأَعْطَانِي رَسُولُ اللَّهِ ﷺ شَارِفًا اُخْرَى، فَأَنْخَتُهُمَا يَوْمًا عِنْدَ بَابِ رَجْلٍ مِنَ الْأَنْصَارِ، وَأَنَا أُرِيدُ أَنْ أَحْمِلَ عَلَيْهِمَا إِذْ خَرَّا لِأَيْمَعَهُ - وَمَعِي صَائِغٌ مِنْ بَنِي قَيْنَقَاعَ - فَأَسْتَعِنُ بِهِ عَلَى وَلِيمَةِ فَاطِمَةَ، وَحَمْزَةَ بْنَ عَبْدِ الْمُطَّلِبِ يَشْرَبُ فِي ذَلِكَ الْبَيْتِ، مَعَهُ قَيْنَةٌ تُعَنِّيهُ، قَالَتْ: أَلَا يَا حَمْزَةُ لِلشُّرُوفِ النَّوَاءِ . فَتَارَ إِلَيْهِمَا حَمْزَةُ بِالسَّيْفِ، فَجَبَ

I said to Ibn Shihâb: "Did he take out anything from their humps?" He said: "He cut off their humps and took them away." Ibn Shihâb said: "‘Alî said: 'I looked at a sight that shocked me. I went to the Prophet ﷺ, and Zaid bin Hârithah was with him, and I told him what had happened. He went out, accompanied by Zaid, and I went with him. He entered upon Hamzah and expressed his anger to him. Hamzah looked up and said: 'Are you anything more than the slaves of my forefathers?' The Messenger of Allâh ﷺ backed off until he departed from them.'"

[5128] (...) Ibn Juraij narrated a similar report (as no. 5127) with this chain of narrators.

[5129] 2 - (...) Hussain bin ‘Alî narrated that ‘Alî said: "I had a she-camel that was my share of the spoils of war on the Day of Badr, and the Messenger of Allâh ﷺ had also given me a she-camel from the *Khumus* on that day. When I wanted to consummate my marriage to Fâtimah, the daughter of the Messenger of Allâh ﷺ, I made a deal a man who was a goldsmith from Banû Qainuqâ' to go with me so that we could bring some *Idhkhîr*. I wanted to sell it to the goldsmiths and use the money for

أَسْنِمَتُهُمَا وَبَقَرَ حَوَاصِرَهُمَا، ثُمَّ أَخَذَ مِنْ أَكْبَادِهِمَا.

فُلْتُ لِابْنِ شَهَابٍ: وَمَنَ السَّنَامُ؟
قَالَ: قَدْ جَبَ أَسْنِمَتُهُمَا فَدَهَبَ بِهَا. قَالَ
ابْنُ شَهَابٍ: قَالَ عَلَيْهِ: فَنَظَرْتُ إِلَى مُنْظَرٍ
أَفْطَعَنِي، فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَهُ زَيْدُ بْنُ
حَارَثَةَ، فَأَخْبَرْتُهُ الْخَبَرَ، فَخَرَجَ وَمَعَهُ
زَيْدٌ، وَانْطَلَقْتُ مَعَهُ، فَدَخَلَ عَلَى حَمْزَةَ
فَتَغَيَّطَ عَلَيْهِ، فَرَفَعَ حَمْزَةُ بَصَرَةُ، فَقَالَ:
هَلْ أَنْتُمْ إِلَّا عَبْدَ لِآبَائِي؟ فَرَجَعَ رَسُولُ
اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقْهَرُ حَتَّى خَرَجَ عَنْهُمْ.

٥١٢٨] (...) وَحَدَّثَنَا عَبْدُ بْنُ
حُمَيْدٍ: أَخْبَرَنِي عَبْدُ الرَّزَاقِ: أَخْبَرَنِي ابْنُ
جُرَيْجٍ، بِهِذَا الْإِسْنَادِ مِثْلُهُ.

٥١٢٩] (...) وَحَدَّثَنِي أَبُو بُكْرٍ
ابْنُ إِسْحَاقَ: أَخْبَرَنَا سَعِيدُ بْنُ كَثِيرٍ بْنِ
عَفِيرٍ أَبُو عُثْمَانَ الْمُصْرِيِّ: حَدَّثَنَا عَبْدُ اللهِ
ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ بْنُ يَزِيدَ عَنْ
ابْنِ شَهَابٍ: أَخْبَرَنِي عَلَيْهِ بْنُ حُسَيْنٍ بْنِ
عَلِيٍّ؛ أَنَّ حُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ أَنَّ عَلِيًّا
قَالَ: كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنْ
الْمَعْنَمِ، يَوْمَ بَدْرٍ، وَكَانَ رَسُولُ اللهِ صَلَّى
أَعْطَانِي شَارِفًا مِنْ الْخُمُسِ يَوْمَئِذٍ، فَلَمَّا
أَرَدْتُ أَنْ أَبْتَنِي نَفَاطَمَةً نَبْتَ رَسُولٌ

my wedding feast. While I was gathering the equipment for my two she-camels, such as saddles, sacks and ropes, and my two she-camels were sitting by the door of an apartment belonging to an *Anṣārī* man until I collected those things, my two she-camels were attacked; their humps were cut off, their flanks cut open and their livers taken out. I could not help weeping when I saw what had happened to them. I said: 'Who did this?' They said: 'Hamzah bin 'Abdul-Muṭṭalib did it; he is in this house, drinking with some of the *Anṣār*, and a singing girl is singing to him and his companions. She said in her song: "O Hamzah, get up and attack that fat she-camel." So Hamzah stood up with his sword and cut off their humps, cut open their flanks and took out their livers.'" 'Alī said: "I went and entered upon the Messenger of Allāh ﷺ, and Zaid bin Hāritah was with him. The Messenger of Allāh ﷺ saw in my face that something had happened and the Messenger of Allāh ﷺ said: 'What is the matter with you?' I said: 'O Messenger of Allāh, by Allāh, I have never seen anything like today. Hamzah attacked my two she-camels. He cut off their humps and cut open their sides. He is there in a house and he is drinking.' The Messenger of Allāh ﷺ called for his *Ridā'*

الله ﷺ، واعدته رجلا صواعدا من بنى قيقداع يرتحل معى، فتاتي ياذخر أردت أن أبيعه من الصناعين، فاستعين به في وليمة عرسى، فيينا أنا أجمع لشارفية متاعا من الأقتاب والغرائر والحبال، وشارفائي متاخان، إلى جنب حجرة رجل من الأنصار، وجمعت حين جمعت ما جمعت، فإذا شارفائي قد اجتبت أسمتهمما، وبقرت خواصرهمما، وأخذ من أكبادهمما، فلم أملك عيني حين رأيت ذلك المنظر منهما، قلت: من فعل هذا؟ قالوا: فعاه حمزة ابن عبد المطلب، وهو في هذا البيت في شرب من الأنصار، غشه قيبة وأصحابه، فقالت في غنائهما: ألا ياخمز للشرف التوء. فقام حمزة بالسيف، فاجتب أسمتهمما، وبقر خواصرهمما، وأخذ من أكبادهمما - قال على: فانطلقت حتى أدخل على رسول الله ﷺ وعنه زيد بن حرثة. قال فعرف رسول الله ﷺ في وجهي الذي لقيت، فقال رسول الله ﷺ: «ما لك؟» قلت: يا رسول الله! والله! ما رأيت كاليوم قط، عدا حمزة على ناقتي فاجتب أسمتهمما

(cloak) and put it on, then he set out walking, and Zaid bin Hârithah and I followed him. When he came to the door (of the house) in which Hamzah was, he asked for permission to enter and they gave him permission, and they were drinking. The Messenger of Allâh ﷺ started to rebuke Hamzah for what he had done. Hamzah's eyes were red, and he looked at the Messenger of Allâh ﷺ, then he lifted his gaze and looked at his knees, then he lifted his gaze and looked at his waist, then he lifted his gaze and looked at his face, and Hamzah said: 'Are you anything more than the slaves of my father?' The Messenger of Allâh ﷺ realized that he was drunk, so the Messenger of Allâh ﷺ started backing off and left, and we left with him."

[5130] (...) A similar report (as no. 5129) was narrated from Az-Zuhri with this chain of narrators.

[5131] 3 - (1980) It was narrated that Anas bin Mâlik said: "I was pouring drinks for the people in the house of Abû Talhah on the day that *Khamr* was forbidden, and they were not drinking anything but date wine made from unripe dates and

وَبَقَرْ خَوَاصِرَهُمَا، وَهَا هُوَ ذَا فِي بَيْتِ،
مَعَهُ شَرْبٌ - قَالَ - فَدَعَا رَسُولُ اللَّهِ ﷺ
بِرِّدَائِهِ فَأَرْتَدَاهُ، ثُمَّ أَنْطَلَقَ يَمْشِي، وَابْعَثَهُ
أَنَا وَرَيْدُ بْنُ حَارِثَةَ، حَتَّى جَاءَ الْبَابَ
الَّذِي فِيهِ حَمْرَةً، فَاسْتَأْذَنَ، فَأَذْنُوا لَهُ،
فَإِذَا هُمْ شَرْبٌ، فَطَفِقَ رَسُولُ اللَّهِ ﷺ
يَلْتَمُ حَمْرَةً فِيمَا فَعَلَ، فَإِذَا حَمْرَةً مُحْمَرَةً
عَيْنَاهُ، فَنَظَرَ حَمْرَةً إِلَى رَسُولِ اللَّهِ ﷺ،
ثُمَّ صَعَدَ النَّظَرُ إِلَى رُكْبَيْهِ، ثُمَّ صَعَدَ
النَّظَرُ فَنَظَرَ إِلَى سُرُّهِ، ثُمَّ صَعَدَ النَّظَرُ
فَنَظَرَ إِلَى وَجْهِهِ، فَقَالَ حَمْرَةً: وَهُلْ أَتُنْهِي
إِلَّا عِيدِ لِأَبِي؟ فَعَرَفَ رَسُولُ اللَّهِ ﷺ أَنَّهُ
شَيْلٌ، فَنَكَصَ رَسُولُ اللَّهِ ﷺ عَلَى عَقِبَيْهِ
الْمَهْفَرَى، وَخَرَجَ وَخَرَجَنَا مَعَهُ.

[5130] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ
عَبْدِ اللَّهِ بْنِ فُهْرَادٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمَبَارِكِ، عَنْ
يُونُسَ، عَنِ الزُّهْرِيِّ؛ بِهَذَا الْإِسْنَادِ،
مِثْلُهُ.

[5131] ٣ - (١٩٨٠) حَدَّثَنِي أَبُو
الرَّبِيعِ سُلَيْمانُ بْنُ دَاؤُدَ الْعَتَكِيِّ: حَدَّثَنَا
حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ: أَخْبَرَنَا ثَابُتُ عَنْ
أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ سَاقِيَ الْقَوْمِ،
يَوْمَ حُرِّمَتِ الْحَمْرُ، فِي بَيْتِ أَبِي طَلْحَةَ،

dried dates. Then a caller cried out and he said: 'Go out and see.' So I went out and a caller was crying out: '*Khamr* has been forbidden.' So it was spilled out in the lanes of Al-Madīnah. Abū Tālḥah said to me: 'Go out and spill it.' So I went out and spilled it. They said – or some of them said – 'so-and-so was killed and so-and-so was killed while wine was in their stomachs.'" – He (one of the narrators) said: "I do not know if this was part of the *Hadīth* of Anas." – "And Allāh revealed the words: 'Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allāh (by keeping away from His forbidden things), and believe and do righteous good deeds...'"^[1]

[5132] 4 - (...) 'Abdul-'Azīz bin Suhaib said: "They asked Anas bin Mālik about date wine. He said: 'We did not have any other wine except this date wine of yours that you call *Al-Fadikh*. I was pouring it for Abū Tālḥah, Abū Ayyūb and some other Companions of the Messenger of Allāh ﷺ in our house, when a man came and said: "Have you heard the news?" We said: "No." He said: "*Khamr* has been forbidden." He said: "O Anas, spill these large pitchers." And

وَمَا شَرَبُوهُمْ إِلَّا الْفَضِيْخُ: الْبُسْرُ وَالْحَمْرُ،
فَإِذَا مُنَادِي يُنَادِي، فَقَالَ: أَخْرُجْ فَأَنْظُرْ.
فَخَرَجْتُ فَإِذَا مُنَادِي يُنَادِي: إِلَّا إِنَّ الْحَمْرَ
قَدْ حُرِّمْتُ. قَالَ فَجَرَتْ فِي سِكْكِ
الْمَدِيْنَةِ، فَقَالَ لِي أَبُو طَلْحَةَ: اخْرُجْ
فَاهْرَقْهَا، فَهَرَقْهَا، فَقَالُوا - أَوْ قَالَ
بَعْضُهُمْ -: قُبِلَ فُلَانْ، قُبِلَ فُلَانْ، وَهُنَّ
فِي بُطُونِهِمْ - قَالَ: فَلَا أَدْرِي هُوَ مِنْ
حَدِيْثِ أَنَسٍ - فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:
﴿لَيْسَ عَلَى الَّذِينَ مَأْمُونُوا وَعَمِلُوا
الصَّلِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا أَتَقَوْا
وَمَأْمُونُوا وَعَمِلُوا الصَّلِحَاتِ﴾

[المائدة: ٩٣]. [انظر: ٥١٣٨]

[٥١٣٢] 4 - (...) وَحَدَّثَنَا يَحْيَى بْنُ
أَيُوبَ: حَدَّثَنَا أَبْنُ عُلَيَّةَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ
أَبْنُ صَهْبَيْنَ قَالَ: سَأَلُوا أَنَسَ بْنَ مَالِكٍ عَنِ
الْفَضِيْخِ؟ فَقَالَ: مَا كَانَتْ لَنَا حَمْرٌ غَيْرِ
فَضِيْخَكُمْ هَذَا الَّذِي سَمُونَهُ الْفَضِيْخُ، إِنِّي
لَقَائِمٌ أَسْقِيَهَا أَبَا طَلْحَةَ وَأَبَا أَيُوبَ وَرِجَالًا
مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فِي يَيْمَنَ، إِذْ
جَاءَ رَجُلٌ فَقَالَ: هَلْ بَلَغَكُمُ الْخَبْرُ؟ قُلْنَا
لَا. قَالَ: فَإِنَّ الْحَمْرَ قَدْ حُرِّمْتُ. فَقَالَ: يَا

^[1] *Al-Mâ'idah* 5:93.

they did not go back to it or ask about it, after hearing the news of that man.””

[5133] 5 - (...) Anas bin Mâlik said: “I was looking after the uncles (elders) of my tribe, pouring date wine for them, and I was the youngest of them. Then a man came and said: ‘*Khamr* has been forbidden.’ They said: ‘Spill it out, O Anas,’ so I spilled it out.”

I (the sub narrator) said to Anas: “What was it?” He said: “Unripe dates and fresh dates.” And Abû Bakr bin Anas said: “That was their *Khamr* in those days.”

[5134] 6 - (...) Al-Mu’tamir narrated that his father said: “Anas said: ‘I was looking after the people, pouring drinks for them...’” a *Hadîth* like that of Ibn ‘Ulayyah (no. 5133), except that he said: “And Abû Bakr bin Anas said: ‘That was their *Khamr* in those days.’ Anas was present and Anas did not object to that.”

Ibn ‘Abdul-A‘lâ said: “Al-Mu’tamir narrated that his father said: ‘One of those who were with me told me that he heard Anas say: ‘That was their *Khamr* in those days.’”

أَنْسُ! أَرِقْ هُنْدِيَ الْقِلَالَ. قَالَ: فَمَا رَاجَعُوهَا وَلَا سَأَلُوا عَنْهَا، بَعْدَ خَبَرِ الرَّجْلِ.

[٥١٣٣] ٥ - (...) وَحَدَّثَنَا يَحْيَى بْنُ أَئْبُوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ. - قَالَ: وَأَخْبَرَنَا سُلَيْمَانُ التَّسِيمِيُّ: حَدَّثَنَا أَنْسُ بْنُ مَالِكٍ قَالَ: إِنِّي لِقَائِمٌ عَلَى الْحَيِّ، عَلَى عُمُومَتِي، أَسْقِيْهِمْ مِنْ فَضِيلَتِي لَهُمْ، وَأَنَا أَصْغَرُهُمْ سِنًا. فَجَاءَ رَجُلٌ فَقَالَ: إِنَّهَا قَدْ حُرِّمَتِ الْخَمْرُ. فَقَالُوا: أَكْفُهَا، يَا أَنْسُ! فَكَفَاهُ.

قَالَ قُلْتُ لِأَنْسٍ: مَا هُوَ؟ قَالَ بُشْرٌ وَرُطْبٌ - قَالَ - فَقَالَ أَبُو بَكْرٍ بْنُ أَنْسٍ: كَانَتْ حَمْرَهُمْ يَوْمَئِذٍ.

قَالَ سُلَيْمَانُ: وَحَدَّثَنِي رَجُلٌ عَنْ أَنْسٍ ابْنِ مَالِكٍ أَنَّهُ قَالَ ذَلِكَ أَيْضًا.

[٥١٣٤] ٦ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ قَالَ: قَالَ أَنْسُ: كُنْتُ قَائِمًا عَلَى الْحَيِّ أَسْقِيْهِمْ. بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ، عَيْرَ أَنَّهُ قَالَ: فَقَالَ أَبُو بَكْرٍ بْنُ أَنْسٍ: كَانَ حَمْرَهُمْ يَوْمَئِذٍ، وَأَنْسُ شَاهِدٌ. فَلَمْ يُنْكِرْ أَنَّسُ ذَلِكَ.

وَقَالَ ابْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي بَعْضُ مَنْ كَانَ مَعِي، أَنَّهُ سَمِعَ أَنَسًا يَقُولُ: كَانَ حَمْرَهُمْ يَوْمَئِذٍ.

[5135] 7 - (...) It was narrated that Anas bin Mâlik said: "I was pouring drinks for Abû Talhah, Abû Dujânah, Mu'âdh bin Jabal and a group of the *Anṣâr* when someone came in and said: 'There is fresh news! It has been revealed that *Khamr* is forbidden.' We spilled it out on that day, and it was a mixture of unripe dates and dried dates."

Qatâdah said: "And Anas bin Mâlik said: '*Khamr* was forbidden, and most of their *Khamr* in those days was a mixture of unripe dates and dried dates."

[5136] (...) It was narrated that Anas bin Mâlik said: "I was pouring drinks for Abû Talhah, Abû Dujânah, and Suhail bin Baiḍâ' from a skin which contained a mixture made from unripe dates and dried dates..." a *Hadîth* like that of Sa'eed (no. 5135).

[5137] 8 - (1981) Anas bin Mâlik said: "The Messenger of Allâh ﷺ forbade mixing dried dates and unripe dates and drinking the mixture, for that was what most of their *Khamr* was on the day when *Khamr* was forbidden."

[٥١٣٥]-٧ [٥١٣٥]-٧
أيوب: حَدَّثَنَا أَبْنُ عُلَيَّةَ . قَالَ: وَأَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرْوَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ أَسْقِي أَبَا طَلْحَةَ وَأَبَا دُجَانَةَ وَمُعاذَ بْنَ جَبَلٍ، فِي رَهْطٍ مِنَ الْأَنْصَارِ، فَدَخَلَ عَلَيْنَا دَاخِلٌ فَقَالَ: حَدَثَ خَرْرٌ، نَزَّلَ تَحْرِيمُ الْخَمْرِ، فَكَفَّافَاهَا يَوْمَئِذٍ. وَإِنَّهَا لَخَلِيلُ الْبُسْرِ وَالثَّمَرِ .
قَالَ قَتَادَةُ: وَقَالَ أَنَسُ بْنُ مَالِكٍ: لَقَدْ حُرِّمَتِ الْخَمْرُ، وَكَانَتْ عَامَةً خُمُورِهِمْ، يَوْمَئِذٍ، خَلِيلُ الْبُسْرِ وَالثَّمَرِ .

[٥١٣٦]-٨ [٥١٣٦]-٨
الْمُسْمَعِي وَمُحَمَّدُ بْنُ الْمُشَنِّي وَابْنُ بَشَّارٍ قَالُوا: أَخْبَرَنَا مُعاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنِّي لَأَسْقِي أَبَا طَلْحَةَ وَأَبَا دُجَانَةَ وَسَهْلَ ابْنِ يَضَاءَ مِنْ مَرَادَةَ، فِيهَا خَلِيلُ بُسْرٍ وَثَمَرٍ. يَنْحُو حَدِيثُ سَعِيدٍ .

[٥١٣٧]-٩ [٥١٣٧]-٩
الظَّاهِرِ أَحْمَدُ بْنُ عَمْرُو بْنُ سَرْحٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ قَتَادَةَ بْنَ دِعَامَةَ حَدَّثَهُ، أَنَّهُ سَيِّعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَا أَنْ تُخَلِّطَ التَّمْرُ وَالزَّهْوُ لَهُ

يُشَرِّبُ، وَإِنَّ ذَلِكَ كَانَ عَامَةً خُمُورِهِمْ،
يَوْمَ حُرُمَتِ الْخَمْرُ.

[5138] 9 - (1980) It was narrated that Anas bin Mâlik said: "I was pouring date wine made from dried dates for Abû 'Ubaidah bin Al-Jarrâh, Abû Talhah and Ubayy bin Ka'b, when someone came to them and said: '*Khamr* has been forbidden.' Abû Talhah said: 'O Anas, go to this pitcher and break it.' So I went and got a pointed stone of ours, and I struck the lower part of it, until I broke it."

الظاهِرِ: أَخْبَرَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ؛ أَنَّهُ قَالَ: كُنْتُ أَسْقِي أَبَا عُيَيْدَةَ بْنَ الْجَرَاحَ وَأَبَا طَلْحَةَ وَأَبِي ابْنِ كَعْبٍ، شَرَابًا مِنْ فَضِيلٍ وَتَمِيرٍ، فَأَتَاهُمْ آتٍ فَقَالَ: إِنَّ الْخَمْرَ قَدْ حُرِمَتْ. فَقَالَ أَبُو طَلْحَةَ: يَا أَنَسُ! قُمْ إِلَى هَذِهِ الْجَرَّةِ فَاكْسِرْهَا، فَقُمْتُ إِلَى مَهْرَاسٍ لَنَا فَضَرَبْتُهَا بِأَسْفَلِهِ، حَتَّى تَكَسَّرَتْ. [راجع: ٥١٣١]

[5139] 10 - (1982) Anas bin Mâlik said: "Allâh revealed the Verse in which Allâh forbade *Khamr*, and there was no drink that was drunk in Al-Madinah except drinks made from dates."

ابْنُ الْمُنْتَهَى: أَخْبَرَنَا أَبُو بَكْرٍ يَعْنِي الْحَقِيقَى: حَدَّثَنَا عَبْدُ الْحَوَيْدِ بْنُ جَعْفَرٍ: حَدَّثَنِي أَبِي؛ أَنَّهُ سَمِعَ أَنَسَ ابْنَ مَالِكَ يَقُولُ: لَقَدْ أَنْزَلَ اللَّهُ الْآيَةَ الَّتِي حَرَمَ اللَّهُ فِيهَا الْخَمْرَ، وَمَا بِالْمَدِينَةِ شَرَابٌ يُشَرِّبُ إِلَّا مِنْ تَمِيرٍ.

Chapter 2. The Prohibition Of Making Vinegar From Wine

[5140] 11 - (1983) It was narrated from Anas that the Prophet ﷺ was asked about

(المعجم ٢) - (باب تحريم تخليل
الخمْر) (التحفة ٢)

تَحْمِي بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ

wine, should it be made into vinegar. He said: "No."

مَهْدِيٌّ؛ وَحَدَّثَنَا رُهْيُورُ بْنُ حَرْبٍ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ عَنْ سُعْيَانَ، عَنْ السُّدَّيِّ،
عَنْ يَحْيَى بْنِ عَبَادٍ، عَنْ أَنَسٍ؛ أَنَّ
النَّبِيَّ ﷺ سُئِلَ عَنِ الْخَمْرِ تُتَخَذُ خَلًا؟
فَقَالَ: «لَا».

Chapter 3. The Prohibition Of Using *Khamr* As A Remedy ; It Is Not A Remedy

[5141] 12 - (1984) It was narrated from 'Alqamah bin Wâ'il, from his father Wâ'il Al-Hadramî, that Târiq bin Suwaid Al-Ju'fi asked the Prophet ﷺ about *Khamr*, and he forbade him or expressed his disapproval of his making it. He said: "I only make it as a remedy." He said: "It is not a remedy, but it is a disease."

(المعجم ٣) - (باب تحرير التداوي
بالخمر وبيان أنها ليست بدواء)
(التحفة ٣)

[٥١٤١] ١٢-(١٩٨٤) وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُتَّئِّنِ وَمُحَمَّدُ بْنُ بَشَّارٍ -
وَاللَّفْظُ لِابْنِ الْمُتَّئِّنِ - فَالا: حَدَّثَنَا مُحَمَّدُ
ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ سِمَاكِ بْنِ
حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ
وَائِلٍ الْحَضْرَمِيِّ؛ أَنَّ طَارِقَ بْنَ سُوِيدِ
الْجُعْفَرِيَّ سَأَلَ النَّبِيَّ ﷺ عَنِ الْخَمْرِ؟
فَهَاهُ، أَوْ كَرِهَ أَنْ يَصْنَعَهَا، فَقَالَ: إِنَّمَا
أَصْنَعُهَا لِلدواءِ. فَقَالَ: «إِنَّهُ لَيْسَ بِدواءٍ،
وَلِكِنَّهُ دَاءٌ».

Chapter 4. Everything That Is Taken From The Date Palm Or Grape Vine And Steeped Is Called *Khamr*

[5142] 13 - (1985) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: '*Khamr* comes from these two

(المعجم ٤) - (باب بيان أن جميع ما
ينبذ، مما يتخذ من النخل والعنب،
يسمى خمرا) (التحفة ٤)

[٥١٤٢] ١٣-(١٩٨٥) وَحَدَّثَنِي
رُهْيُورُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ

trees, the date palm and the grapevine.””

إِبْرَاهِيمٌ: أَخْبَرَنَا الْحَجَاجُ بْنُ أَبِي عُثْمَانَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ؛ أَنَّ أَبَا كَثِيرٍ حَدَّهُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: التَّحْلَةِ وَالْعَبْيَةِ».

[5143] 14 - (...) Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘*Khamr* comes from these two trees, the date palm and the grapevine.””

[٥١٤٣] ١٤ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُعْمَانَ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا أَبُو كَثِيرٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: التَّحْلَةِ وَالْعَبْيَةِ».

[5144] 15 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘*Khamr* comes from these two trees, the grapevine and the date palm.””

[٥١٤٤] ١٥ - (...) وَحَدَّثَنَا زُهَيرٌ ابْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكَيْمَعْ عَنِ الْأَوْزَاعِيِّ وَعِنْ حَمْرَةَ بْنِ عَمَارٍ وَعُفَّةَ ابْنِ التَّوْأَمِ، عَنْ أَبِي كَثِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: الْكَرْمَةِ وَالتَّحْلَةِ». وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: «الْكَرْمُ وَالْتَّخْلٌ».

(المعجم ٥) - (بابُ كراهة انتباذ التمر والزبيب مخلوطين) (التحفة ٥)

[٥١٤٥] ١٦ - (١٩٨٦) حَدَّثَنَا شَيْبَانُ ابْنُ فُرُوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: سَمِعْتُ عَطَاءَ بْنَ أَبِي رَبَاحٍ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ

Chapter 5. It Is Disliked To Make *Nabîdîh* By Mixing Dried Dates And Raisins

[5145] 16 - (1986) Jâbir bin 'Abdullâh Al-Ansârî narrated that the Prophet ﷺ forbade mixing raisins and dried dates, and unripe dates and dried dates.

الْأَنْصَارِيُّ؛ أَنَّ الْبَيْهِيَّةَ نَهَىٰ أَنْ يُخْلِطَ
الرَّزِيبُ وَالثَّمُرُ، وَالْبُسْرُ وَالثَّمُرُ.

[5146] 17 - (...) It was narrated from Jâbir bin ‘Abdullâh Al-Ansârî that the Messenger of Allâh ﷺ forbade making *Nabîdh* with dried dates and raisins together, and he forbade making *Nabîdh* with fresh dates and unripe dates together.

[5147] 18 - (...) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: “Do not mix fresh dates and unripe dates, or raisins and dried dates when making *Nabîdh*. ”

[5148] 19 - (...) It was narrated from Jâbir bin ‘Abdullâh Al-Ansârî that the Messenger of Allâh ﷺ forbade making *Nabîdh* with raisins and dried dates together, and he forbade making *Nabîdh* with unripe dates and fresh dates together.

[٥١٤٦] ١٧ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عَطَاءِ ابْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَىٰ أَنْ يُبَدِّدَ الثَّمُرُ وَالرَّزِيبُ جَمِيعًا، وَنَهَىٰ أَنْ يُبَدِّدَ الرُّطَبُ وَالْبُسْرُ جَمِيعًا.

[٥١٤٧] ١٨ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ حُرَيْجٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ حُرَيْجٍ قَالَ: قَالَ لِي عَطَاءُ: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَجْمِعُوا بَيْنَ الرُّطَبِ وَالْبُسْرِ، وَبَيْنَ الرَّزِيبِ وَالثَّمُرِ، نَيْدًا».

[٥١٤٨] ١٩ - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا الْيَتُّ أَنَّ أَبِي الرَّزِيبِ الْمَكَّيِّ مَوْلَى حَكِيمٍ ابْنِ حِزَامٍ، عَنْ حَاجِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَىٰ أَنْ يُبَدِّدَ الرَّزِيبُ وَالثَّمُرُ جَمِيعًا، وَنَهَىٰ أَنْ يُبَدِّدَ الْبُسْرُ وَالرُّطَبُ جَمِيعًا.

[5149] 20 - (1987) It was narrated from Abû Sa'eed that the Prophet ﷺ forbade mixing dried dates and raisins, and mixing dried dates and unripe dates.

[٥١٤٩]-٢٠ (١٩٨٧) حَدَّثَنَا يَحْيَى بْنُ أَبْنِ يَحْيَى : أَخْبَرَنَا يَزِيدُ بْنُ زُرْبَعَ عَنِ التَّيْمِيِّ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ التَّمْرِ وَالرَّبِيبِ أَنْ يُخْلَطَ بَيْنَهُمَا، وَعَنِ التَّمْرِ وَالْبُسْرِ أَنْ يُخْلَطَ بَيْنَهُمَا .

[5150] 21 - (...) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ forbade us to mix raisins and dried dates, and to mix unripe dates and dried dates."

[٥١٥٠]-٢١ (...) حَدَّثَنَا يَحْيَى بْنُ أَبْنِ يَحْيَى : حَدَّثَنَا أَبْنُ عُلَيَّةَ : حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ أَبُو مَسْلَمَةَ عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَخْلُطَ الرَّبِيبَ وَالتمْرَ، وَأَنْ نَخْلُطَ الْبُسْرَ وَالتمْرَ .

[5151] (...) A similar report (as no. 5150) was narrated from Maslamah with this chain of narrators.

[٥١٥١] (...) وَحَدَّثَنَا نَصْرُ بْنُ عَلَيِّ الْجَهْضَمِيُّ : حَدَّثَنَا بِشْرٌ يَعْنِي أَبْنَ مُفَضْلٍ عَنْ أَبِي مَسْلَمَةَ، بِهَذَا الإِسْنَادِ، مِثْلُهُ .

[5152] 22 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'Whoever among you drinks *Nabîdîh*, let him drink it made from raisins on their own, or dried dates on their own, or unripe dates on their own.'"

[٥١٥٢]-٢٢ (...) وَحَدَّثَنَا فُتَيْبَةُ أَبْنُ سَعِيدٍ : حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ الْعَبْدِيِّ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَرَبَ النَّبِيَّدَ مِنْكُمْ، فَلَيُشْرِبَهُ زَبِيبًا فَرْدًا، أَوْ تَمْرًا فَرْدًا، أَوْ بُسْرًا فَرْدًا» .

[5153] 23 - (...) Ismâ'il bin Muslim Al-'Abdî narrated with this chain narrators: "The Messenger of Allâh ﷺ forbade us to mix unripe dates with dried dates, or raisins

[٥١٥٣]-٢٣ (...) وَحَدَّثَنِيهِ أَبُو بَكْرٍ بْنُ إِسْحَاقَ : حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْعَبْدِيُّ، بِهَذَا

with dried dates, or raisins with unripe dates." He (ﷺ) said: "Whoever among you drinks it" ... and he mentioned a *Hadîth* like that of Wâki' (no. 5152).

الإسناد قال: نهانا رسول الله ﷺ أن يخلط بسراً بتمر، أو زبيباً بتمر، أو زبيباً بسراً. وقال: «من شربه منكم». فذكر بسراً. يمثل حديث وكيع.

[5154] 24 - (1988) It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "The Messenger of Allâh ﷺ said: 'Do not make *Nabîdh* with *Az-Zâhw*^[1] and fresh dates together, and do not make *Nabîdh* with raisins and dried dates together. Steep each one of them on its own.'

[٥١٥٤] ٢٤- (١٩٨٨) وَحَدَّثَنَا يَحْيَى بْنُ أَبْيُوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا هِشَامُ الدَّسْوَانِيُّ عَنْ يَحْيَى بْنِ أَبِي كَبِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَشْتِدُوا الزَّهْوَ وَالرُّطْبَ جَمِيعًا، وَلَا تَشْتِدُوا الرَّبِيبَ وَالتمَرَ جَمِيعًا، وَأَنْتُدُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حِدَّتِهِ».

[5155] (...) A similar report (as no. 5154) was narrated from Yahyâ bin Abî Kathîr with this chain of narrators.

[٥١٥٥] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِرِّ الْعَبْدِيُّ عَنْ حَجَاجِ بْنِ أَبِي عُمَانَ، عَنْ يَحْيَى بْنِ أَبِي كَبِيرٍ، يَهْدَا الإسناد، مِثْلُهُ.

[5156] 25 - (...) It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ said: "Do not make *Nabîdh* with unripe dates and ripe dates together, and do not make *Nabîdh* with fresh dates and raisins together, rather steep each one on its own."

Yahyâ said that he met 'Abdullâh bin Abî Qatâdah and he narrated a

[٥١٥٦] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشْتَى: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلَيْهِ وَهُوَ ابْنُ الْمُبَارَكِ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَشْتِدُوا الزَّهْوَ وَالرُّطْبَ جَمِيعًا، وَلَا تَشْتِدُوا الرُّطْبَ وَالزَّبِيبَ جَمِيعًا، وَلَكِنْ أَنْتُدُوا كُلَّ وَاحِدٍ عَلَى حِدَّتِهِ».

^[1] *Az-Zâhw*: A type of date that is not ripe but has taken on a reddish or yellowish color.

similar report to him from his father, from the Prophet ﷺ.

وَزَعَمَ يَحْيَى أَنَّهُ لَقِيَ عَبْدَ اللَّهِ بْنَ أَبِي قَتَادَةَ فَحَدَّثَهُ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، يَمْثُلُ هَذَا.

[5157] (...) Yahyā bin Abī Kathīr narrated it with these two chain of narrators, except that he said: "Fresh dates and *Az-Zahw*, and dried dates and raisins."

٥١٥٧] (...) وَحَدَّثَنِيهِ أَبُو بَكْرٍ بْنُ إِسْحَاقَ: حَدَّثَنَا رَوْحُ بْنُ عَبَادَةَ: حَدَّثَنَا حُسَيْنُ الْمُعَلْمُ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، يَهْذِنُ إِلَيْهِنَّ إِلَيْهِنَّ، غَيْرَ أَنَّهُ قَالَ: «الرُّطْبَ وَالرَّهْوُ، وَالسَّمْرَ وَالرَّبِيبَ».

[5158] 26 - (...) ‘Abdullāh bin Abī Qatādah narrated from his father that the Prophet of Allāh ﷺ forbade mixing dried dates and unripe dates, and mixing raisins and dried dates, and mixing *Az-Zahw* and fresh dates, and he said: "Steep each one on its own."

٥١٥٨] (...) وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ إِسْحَاقَ: حَدَّثَنَا عَفَانُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبَا اُبَّالْعَطَّارِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ أَبِي قَتَادَةَ عَنْ أَبِيهِ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَىٰ عَنْ خَلْيَطِ السَّمْرِ وَالبُّسْرِ، وَعَنْ خَلْيَطِ الرَّبِيبِ وَالسَّمْرِ، وَعَنْ خَلْيَطِ الرَّهْوِ وَالرُّطْبِ، وَقَالَ: «اَتَتِنْدُوا كُلَّاً وَاحِدِاً عَلَىٰ حِدَةً».

[5159] (...) A similar *Hadīth* (as no. 5158) was narrated from Abū Qatādah, from the Prophet ﷺ.

٥١٥٩] (...) وَحَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ قَتَادَةَ عَنِ النَّبِيِّ ﷺ يَمْثُلُ هَذَا الْحَدِيثَ.

[5160] 26m - (1989) It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ forbade raisins and dried dates, and unripe dates and dried dates, and he said: 'Each of them should be steeped on its own.'"

٥١٦٠] [١٩٨٩-٢٦م] حَدَّثَنَا زُهَيرٌ ابْنُ حَرْبٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِزُهَيرٍ - قَالًا: حَدَّثَنَا وَكِيعٌ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ أَبِيهِ كَثِيرِ الْحَنْفِيِّ، عَنْ أَبِيهِ هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الرَّبِيبِ

والتمّر، والبُسْرِ والتمّر، وَقَالَ: «يُشَبَّهُ كُلُّ وَاحِدٍ مِنْهُمَا عَلَى حِدَتِهِ».

[5161] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a similar report (as no. 5160).

[٥١٦١] (...) وَحَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمٌ بْنُ الْفَاسِمِ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَارٍ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنُ أُذِينَةَ وَهُوَ أَبُو كَثِيرُ الْعَبْرِيُّ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، يَمْثُلُهُ.

[5162] 27 - (1990) It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ forbade mixing dried dates and raisins together, or mixing unripe dates and dried dates together, and he wrote to the people of Jurash forbidding them to mix dried dates and raisins."

[٥١٦٢] ٢٧- (١٩٩٠) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ حَيْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يُخْلِطَ التَّمْرُ وَالرَّبِيبُ جَمِيعًا، وَأَنْ يُخْلِطَ الْبُسْرُ وَالتمّرُ جَمِيعًا، وَكَتَبَ إِلَى أَهْلِ جُرَاشَ يَنْهَا مِنْ خَلْطِ التَّمْرِ وَالرَّبِيبِ.

[5163] (...) It was narrated from Ash-Shâibânî with this chain of narrators concerning dried dates and raisins (a similar report as no. 5162), but he did not mention unripe dates and dried dates.

[٥١٦٣] (...) وَحَدَّثَنِي وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ يَعْنِي الطَّحَانَ عَنِ الشَّيْبَانِيِّ، يَهْذَا الْإِسْنَادُ فِي التَّمْرِ وَالرَّبِيبِ، وَلَمْ يَذْكُرْ: الْبُسْرُ وَالتمّرُ.

[5164] 28 - (1991) It was narrated from Ibn 'Umar that he used to say: "It was forbidden to make *Nabîdha* with unripe dates and fresh dates together, or dried dates and raisins together."

[٥١٦٤] ٢٨- (١٩٩١) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا أَبْنُ جُرَيْجَ: أَخْبَرَنِي مُوسَى بْنُ عَقبَةَ عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ؛ أَنَّهُ كَانَ

يَقُولُ: قَدْ نُهِيَّ أَنْ يُبَنِّدَ الْبُشْرُ وَالرُّطْبُ
جَمِيعًا، وَالثَّمْرُ وَالزَّيْبُ جَمِيعًا.

[5165] 29 - (...) It was narrated that Ibn ‘Umar said: “It was forbidden to make *Nabîdh* with unripe dates and fresh dates together, or dried dates and raisins together.”

[٥١٦٥] ٢٩ - (...) وَحَدَّثَنِي أَبُو
بَكْرٍ بْنُ إِسْحَاقَ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ
جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عَقْبَةَ عَنْ
نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ قَالَ: قَدْ نُهِيَّ
أَنْ يُبَنِّدَ الْبُشْرُ وَالرُّطْبُ جَمِيعًا، وَالثَّمْرُ
وَالزَّيْبُ جَمِيعًا.

(المعجم ٦) - (باب النهي عن الانتباد
في المزفت والدباء والحنتم والنمير،
وببيان أنه منسوخ، وأنه اليوم حلال،
ما لم يصر مسکرا) (التحفة ٦)

[٥١٦٦] ٣٠ - (١٩٩٢) حَدَّثَنَا قُتْبَيْهُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ شَهَابٍ،
عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّهُ أَخْبَرَهُ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الدَّبَاءِ وَالْمُزْفَتِ،
أَنْ يُبَنِّدَ فِيهِ.

[٥١٦٧] ٣١ - (...) حَدَّثَنِي عَمْرُو
النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عَيْنَةَ عَنِ الرُّهْرِيِّ،
عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ
عَنِ الدَّبَاءِ وَالْمُزْفَتِ أَنْ يُبَنِّدَ فِيهِ.

[5167] 31 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ forbade making *Nabîdh* in gourds and *Al-Muzaffat*.

^[1] *Al-Muzaffat* is that which is coated with pitch or tar. Similar is *Al-Muqayyar*.

^[2] *Hantam* is an earthenware jar.

^[3] *An-Naqîr* is something that was hollowed out, like the stump or a large cut of a date palm tree.

[5168] (1993) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not make *Nabîdîh* in gourds or *Al-Muzaffat*.'" Then Abû Hurairah said: "And avoid *Al-Hantam*."

[5169] 32 - (...) It was narrated from Wuhaib, from Suhail, from his father, from Abû Hurairah that the Prophet ﷺ forbade *Al-Muzaffat*, *Al-Hantam* and *An-Naqîr*. He said: "It was said to Abû Hurairah: 'What is *Al-Hantam*?' He said: 'The green earthenware jars.'"

[5170] 33 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said to the delegation of 'Abdul-Qais: "I forbid you to use gourds, *Al-Hantam*, *An-Naqîr* and *Al-Muqayyar* – *Al-Hantam* are skins cut at the top – but drink from your waterskins, and keep them tied up."

[5171] 34 - (1994) It was narrated that 'Alî said: "The Messenger of Allâh ﷺ forbade making *Nabîdîh* in gourds and *Al-Muzaffat*." This is the *Hadîth* of Jarîr.

According to the *Hadîth* of 'Abthar and Shu'bah, the Prophet ﷺ forbade gourds and *Al-Muzaffat*.

[٥١٦٨] (١٩٩٣) قَالَ: وَأَخْبَرَهُ أَبُو سَلَمَةَ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَتَبَذَّلُوا فِي الدُّبَابِ وَلَا فِي الْمُزَفَّتِ». ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: وَاجْتَبَيْنُوا الْحَنَاتِمَ.

[٥١٦٩] ٣٢ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْرَةً: حَدَّثَنَا وُهَيْبٌ عَنْ سَهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى عَنِ الْمُزَفَّتِ وَالْحَنَاتِمِ وَالْتَّقِيرِ. قَالَ قَيلَ لِأَبِي هُرَيْرَةَ: مَا الْحَنَاتِمُ؟ قَالَ: الْجِرَارُ الْخُضْرُ.

[٥١٧٠] ٣٣ - (...) حَدَّثَنَا نَصْرُ بْنُ عَلَيِّ الْجَهْضَمِيِّ: أَخْبَرَنَا نُوحُ ابْنُ قَيْسٍ: أَخْبَرَنَا ابْنُ عَوْنَى عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِوَفْدِ عَبْدِ الْقَيْسِ: «أَنْهَاكُمْ عَنِ الدُّبَابِ وَالْحَنَاتِمِ وَالْتَّقِيرِ وَالْمُقْبِرِ - وَالْحَنَاتِمُ: الْمَزَادَةُ الْمَجْبُوَةُ - وَلَكِنَّ اشْرَبْ فِي سَقَائِكُ وَأَوْكِهِ».

[٥١٧١] ٣٤ - (١٩٩٤) حَدَّثَنَا سَعِيدُ ابْنُ عَمْرُو الْأَشْعَثِيُّ: أَخْبَرَنَا عَبْثَرٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ عَنْ شَعْبَةَ، كُلُّهُمْ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّئِيْمِيِّ، عَنِ

الْحَارِثُ بْنُ سُوَيْدٍ، عَنْ عَلَيٌّ قَالَ: نَهَا
رَسُولُ اللَّهِ ﷺ أَنْ يُتَبَّدَّ فِي الدُّبَاءِ
وَالْمُزَفَّتِ. هَذَا حَدِيثُ جَرِيرٍ.
وَفِي حَدِيثِ عَبْرِي وَشُعْبَةَ، أَنَّ
النَّبِيَّ ﷺ نَهَا عَنِ الدُّبَاءِ وَالْمُزَفَّتِ.

[٥١٧٢] [١٩٩٥] حَدَّثَنَا زُهَيْرٌ
ابْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كَلَّا هُمَا
عَنْ جَرِيرٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ -
عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: قُلْتُ
لِلْأَسْوَدِ: هَلْ سَأَلْتَ أُمَّ الْمُؤْمِنِينَ عَمَّا
يُكْرَهُ أَنْ يُتَبَّدَّ فِيهِ؟ قَالَ: نَعَمْ، قُلْتُ: يَا
أُمَّ الْمُؤْمِنِينَ! أَخْبَرَنِي عَمَّا نَهَا عَنْهُ
رَسُولُ اللَّهِ ﷺ أَنْ يُتَبَّدَّ فِيهِ. قَالَتْ:
نَهَانَا، أَهْلُ الْيَتِّ، أَنْ يُتَبَّدَّ فِي الدُّبَاءِ
وَالْمُزَفَّتِ.

قَالَ قُلْتُ لَهُ: أَمَا ذَكَرَتِ الْحَتَّمَ
وَالْجَرَّ؟ قَالَ: إِنَّمَا أَحَدَثْتُكَ مَا سَمِعْتُ،
[أَ] أَحَدَثْتُكَ مَا لَمْ أَسْمَعْ؟ .

[٥١٧٣] (...) وَحَدَّثَنَا سَعِيدُ بْنُ
عَمْرِو الْأَشْعَرِيُّ: أَخْبَرَنَا عَبْرِي عَنِ الْأَعْمَشِ،
عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، أَنَّ
النَّبِيَّ ﷺ نَهَا عَنِ الدُّبَاءِ وَالْمُزَفَّتِ.

[٥١٧٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ
حَاتِمٍ: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ: حَدَّثَنَا

[5172] 35 - (1995) It was narrated that Ibrâhîm said: "I said to Al-Aswad: 'Did you ask the Mother of the Believers about what it is *Makrûh* (undesirable, disliked) to make *Nabîdîh* in?' He said: 'Yes. I said: "O Mother of the Believers, tell me what the Messenger of Allâh ﷺ forbade making *Nabîdîh* in." She said: "He forbade us, the members of his household, to make *Nabîdîh* in gourds and *Al-Muzaffat*.'"

He said: "I said to him: 'Did she not mention *Al-Hantam* and earthenware jars?' He said: 'I only tell you what I heard. Do you want me to tell you what I did not hear?'"

[5173] 36 - (...) It was narrated from 'Âishah that the Prophet ﷺ forbade gourds and *Al-Muzaffat*.

[5174] (...) A similar report (as no. 5173) was narrated from 'Âishah, from the Prophet ﷺ.

سُفِيَّانُ وَشَعْبَةُ قَالَا: حَدَّثَنَا مَنْصُورٌ
وَسُلَيْمَانُ وَحَمَادُ عَنْ إِبْرَاهِيمَ، عَنْ
الْأَسْوَدِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمُثْلِهِ.

[٥١٧٥] [٣٧-...] حَدَّثَنَا شَيْبَانُ بْنُ فَرُوخَ: حَدَّثَنَا الْقَاسِمُ يَعْنِي ابْنَ الْفَضْلِ:
حَدَّثَنَا ثُمَامَةُ بْنُ حَزْنِ الْقُشَيْرِيُّ قَالَ: لَقِيْتُ
عَائِشَةَ فَسَأَلْتُهَا عَنِ النَّبِيِّ؟ فَحَدَّثَنِي، أَنَّ وَفْدًا
عَبْدِ الْقَيْسِ قَدِمُوا عَلَى النَّبِيِّ ﷺ. فَسَأَلُوا
النَّبِيِّ ﷺ عَنِ النَّبِيِّ؟ فَتَهَّمُهُمْ أَنْ يَتَشَدَّدُوا فِي
الدُّبَاءِ وَالنَّقِيرِ وَالْمَرْفَتِ وَالْحَتْمِ.

[٥١٧٦] [٣٨-...] وَحَدَّثَنَا يَعْقُوبُ
ابْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عَلَيَّةَ: حَدَّثَنَا
إِسْحَاقُ بْنُ سُوَيْدٍ عَنْ مُعاذَةَ، عَنْ عَائِشَةَ
قَالَتْ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَاءِ
وَالْحَتْمِ وَالنَّقِيرِ وَالْمَرْفَتِ.

[٥١٧٧] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْوَهَابِ التَّقْفِيُّ:
حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ، بِهَذَا الْإِسْنَادِ،
إِلَّا أَنَّهُ جَعَلَ - مَكَانَ الْمَرْفَتِ - الْمُقَيْرَ.

[٥١٧٨] [١٧-٣٩] حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى: أَخْبَرَنَا عَبَادُ بْنُ عَبَادٍ عَنْ أَبِي
جَمْرَةَ، عَنْ ابْنِ عَبَاسٍ؛ وَحَدَّثَنَا خَلْفُ بْنُ
هِشَامٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي
جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَاسٍ يَقُولُ:

[٥١٧٥] 37 - (...) Thumâmah bin Hazn Al-Qushairî said: "I met 'Âishah and asked her about *Nabîdîh*. She told me that the delegation of 'Abdul-Qais came to the Prophet ﷺ and they asked the Prophet ﷺ about *Nabîdîh*. He forbade them to make *Nabîdîh* in gourds, *An-Naqîr*, *Al-Muzaffat* and *Al-Hantam*."

[٥١٧٦] 38 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ forbade gourds, *Al-Hantam*, *An-Naqîr* and *Al-Muzaffat*."

[٥١٧٧] (...) Ishâq bin Suwaid narrated it with this chain of narrators, except that instead of *Al-Muzaffat* he said: "*Al-Muqayyar*".

[٥١٧٨] 39 - (17) It was narrated that Abû Jamrah said: "I heard Ibn 'Abbâs say: 'The delegation of 'Abdul-Qais came to the Messenger of Allâh ﷺ and the Prophet ﷺ said: "I forbid you to use gourds, *Al-Hantam*, *An-Naqîr* and *Al-Muqayyar*."

قِدْمَ وَقُدْ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ،
فَقَالَ النَّبِيُّ ﷺ أَنَّهَا كُمْ عَنِ الدُّبَابِ
وَالْحَتْمِ وَالنَّقِيرِ وَالْمُقَيْرِ». [راجع: ١١٥]
وَفِي حَدِيثِ حَمَادِ جَعَلَ - مَكَانَ
الْمُقَيْرَ - الْمُزَفَّةِ.

[5179] 40 - (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ forbade gourds, *Al-Hantam*, *Al-Muzaffat* and *An-Naqîr*.”

[٥١٧٩] ٤٠ - (...) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ
الشَّيْبَانِيِّ، عَنْ حَيْبِ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ
اللَّهِ ﷺ عَنِ الدُّبَابِ وَالْحَتْمِ وَالْمُزَفَّةِ
وَالنَّقِيرِ.

[5180] 41 - (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ forbade gourds, *Al-Hantam*, *Al-Muzaffat* and *An-Naqîr*, and mixing *Al-Balkh*^[1] with *Az-Zahw*.”

[٥١٨٠] ٤١ - (...) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ
عَنْ حَيْبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ
اللَّهِ ﷺ عَنِ الدُّبَابِ وَالْحَتْمِ وَالْمُزَفَّةِ
وَالنَّقِيرِ، وَأَنْ يُخْلَطَ الْبَلْحُ بِالرَّهْوِ.

[5181] 42 - (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ forbade gourds, *An-Naqîr* and *Al-Muzaffat*.”

[٥١٨١] ٤٢ - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُشَتَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ
مَهْدِيٍّ عَنْ شُعبَةَ، عَنْ يَحْيَى [أَبِي عَمْرَةَ]
الْبَهْرَانِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ؛ وَحَدَّثَنَا
مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

[1] *Al-Balkh*: A type of unripe dates that have taken on a slight color, but having less color than *Az-Zahw*.

حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ أَبِي عُمَرَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَاءِ وَالْقَبَيرِ وَالْمُرَفَّتِ.

[5182] 43 - (1996) It was narrated from Abû Sa'eed that the Messenger of Allâh ﷺ forbade making *Nabîdh* in *Al-Jarr*.^[1]

[٥١٨٢] [٤٣-١٩٩٦] حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرْبَعَ عَنِ التَّيْمِيِّ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَيُوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْبَجْرِ أَنْ يُبَنِّدَ فِيهِ.

[5183] 44 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ forbade (making *Nabîdh* in) gourds, *Al-Hantam*, *An-Naqîr* and *Al-Muzaffat*.

[٥١٨٣] [٤٤-...] حَدَّثَنَا يَحْيَى ابْنُ أَيُوبَ: أَخْبَرَنَا ابْنُ عُلَيَّةَ: وَأَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرْوَةَ عَنْ قَتَادَةَ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَى عَنِ الدُّبَاءِ وَالْحَسْمِ وَالْقَبَيرِ وَالْمُرَفَّتِ.

[5184] (...) It was narrated from Qatâdah with this chain of narrators that the Prophet of Allâh forbade making *Nabîdh*... and he mentioned a similar report (as no. 5183).

[٥١٨٤] [...] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَّنِّي: حَدَّثَنَا مَعاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، بِهَذَا الْإِسْنَادِ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَى أَنْ يُبَنِّدَ، فَذَكَرَ مِثْلَهُ.

[5185] 45 - (...) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ forbade drinking from *Al-Hantam*, gourds and *An-Naqîr*."

[٥١٨٥] [...] وَحَدَّثَنَا نَصْرُ ابْنُ عَلَيِّ الْجَهْضَمِيِّ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْمُشَنِّي يَعْنِي ابْنَ سَعِيدٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ قَالَ: نَهَى

^[1] *Al-Jarr*, also a type of earthenware jar or container.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الشُّرْبِ فِي الْحَتَّمَةِ وَالدَّبَاءِ وَالْقَبَيرِ.

[5186] 46 - (1997) It was narrated that Sa'eed bin Jubair said: "I bear witness that Ibn 'Umar and Ibn 'Abbas bore witness that the Messenger of Allâh ﷺ forbade (making *Nabîdîh* in) gourds, *Al-Hantam*, *Al-Muzaffat* and *An-Naqîr*."

٤٦-[٥١٨٦] وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَسُرَيْجُ بْنُ يُونُسَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالًا : حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ مَنْصُورٍ بْنِ حَيَّانَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ : أَشْهَدُ عَلَى ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ أَنَّهُمَا شَهِداً ; أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الدَّبَاءِ وَالْحَتَّمَةِ وَالْمُرَفَّتِ وَالْقَبَيرِ .

[5187] 47 - (...) It was narrated that Sa'eed bin Jubair said: "I asked Ibn 'Umar about *Nabîdîh* made in earthenware jars. He said: 'The Messenger of Allâh ﷺ declared *Nabîdîh* made in earthenware jars to be *Haram*.' I went to Ibn 'Abbas and said: 'Have you heard what Ibn 'Umar is saying?' He said: 'What is he saying?' I said: 'He said: "The Messenger of Allâh ﷺ declared *Nabîdîh* made in earthenware jars to be *Haram*."' He said: 'Ibn 'Umar is telling the truth. The Messenger of Allâh ﷺ declared *Nabîdîh* made in earthenware jars to be *Haram*.' I said: 'What is *Nabîdîh* made in earthenware jars?' He said: 'Everything (every vessel) that is made of earth.'"

٤٧-[٥١٨٧] حَدَّثَنَا شَيْبَانُ ابْنُ فَوْخَ : حَدَّثَنَا حَرِيرٌ يَعْنِي ابْنَ حَازِمٍ : حَدَّثَنَا يَعْلَى بْنُ حَكِيمٍ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ قَالَ : سَأَلْتُ ابْنَ عُمَرَ عَنْ نِيَذِ الْجَرِّ فَقَالَ : حَرَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ الْجَرِّ ، فَأَتَيْتُ ابْنَ عَبَّاسٍ فَقُلْتُ : أَلَا تَسْمَعُ مَا يَقُولُ ابْنُ عُمَرَ؟ قَالَ : وَمَا يَقُولُ؟ قُلْتُ : قَالَ : حَرَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ نِيَذَ الْجَرِّ . فَقَالَ : صَدَقَ ابْنُ عُمَرَ : حَرَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ نِيَذَ الْجَرِّ . فَقَالَ : وَأَيُّ شَيْءٍ نِيَذُ الْجَرِّ؟ فَقَالَ : كُلُّ شَيْءٍ يُضْنَعُ مِنَ الْمَمَرِ .

[5188] 48 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ addressed the people during one of his campaigns. Ibn

٤٨-[٥١٨٨] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى ابْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنْ

'Umar said: "I turned towards him and he moved away before I reached him. I asked: 'What did he say?' They said: 'He forbade making *Nabîdîh* in gourds and *Al-Muzaffat*.'"

[5189] 49 - (...) A *Hadîth* like that of Mâlik (no. 5188) was narrated from Ibn 'Umar, but they did not mention (the words) 'during one of his campaigns,' apart from Mâlik and Usâmah.

نَافِعٌ، عَنْ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ
خَطَّبَ النَّاسَ فِي بَعْضِ مَعَازِيهِ. قَالَ ابْنُ
عُمَرَ: فَأَقْبَلْتُ تَعْوِهُ. فَانْصَرَفَ قَبْلَ أَنْ
أَبْلُغُهُ. فَسَأَلْتُ: مَاذَا قَالَ؟ قَالُوا: نَهَى
أَنْ يُبَنَّدَ فِي الدُّبَاءِ وَالْمُرْفَتِ.

[5189] 49 - (...) وَحدَّثَنَا فُتَيْبَةُ
وَابْنُ رُمْحٍ عَنِ الْلَّيْثِ بْنِ سَعْدٍ؛ وَحدَّثَنَا أَبُو
الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادٌ؛
وَحدَّثَنِي زُهَيرٌ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ
جَمِيعًا عَنْ أَيُوبَ؛ وَحدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا
أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ؛ وَحدَّثَنَا ابْنُ الْمُنْتَنِي
وَابْنُ أَبِي عُمَرَ عَنِ التَّقْفِيِّ، عَنْ يَحْيَى بْنِ
سَعِيدٍ؛ وَحدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ
أَبِي فَدْيِكٍ: أَخْبَرَنَا الصَّحَّاحُ يَعْنِي ابْنَ
عُشْمَانَ؛ وَحدَّثَنِي هَرُونُ الْأَيْلِيُّ: أَخْبَرَنَا ابْنُ
وَهْبٍ: أَخْبَرَنِي أَسَامَةُ، كُلُّ هَؤُلَاءِ عَنْ
نَافِعٍ، عَنْ ابْنِ عُمَرَ بِمَثْلِ حَدِيثِ مَالِكٍ،
وَلَمْ يَذْكُرُوا: فِي بَعْضِ مَعَازِيهِ، إِلَّا مَالِكُ
وَأَسَامَةُ.

[5190] 50 - (...) It was narrated that Thâbit said: "I said to Ibn 'Umar: 'Did the Messenger of Allâh ﷺ forbid *Nabîdîh* made in earthenware jars?' He said: 'They say so.' I said: 'Did the Messenger of Allâh ﷺ forbid it?' He said: 'They say so.'"

[5190] 50 - (...) حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ قَالَ
قُلْتُ لِابْنِ عُمَرَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَنِيدِ
الْجَرَّ؟ قَالَ فَقَالَ: قَدْ رَعَمُوا ذَاكَ. قُلْتُ: أَنَّهُ
عَنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: قَدْ رَعَمُوا ذَاكَ.

[5191] (...) It was narrated that Tâwûs said: “A man said to Ibn ‘Umar: ‘Did the Prophet of Allâh ﷺ forbid Nabîdîh made in earthenware jars?’ He said: ‘Yes.’” Then Tâwûs said: “By Allâh, I heard that from him.”

[5192] 51 - (...) It was narrated from Ibn ‘Umar that a man came to him and said: “Did the Prophet ﷺ forbid making Nabîdîh in earthenware jars and gourds?” He said: “Yes.”

[5193] 52 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ forbade earthenware jars and gourds.

[5194] 53 - (...) It was narrated from Ibrâhîm bin Maisarah that he heard Tâwûs say: “I was sitting with Ibn ‘Umar, when a man came to him and said: ‘Did the Messenger of Allâh ﷺ forbid Nabîdîh made in earthenware jars, gourds and Al-Muzaffat?’ He said: ‘Yes.’”

[5195] 54 - (...) It was narrated that Muhârib bin Dithâr said: “I heard Ibn ‘Umar say: ‘The Messenger of Allâh ﷺ forbade Al-

5191] (...) حَدَّثَنَا يَحْيَى بْنُ أَئْوَبْ : حَدَّثَنَا ابْنُ عُلَيَّةَ : أَخْبَرَنَا سُلَيْمَانُ التَّمِيُّثُ عَنْ طَاؤِسٍ قَالَ : قَالَ رَجُلٌ لِابْنِ عُمَرَ : أَنَّهُ نَبِيُّ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ نَبِيِّ الْجَرَّ ؟ قَالَ : نَعَمْ . ثُمَّ قَالَ طَاؤِسٌ : وَاللَّهِ إِنِّي سَمِعْتُهُ مِنْهُ .

5192] (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَاغِعٍ : حَدَّثَنَا عَبْدُ الرَّزَاقِ : أَخْبَرَنَا ابْنُ جُرَيْجٍ : أَخْبَرَنِي ابْنُ طَاؤِسٍ عَنْ أَئِبِّهِ ، عَنْ ابْنِ عُمَرَ ؛ أَنَّ رَجُلًا جَاءَهُ فَقَالَ : أَنَّهُ النَّبِيُّ عَلَيْهِ السَّلَامُ أَنْ يُبَنِّذَ فِي الْجَرَّ وَالدُّبَابِ ؟ قَالَ : نَعَمْ .

5193] (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ : حَدَّثَنَا بَهْرُ : حَدَّثَنَا وُهَيْبٌ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاؤِسٍ عَنْ أَئِبِّهِ ، عَنْ ابْنِ عُمَرَ ؛ أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ نَهَى عَنِ الْجَرَّ وَالدُّبَابِ .

5194] (...) حَدَّثَنَا عَمْرُو التَّقِيُّدُ : حَدَّثَنَا سُعْيَانُ بْنُ عُيَيْنَةَ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ ؛ أَنَّهُ سَمِعَ طَاؤُوسًا يَشُولُ : كُنْتُ جَالِسًا عِنْدَ ابْنِ عُمَرَ ، فَجَاءَهُ رَجُلٌ فَقَالَ : أَنَّهُنَّ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ نَبِيِّ الْجَرَّ وَالدُّبَابِ وَالْمُزَفَّتِ ؟ قَالَ : نَعَمْ .

5195] (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُتَشَّبِّهِ وَابْنُ بَشَارٍ قَالَا : حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِبِ بْنِ

Hantam, gourds and *Al-Muzaffat*.” He said: “I heard it more than once.”

[5196] (...) A similar report (as no. 5195) was narrated from Ibn ‘Umar from the Prophet ﷺ.

He said: “And I think he said: ‘And *An-Naqîr*.’”

[5197] 55 - (...) It was narrated that ‘Uqbah bin Ḥuraith said: “I heard Ibn ‘Umar say: ‘The Messenger of Allâh ﷺ forbade earthenware jars, gourds and *Al-Muzaffat*, and he said: ‘Make *Nabîdîh* in skins.’”

[5198] 56 - (...) It was narrated that Jabalah said: “I heard Ibn ‘Umar say: ‘The Messenger of Allâh ﷺ forbade *Al-Hantam*.’ I said: ‘What are *Al-Hantam*? ’ He said: ‘Earthenware jars.’”

[5199] 57 - (...) It was narrated that ‘Amr bin Murrah said: “Zâdhân said: ‘I said to Ibn ‘Umar: “Tell me about the drinks that the Messenger of Allâh ﷺ forbade in your language, then explain to me in

دِيَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْحَنْتَمِ وَالدُّبَاءِ وَالْمُرَفَّتِ . قَالَ: سَمِعْتُهُ غَيْرَ مَرَّةً .

[٥١٩٦] (...) حَدَّثَنَا سَعِيدُ بْنُ عَمْرِو الْأَشْعَثِيُّ: أَخْبَرَنَا عَمْرُونَ عَنِ الشَّيْبَانِيِّ، عَنْ مُحَارِبِ بْنِ دِيَارٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُمْثِلُهُ . قَالَ: وَأَرَاهُ قَالَ: وَالْتَّقِيرُ .

[٥١٩٧] ٥٥ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ عُقْبَةَ بْنِ حُرَيْثَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْجَرِ وَالدُّبَاءِ وَالْمُرَفَّتِ، وَقَالَ «اِنْتِذُوا فِي الْأَسْقِيَةِ» .

[٥١٩٨] ٥٦ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ جَبَلَةَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْحَنْتَمَةِ، فَقُلْتُ: مَا الْحَنْتَمَةُ؟ قَالَ: الْجَرَّةُ .

[٥١٩٩] ٥٧ - (...) حَدَّثَنَا عَبْيُودُ اللَّهِ ابْنُ مَعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةُ عَنْ عَمْرِو بْنِ مَرَّةَ: حَدَّثَنِي زَادَانُ قَالَ: قُلْتُ لِابْنِ عُمَرَ: حَدَّثَنِي بِمَا نَهَى عَنْهُ

our language, for your language is different than ours." He said: "The Messenger of Allâh ﷺ forbade *Al-Hantam*, which are earthenware jars; *Ad-Dubbâ'*, which are squashes; *Al-Muzaffat* which are *Al-Muqayyar*; and *An-Naqîr* which are date palms from which vessels are fashioned or hollowed out, and he told us to make *Nabîdh* in waterskins."

[5200] (...) Shu'bah narrated it with this chain of narrators.

[5201] 58 - (...) 'Abdul-Khâliq bin Salamah said: "I heard Sa'eed bin Al-Musayyab saying: 'I heard 'Abdullâh bin 'Umar say beside this *Minbar* - and he pointed to the *Minbar* of the Messenger of Allâh ﷺ: "When the delegation of 'Abdul-Qais came to the Messenger of Allâh ﷺ and asked him about drinks, he forbade them to use gourds, *An-Naqîr* and *Al-Hantam*.'" I said to him: 'O Abû Muhammad, what about *Al-Muzaffat*?' We thought that he had forgotten them, but he said: 'I did not hear it that day from 'Abdullâh bin 'Umar. But he did dislike it.'"

[5202] 59 - (1998) It was narrated from Jâbir and Ibn 'Umar that the Messenger of Allâh ﷺ forbade *An-Naqîr*, *Al-Muzaffat* and gourds.

النَّبِيُّ ﷺ مِنَ الْأَشْرِبَةِ بِلُغْتِكُمْ، وَفَسْرَهُ لِي
بِلُغْتِنَا، فَإِنَّ لَكُمْ لُغَةً سَوَى لُغَتِنَا، فَقَالَ:
نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْحَتْمِ، وَهِيَ
الْجَرَّةُ، وَعَنِ الدُّبَاءِ وَهِيَ الْقُرْعَةُ، وَعَنِ
الْمَزْفَتِ وَهُوَ الْمُقَبِّرُ، وَعَنِ النَّقِيرِ وَهِيَ
النَّخْلَةُ تُسْسَخُ نَسَخًا، وَتُتَفَرُّ نَفَرًا، وَأَمَّا أَنْ
يُتَبَدَّلُ فِي الْأَسْقِيَةِ.

[٥٢٠٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُشْنَى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا أَبُو دَاؤِدُ:
حَدَّثَنَا شُعْبَةُ، فِي هَذَا الْإِسْنَادِ.

[٥٢٠١] (...) وَحَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرْوَنَ:
أَخْبَرَنَا عَبْدُ الْخَالِقِ بْنُ سَلَمَةَ قَالَ: سَمِعْتُ
سَعِيدَ بْنَ الْمُسَبِّبِ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ
ابْنَ عُمَرَ يَقُولُ عِنْدَ هَذَا الْمِنْبَرِ، وَأَشَارَ إِلَيْهِ
مِنْبَرُ رَسُولِ اللَّهِ ﷺ: قَدِيمٌ وَفَدِ عَبْدُ الْقَيْسِ
عَلَى رَسُولِ اللَّهِ ﷺ فَسَأَلَهُ عَنِ الْأَشْرِبَةِ،
فَنَهَا هُمْ عَنِ الدُّبَاءِ وَالنَّقِيرِ وَالْحَتْمِ. فَقُلْتُ
[لَهُ]: يَا أَبَا مُحَمَّدًا! وَالْمَزْفَتِ؟ وَظَنَّنَ أَنَّهُ
نَسِيَّةٌ. فَقَالَ: لَمْ أَسْمَعْهُ يَوْمَئِذٍ مِنْ عَبْدِ اللَّهِ
ابْنِ عُمَرَ، وَقَدْ كَانَ يَكْرُهُ.

[٥٢٠٢] (...) وَحَدَّثَنَا أَحْمَدُ
ابْنُ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا أَبُو الرَّبِيعِ؛
وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو حَيْمَةَ عَنِ

أَبِي الرُّتْبَيْرِ، عَنْ جَابِرٍ وَابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ التَّقِيرِ وَالْمُرْفَقِ وَالدُّبَاءِ.

[٥٢٠٣] ٦٠ - (...) وَحَدَّثَنِي مُحَمَّدُ

ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الرُّتْبَيْرِ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْجَرِّ وَالدُّبَاءِ وَالْمُرْفَقِ.

[٥٢٠٤] (...) قَالَ أَبُو الرُّتْبَيْرِ:

وَسَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْجَرِّ وَالْمُرْفَقِ وَالْتَّقِيرِ.

(١٩٩٩) ١٩٩٩ () وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا لَمْ يَجِدْ شَيْئًا يُبَتَّدِلُ لَهُ فِيهِ نِيدٌ لَهُ فِي تَوْرِ مِنْ حِجَارَةٍ.

[٥٢٠٥] ٦١ - (...) وَحَدَّثَنَا يَحْيَىٰ

ابْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ أَبِي الرُّتْبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُبَتَّدِلُ لَهُ فِي تَوْرِ مِنْ حِجَارَةٍ.

[٥٢٠٦] ٦٢ - (...) حَدَّثَنَا أَخْمَدُ بْنُ

يُونُسَ: حَدَّثَنَا زُهْرَيْ: حَدَّثَنَا أَبُو الرُّتْبَيْرِ؛ وَحَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الرُّتْبَيْرِ، عَنْ جَابِرٍ قَالَ: كَانَ يُبَتَّدِلُ لِرَسُولِ اللَّهِ ﷺ فِي سِقَاءٍ، فَإِذَا لَمْ يَجِدُوا

[٥٢٠٣] ٦٠ - (...) Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ forbid earthenware jars, gourds and *Al-Muzaffat*."

[٥٢٠٤] (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade earthenware jars, *Al-Muzaffat* and *An-Naqîr*."

(1999) And if the Messenger of Allâh ﷺ could not find anything for *Nabîdh* to be made for him, it would be prepared in a bowl made of stone.

[٥٢٠٥] ٦١ - (...) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ would have *Nabîdh* prepared for him in a bowl made of stone.

[٥٢٠٦] ٦٢ - (...) It was narrated that Jâbir said: "*Nabîdh* would be made for the Messenger of Allâh ﷺ in a waterskin. If they could not find a waterskin it would be prepared in a bowl made of stone."

سِقَاءَ نِدَّ لَهُ فِي تَوْرٍ مِنْ حَجَارَةٍ . فَقَالَ
بَعْضُ الْقَوْمِ - وَأَنَا أَشْمَعُ - لِأَبِي الزُّبَيرِ
قَالَ : مِنْ بِرَامٍ؟ قَالَ : مِنْ بِرَامٍ .

[٥٢٠٧] [٩٧٧-٦٣] حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُشَتَّى قَالَ :
حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ - قَالَ أَبُو بَكْرٍ : عَنْ
أَبِي سِنَانٍ . وَقَالَ ابْنُ الْمُشَتَّى : عَنْ ضَرَارِ بْنِ
مُرَّةَ - عَنْ مُحَارِبٍ ، عَنِ ابْنِ بُرَيْدَةَ عَنْ
أَبِيهِ ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعْمَىْنِ
حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ : حَدَّثَنَا ضَرَارُ ابْنُ
مُرَّةَ أَبُو سِنَانٍ عَنْ مُحَارِبٍ بْنِ دَيَّارٍ ، عَنْ عَبْدِ
اللَّهِ بْنِ بُرَيْدَةَ ، عَنْ أَبِيهِ قَالَ : قَالَ رَسُولُ
اللَّهِ ﷺ : «نَهَاكُمْ عَنِ النَّيْذِ إِلَّا فِي سِقَاءٍ ،
فَاسْرُبُوا فِي الْأَسْقِيَةِ كُلُّهَا ، وَلَا تَسْرُبُوا
مُسْكِرًا». [٢٢٦٠] . [راجع : ٥٢٠٧]

[٥٢٠٨] [٦٤-...] حَدَّثَنَا حَجَاجُ
ابْنُ الشَّاعِرِ : حَدَّثَنَا ضَحَّاكُ بْنُ مَخْلِدٍ عَنْ
سُفْيَانَ ، عَنْ عَلْقَمَةَ بْنِ مَرْئِدٍ ، عَنِ ابْنِ
بُرَيْدَةَ ، عَنْ أَبِيهِ ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ :
«نَهَاكُمْ عَنِ الظُّرُوفِ ، وَإِنَّ الظُّرُوفَ -
أَوْ ظُرُوفًا - لَا يُحِلُّ شَيْئًا وَلَا يُحَرِّمُهُ .
وَكُلُّ مُسْكِرٍ حَرَامٌ» .

[٥٢٠٩] [٦٥-...] وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا وَكِيعٌ عَنْ

said: 'I used to forbid you to drink from leather vessels, but now drink from all kinds of vessels, but do not drink any intoxicant.'"

[5210] 66 - (2000) It was narrated that 'Abdullâh bin 'Amr said: "When the Messenger of Allâh ﷺ forbade *Nabîdh* in certain vessels they said: 'Not all people can afford (the right kind of vessels),' so he granted a dispensation with regard to unvarnished earthenware jars."

[معْرَفٌ] بْنُ وَاصِلٍ، عَنْ مُحَارِبٍ بْنِ دِئْارٍ، عَنْ ابْنِ بُرْيَدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُنْتُ نَهِيَّكُمْ عَنِ الْأَشْرِبَةِ فِي ظُرُوفِ الْأَدَمِ، فَاشْرَبُوا فِي كُلِّ وِعَاءٍ، غَيْرَ أَنْ لَا تَشْرُبُوا مُسْكِرًا». [٥٢١٠] ٦٦ - (٢٠٠٠) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ - وَاللَّفظُ لِابْنِ أَبِي عُمَرَ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي عِيَاضٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: لَمَّا نَهَى رَسُولُ اللَّهِ ﷺ عَنِ التَّبِيدِ فِي الْأَوْعِيَةِ قَالُوا: لَيْسَ كُلُّ النَّاسِ يَجِدُ، فَأَرْتَخَصَ لَهُمْ فِي الْجَرَّ غَيْرَ الْمُزَفَّتِ.

Chapter 7. Every Intoxicant Is *Khamr* And All *Khamr* Is *Harâm*

[5211] 67 - (2001) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ was asked about *Al-Bit'* (mead). He said: 'Every drink that intoxicates is *Harâm*.'"

[5212] 68 - (...) 'Âishah said: "The Messenger of Allâh ﷺ was asked about mead. The Messenger

(المعجم ٧) - (بابُ بيان أن كل مسكر خمر، وأن كل خمر حرام) (التحفة ٧)

[٥٢١١] ٦٧ - (٢٠٠١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْبَيْعِ؟ فَقَالَ «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ».

[٥٢١٢] ٦٨ - (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التَّحِيَّيِّ: أَخْبَرَنَا أَبْنُ

of Allâh ﷺ said: ‘Every drink that intoxicates is *Harâm*.’”

وَهُبٌ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ،
عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ؛ أَنَّهُ
سَمِعَ عَائِشَةَ تَقُولُ: سُئِلَ رَسُولُ اللَّهِ ﷺ
عَنِ الْبَيْعِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ
شَرَابٍ أَشْكَرَ فَهُوَ حَرَامٌ».

[5213] 69 - (...) It was narrated from Az-Zuhri with this chain (a *Hadîth* similar to no. 5211). In the *Hadîth* of Sufyân and Al-Sâlih it does not say that he was asked about mead, which is mentioned in the *Hadîth* of Ma'mar. In the *Hadîth* of Sâlih it says: “She heard the Messenger of Allâh ﷺ say: ‘Every drink that intoxicates is *Harâm*.’”

[٥٢١٣]-٦٩ [.] حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَسَعِيدُ بْنُ مَضْوِرٍ وَأَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ وَعَمْرُو التَّانِقُ وَرُزْهِيرُ بْنُ حَرْبٍ
كُلُّهُمْ عَنْ ابْنِ عَيْنَةَ؛ وَحَدَّثَنَا الْحَسَنُ
الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ يَعْقُوبَ بْنِ
إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ
صَالِحٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ
ابْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَنْ الدَّرَّاقِ:
أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا
الِإِسْنَادِ . وَلَيْسَ فِي حَدِيثِ سُفْيَانَ
وَصَالِحٍ: سُئِلَ عَنِ الْبَيْعِ؟ وَهُوَ فِي حَدِيثِ
مَعْمَرٍ، وَفِي حَدِيثِ صَالِحٍ: أَنَّهَا سَمِعَتْ
رَسُولُ اللَّهِ ﷺ يَقُولُ «كُلُّ شَرَابٍ مُسْكِرٍ
حَرَامٌ».

[5214] 70 - (1733) It was narrated that Abû Mûsâ said: “The Prophet ﷺ sent myself and Mu'âdh bin Jabal to Yemen. I said: ‘O Messenger of Allâh, there is a drink that is made in our land that is called *Al-Mîzr* (beer), which is made of barley, and another

[٥٢١٤]-٧٠ [.] حَدَّثَنَا قُتْبَيَةُ
ابْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ
لِقُتْبَيَةِ - قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ شَعْبَةَ،
عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ
أَبِي مُوسَى قَالَ: بَعْنَتِي السَّيِّدُ ﷺ أَنَا

called *Al-Bit'* (mead), which is made of honey.' He said: 'Every intoxicant is *Harâm*.'

وَمَعَاذَ بْنَ جَبَلَ إِلَى الْيَمَنِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ شَرَابًا يُضْنِعُ بِأَرْضِنَا يُقَالُ لَهُ: الْمُبْرُزُ، مِنَ الشَّعِيرِ، وَشَرَابًا يُقَالُ لَهُ: الْبَيْتُ، مِنَ الْعَسْلِ. فَقَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ». [راجع: ٤٥٢٦]

[5215] (...) It was narrated from Sa'eed bin Abî Burdah, from his father, from his grandfather, that the Prophet ﷺ sent him and Mu'âdh to Yemen and he said to them: "Give glad tidings and make things easy, teach and do not repulse people." And I think he said: "And cooperate." When he turned to leave, Abû Mûsâ came back and said: "O Messenger of Allâh, they have a drink made of honey which is cooked until it becomes thick, and *Al-Mizr*, which is made of barley." The Messenger of Allâh ﷺ said: "Everything that detains (a person) from *As-Salât* (prayer) is *Harâm*."

[5216] 71 - (...) It was narrated that Sa'eed bin Abî Burdah narrated that his father said: "The Messenger of Allâh ﷺ sent me and Mu'âdh to Yemen, and he said: 'Call the people (to Islam), give glad tidings and do not repulse them, make things easy and do not make them difficult.' I said: 'O Messenger of Allâh, advise us about two drinks that we used to make in Yemen: mead, which is made from honey

[٥٢١٥] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبَادٍ: حَدَّثَنَا سُفْيَانُ عَنْ عُمَرِو: سَعُومَةُ مِنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ بَعْثَهُ وَمَعَاذًا إِلَى الْيَمَنِ فَقَالَ لَهُمَا: «بَشِّرَا وَيَسِّرَا، وَعَلَّمَا وَلَا تُنْفِرَا» وَأَرَاهُ قَالَ: «وَنَطَّاوَعَا» قَالَ: فَلَمَّا وَلَى رَجَعَ أَبُو مُوسَى فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ لَهُمْ شَرَابًا مِنَ الْعَسْلِ يُطْبَعُ حَتَّى يَعْقِدَ، وَالْمُبْرُزُ، يُضْنِعُ مِنَ الشَّعِيرِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مَا أَسْكَرَ عَنِ الصَّلَاةِ فَهُوَ حَرَامٌ».

[٥٢١٦] (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ أَحْمَدَ ابْنُ أَبِي خَلْفٍ - وَاللَّفْظُ لِابْنِ أَبِي خَلْفٍ - قَالَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدَى: حَدَّثَنَا عَبْيُودُ اللَّهِ وَهُوَ ابْنُ عَمِّرُو عَنْ زَيْدِ بْنِ أَبِي أُتَيْسَةَ، عَنْ سَعِيدِ ابْنِ أَبِي بُرْدَةَ: حَدَّثَنَا أَبُو بُرْدَةَ عَنْ أَبِيهِ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَمَعَاذًا إِلَى الْيَمَنِ، فَقَالَ: «اَدْعُوا

that is steeped until it becomes strong, and *Al-Mizr*, which is made of corn and barley that are steeped until they become strong.' The Messenger of Allâh ﷺ had been given the gift of concise speech and he said: 'I forbid every intoxicant that detains (a person) from *As-Salât* (prayer).'''

النَّاسَ، وَيَسِّرَا وَلَا تُنْفِرَا، وَيَسِّرَا وَلَا تُعَسِّرَا» قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَفْتَنَا فِي شَرَائِنِ كُنَّا نَضَعُهُمَا بِالْيَمِينِ: الْبَثْ، وَ هُوَ مِنَ الْعَسْلِ يُبَذُّ حَتَّى يَشْتَدَّ، وَالْمُزْرُ، وَهُوَ مِنَ الدُّرَةِ وَالشَّعِيرِ يُبَذُّ حَتَّى يَشْتَدَّ - قَالَ - وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ أُغْطِي حَوَامِعَ الْكَلِمِ بِخَوَاتِيمِهِ فَقَالَ: «أَنْهَى عَنْ كُلِّ مُسْكِرٍ أَسْكَرَ عَنِ الصَّلَاةِ».

[5217] 72 - (2002) It was narrated from Jâbir that a man came from *Jaishân* - and *Jaishân* is in Yemen - and asked the Prophet ﷺ about a drink that they used to drink in their land, which was made of corn and was called *Al-Mizr*. The Prophet ﷺ said: "Is it an intoxicant?" He said: "Yes." The Messenger of Allâh ﷺ said: "Every intoxicant is *Harâm*. Allâh has made a covenant that whoever drinks intoxicants, He will give him to drink of the mud of *Al-Khabâl*." They said: "O Messenger of Allâh, what is the mud of *Al-Khabâl*?" He said: "The sweat of the people of Hell, or the juice of the people of Hell."

سَعِيدٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَأَوَرْدَيِّ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ أَبِي الرُّبِّيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَجُلًا قَدِيمًا مِنْ جَيْشَانَ - وَجَيْشَانُ مِنَ الْمَنَّ - فَسَأَلَ النَّبِيَّ ﷺ عَنْ شَرَابٍ يَشْرَبُونَهُ بِأَرْضِهِمْ مِنَ الدُّرَةِ يُقَالُ لَهُ الْمُزْرُ؟ فَقَالَ النَّبِيُّ ﷺ: «أَوْ مُسْكِرٌ هُوَ؟» قَالَ: نَعَمْ. قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ، إِنَّ عَلَى اللَّهِ، [عَرَّ وَجَلَّ]، عَهْدًا لِمَنْ يَشْرَبُ الْمُسْكِرَ، أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ» قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا طِينَةُ الْخَبَالِ؟ قَالَ: «عَرَقُ أَهْلِ النَّارِ، أَوْ عَصَارَةُ أَهْلِ النَّارِ».

[5218] 73 - (2003) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Every intoxicant is *Khamr* and every intoxicant is *Harâm*. Whoever

الرَّبِيعُ الْعَتَكِيُّ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُوبُ عَنْ نَافِعٍ، عَنْ

drinks *Khamr* in this world and dies when he is addicted to it and has not repented, will not drink it in the Hereafter.””

[5219] 74 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “Every intoxicant is *Khamr* and every intoxicant is *Harām*.”

[5220] (...) A similar report was narrated from Mūsā bin ‘Uqbah, with this chain of narrators.

[5221] 75 - (...) It was narrated by Nāfi‘ that Ibn ‘Umar said, and I do not know if it was from the Prophet ﷺ, “Every intoxicant is *Khamr* and all *Khamr* is *Harām*.””

Chapter 8. The Punishment Of One Who Drinks *Khamr* If He Does Not Repent From It: He Will Be Denied It In The Hereafter

[5222] 76 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “Whoever drinks

ابن عمر قال: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ، وَمَنْ شَرَبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يُدْمِنُهَا، لَمْ يَتُّبِّعْ، لَمْ يَشْرِبْهَا فِي الْآخِرَةِ».

[٥٢١٩] ٧٤ - (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَأَبُو بَكْرٍ بْنُ إِسْحَاقَ، كِلَّا هُمَا عَنْ رَوْحٍ بْنِ عَبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجَ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ».

[٥٢٢٠] ٧٥ - (...) وَحَدَّثَنَا صَالِحُ بْنُ مِسْمَارٍ السَّلَمِيِّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُطَلِّبِ عَنْ مُوسَى بْنِ عُقْبَةَ، بِهَذَا إِلْسَنَادِ، مِثْلُهُ.

[٥٢٢١] ٧٥ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَشَّنِّ وَمُحَمَّدُ بْنُ حَاتِمٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ عَيْنِدَ اللَّهِ: أَخْبَرَنَا نَافِعُ عَنْ ابْنِ عُمَرَ قَالَ وَلَا أَعْلَمُ إِلَّا عَنِ التَّبَّيِّنِ قَالَ: «كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ خَمْرٍ حَرَامٌ».

(المعجم ٨) - (باب عقوبة من شرب الخمر إذا لم يتبع منها، بمنعه إليها في الآخرة) (التحفة ٨)

[٥٢٢٢] ٧٦ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ

Khamr in this world will be denied it in the Hereafter.”

نَافِعٌ، عَنْ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا، حُرِمَهَا فِي الْآخِرَةِ».

[5223] 77 - (...) It was narrated that Ibn ‘Umar said: “Whoever drinks *Khamr* in this world and does not repent from it, will be denied it in the Hereafter and he will not be given it to drink.” It was said to Mâlik (a sub narrator): “Did he (i.e., Ibn ‘Umar) attribute it to the Prophet ﷺ?” He said: “Yes.”

[5224] 78 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “Whoever drinks *Khamr* in this world will not drink it in the Hereafter, unless he repents.”

[5225] (...) A *Hadîth* like that of ‘Ubâidullâh (no. 5224) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَلَمْ يَتُبْ مِنْهَا، حُرِمَهَا فِي الْآخِرَةِ فَلَمْ يُسْقَهَا» قِيلَ لِمَالِكٍ: رَفِعَهُ؟ قَالَ: نَعَمْ.

[5224] 78 - (...) وَحَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ أَبْنُ نُعْمَرٍ؛ وَحَدَّثَنَا أَبْنُ نُعْمَرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُيَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا لَمْ يَسْرِبُهَا فِي الْآخِرَةِ، إِلَّا أَنْ يَتُوبَ».

[5225] 79 - (...) وَحَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا هِشَامٌ يَعْنِي ابْنَ سُلَيْمَانَ الْمَخْزُومِيَّ عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ يُمْثِلُ حَدِيثَ عُيَيْدِ اللَّهِ.

(المعجم ٩) - (باب إباحة النبيذ الذي لم يشتد ولم يصر مسکراً) (التحفة ٩)

[5226] 79 - (٢٠٠٤) وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعاذِ الْعَنَبِرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا

Chapter 9. The Permissibility Of *Nabîdh* So Long As It Has Not Become Strong And Has Not Become Intoxicating

[5226] 79 - (2004) Ibn ‘Abbâs said: “*Nabîdh* would be made for the Messenger of Allâh ﷺ at the

beginning of the night, and he would drink it the next morning, during that day and the night, then during the following day and night, and the next day until 'Asr. Then if there was anything left of it, he would give it to his servant to drink or order that it be poured away."

شُبَّهَ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ، أَبِي عُمَرِ الْبَهْرَانِيِّ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ أَوَّلَ اللَّيْلَيْنَ، فَيَسِّرْهُ إِذَا أَصْبَحَ، يَوْمَهُ ذَلِكَ وَاللَّيْلَةُ الَّتِي تَجِيءُ، وَالْغَدَ وَاللَّيْلَةُ الْأُخْرَى، وَالْغَدَ إِلَى الْعَصْرِ، فَإِنْ بَقَيَ شَيْءٌ، سَقَاهُ الْخَادِمُ أَوْ أَمَرَ بِهِ فَصَبَّ.

[5227] 80 - (...) It was narrated that Yahya Al-Bahrani said: "They mentioned *Nabidh* in the presence of Ibn 'Abbas and he said: '*Nabidh* would be made for him in a skin.'" Shu'bah said: "On Monday night, and he would drink it on Monday and Tuesday until 'Asr, then if anything was left he would give it to his servant to drink or pour it away."

[٥٢٢٧]-٨٠ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَبْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهَ عَنْ يَحْيَى الْبَهْرَانِيِّ قَالَ: دَكَرُوا النَّبِيَّ عِنْدَ أَبْنِ عَبَّاسٍ فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ فِي سِقَاءٍ. قَالَ شُبَّهُ: مِنْ لَيْلَةِ الْاثْنَيْنِ، فَيَسِّرْهُ يَوْمَ الْاثْنَيْنِ وَالثَّلَاثَاءِ إِلَى الْعَصْرِ، فَإِنْ فَصِّلَ مِنْهُ شَيْءٌ، سَقَاهُ الْخَادِمُ أَوْ صَبَّهُ.

[5228] 81 - (...) It was narrated that Ibn 'Abbas said: "Raisins would be soaked for the Messenger of Allâh ﷺ and he would drink it for one day, then the next, then the next, until the evening of the third day. Then he would order that it be given to others to drink or be poured away."

[٥٢٢٨]-٨١ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِأَبِي بَكْرٍ وَأَبِي كُرَيْبٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي عُمَرَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ الرَّزِّيْبُ، فَيَسِّرْهُ يَوْمَ وَالْغَدَ وَبَعْدَ الْغَدَ إِلَى مَسَاءِ الثَّالِثَةِ، ثُمَّ يَأْمُرُ بِهِ فَيُسَقِّي أَوْ يُهَرَّاُقُ.

[5229] 82 - (...) It was narrated that Ibn ‘Abbâs said: “Raisins would be steeped for the Messenger of Allâh ﷺ in a skin and he would drink it that day, the next day and the next day, then when evening came on the third day, he would drink it and give it to others to drink, and if there was anything left over, he would spill it out.”

[5230] 83 - (...) It was narrated that Yahyâ bin ‘Umar Al-Nakha’î said: “Some people asked Ibn ‘Abbâs about buying and selling *Khamr* and dealing in it. He said: ‘Are you Muslims?’ They said: ‘Yes.’ He said: ‘It is not permissible to buy it, sell it or deal in it.’ They asked him about *Nabîd* and he said: ‘The Messenger of Allâh ﷺ went out on a journey, then he came back and some of his Companions had made *Nabîd* in *Al-Hantam*, *An-Naqîr* and gourds. He ordered that it be spilled out, then he ordered that raisins and water be put in a skin overnight. The next day he drank from it, and the following night, and the next day until evening came. He drank from it and gave it to others to drink, and the following morning he poured away whatever was left of it.’”

[5231] 84 - (2005) Thumâmah bin Hazan Al-Qushairî said: “I met ‘Aishah and asked her about

[٥٢٢٩]-٨٢] وَحَدَّثَنَا إِسْحَاقُ أَبْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ يَحْيَى أَبْيِ عُمَرَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُبَذِّلُ لَهُ الرَّبِيبُ فِي السَّقَاءِ، فَيُسْرِبُهُ يَوْمَهُ وَالْغَدَ وَبَعْدَ الْغَدِ، فَإِذَا كَانَ مَسَاءُ الثَّالِثَةِ شَرِبَهُ وَسَقَاهُ، فَإِنْ فَضَلَ شَيْئاً أَهْرَافَهُ.

[٥٢٣٠]-٨٣] وَحَدَّثَنِي مُحَمَّدُ أَبْنُ [أَحْمَدَ بْنِ] أَبْيِ خَلَفٍ: حَدَّثَنَا زَكَرِيَّاً بْنُ عَدَى: أَخْبَرَنَا عَبِيدُ اللَّهِ عَنْ زَيْدٍ، عَنْ يَحْيَى، [أَبِي عُمَرَ] التَّنْخِيَّ قَالَ: سَأَلَ قَوْمَ أَبْنِ عَبَّاسٍ عَنْ بَيْعِ الْخَمْرِ وَشَرَائِهَا وَالْتِجَارَةِ فِيهَا؟ فَقَالَ: أَمْسِلْمُونَ أَنْتُمْ؟ قَالُوا: نَعَمْ. قَالَ: فَإِنَّهُ لَا يَصْلُحُ بَيْعُهَا وَلَا شِرَاؤُهَا وَلَا التِّجَارَةُ فِيهَا. قَالَ: فَسَأْلُوهُ عَنِ النَّبِيِّ؟ فَقَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، ثُمَّ رَجَعَ وَقَدْ نَبَّأَ نَاسٌ مِنْ أَصْحَابِهِ فِي حَنَاتِمَ وَتَقِيرَ وَدُبَاءَ، فَأَمَرَ بِهِ فَأَهْرِيقَ، ثُمَّ أَمَرَ بِسَقَاءَ فَجَعَلَ فِيهِ رَبِيبٌ وَمَاءَ، فَجَعَلَ مِنَ اللَّبَنِ فَأَصْبَحَ، فَشَرَبَ مِنْهُ يَوْمَهُ ذَلِكَ وَلَيْلَتُهُ الْمُسْتَقْبِلَةُ، وَمِنَ الْغَدِ حَتَّى أَمْسِيَ، فَشَرِبَهُ وَسَقَى، فَلَمَّا أَصْبَحَ أَمْرَ بِمَا بَقِيَ مِنْهُ فَأَهْرِيقَ.

[٥٢٣١]-٨٤] حَدَّثَنَا شَيْبَانُ أَبْنُ فَرْوَحَ: حَدَّثَنَا الْفَاسِمُ يَعْنِي أَبْنَ

Nabîdîh. ‘Âishah called an Abyssinian slave woman and said: “Ask her, for she used to make *Nabîdîh* for the Messenger of Allâh ﷺ. The Abyssinian woman said: ‘I used to make it for him in a skin at night, which I would tie shut and hang up, and when morning came he would drink from it.’”

الفضل الحداني: حَدَّثَنَا ثُمَامَةُ يَعْنِي ابْنَ حَرْزِنَ الْقَشِيرِيَّ قَالَ: لَقِيتُ عَائِشَةَ، فَسَأَلْتُهَا عَنِ النَّبِيِّ؟ فَدَعَتْ عَائِشَةَ جَارِيَةً حَبَشِيَّةً فَقَالَتْ: سَلْ هَذِهِ، إِنَّمَا كَانَتْ تَسْنِدُ لِرَسُولِ اللَّهِ ﷺ. فَقَالَتِ الْحَبَشِيَّةُ: كُنْتُ أَبِيدُ لَهُ فِي سِقَاءِ مِنَ اللَّيْلِ، وَأَوْكِيَهُ وَأَعْلَقُهُ، فَإِذَا أَضْبَغَ شَرِبَ مِنْهُ.

[٥٢٣٢] ٨٥ - (...) حَدَّثَنَا مُحَمَّدٌ أَبْنُ الْمُشْتَى الْعَتَّريُّ: حَدَّثَنِي عَبْدُ الْوَهَابِ التَّقْفِيُّ عَنْ يُونُسَ، عَنْ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا نَسِنُ لِرَسُولِ اللَّهِ ﷺ فِي سِقَاءِ، يُوكِي أَعْلَاهُ، وَلَهُ عَزَّلَاهُ، نَسِنُهُ غُدُوَّةَ، فَيَسِّرْهُ عِشَاءَ، وَنَسِنُهُ عِشَاءَ، فَيَسِّرْهُ غُدُوَّةَ.

[٥٢٣٣] ٨٦ - (٢٠٠٦) حَدَّثَنَا قُتْبِيَّ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: دَعَا أَبُو أُسَيْدَ السَّاعِدِيَّ رَسُولَ اللَّهِ ﷺ فِي عُرْبِيهِ، فَكَانَتْ امْرَأَتُهُ يَوْمَئِذٍ خَادِمَهُمْ، وَهِيَ الْعَرْوُسُ. قَالَ سَهْلٌ: تَدْرُونَ مَا سَقَتْ رَسُولَ اللَّهِ ﷺ؟ أَنْقَعْتُ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ فِي تَوْرِ، فَلَمَّا أَكَلَ سَقَتُهُ إِيَاهُ.

[٥٢٣٤] (...) حَدَّثَنَا قُتْبِيَّ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ

[5232] 85 - (...) It was narrated that ‘Âishah said: “We used to make *Nabîdîh* for the Messenger of Allâh ﷺ in a skin that was tied at the top and had a plugged hole in the bottom. We would make the *Nabîdîh* in the morning, and he would drink it in the evening, or we would make it in the evening and he would drink it in the morning.”

[5233] 86 - (2006) It was narrated that Sahl bin Sa‘d said: “Abû Usaid As-Sâ‘idî invited the Messenger of Allâh ﷺ to his wedding, and his wife was serving them that day, and she was the bride.” Sahl said: “Do you know what she gave the Messenger of Allâh ﷺ to drink? She steeped some dates for him the night before in a bowl made of stone, and when he had eaten she gave him that to drink.”

[5234] (...) It was narrated that Abû Hâzim said: “I heard Sahl say: ‘Abû Usaid As-Sâ‘idî came

to the Messenger of Allâh ﷺ and invited the Messenger of Allâh ﷺ...” a similar report (as no. 5234), but he did not say: “When he had eaten she gave him that to drink.”

[5235] 87 - (...) It was narrated from Sahl bin Sa'd with this chain (a *Hadîth* similar to no. 5234). And he said: “In a bowl made of stone. And when the Messenger of Allâh ﷺ had finished eating, she stirred it up for him and gave him that to drink, and she gave that only to him.”

[5236] 88 - (2007) It was narrated that Sahl bin Sa'd said: “Mention was made to the Messenger of Allâh ﷺ of an Arab woman, so he commanded Abû Usaid to send for her. He sent for her and she came, and she stayed in the fortress of Banû Sâ'îdah. The Messenger of Allâh ﷺ went out to her and entered upon her, and he saw a woman with her head lowered. When the Messenger of Allâh ﷺ spoke to her, she said: ‘I seek refuge with Allâh from you.’ He said: ‘You are protected from me.’ They said to her: ‘Do you know who this is?’ She said: ‘No.’ They said: ‘This is the Messenger of Allâh ﷺ, who came to propose marriage to you.’ She said: ‘Then I am most unfortunate.’”

الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ قَالَ: سَمِعْتُ سَهْلًا يَقُولُ: أَتَى أَبُو أُسَيْدَ السَّاعِدِيَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ فَدَعَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ بِمِثْلِهِ، وَلَمْ يَقُلْ: فَلَمَّا أَكَلَ سَقْتُهُ إِيَّاهُ.

[٥٢٣٥] ٨٧ - (...) وَحَدَّثَنِي مُحَمَّدٌ [٥٢٣٥] ابْنُ سَهْلِ التَّمِيمِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرِيمَ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي أَبَا عَسَانَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ بِهَذَا الْحَدِيثِ، وَقَالَ: فِي تَوْرِيْفِ مِنْ حِجَارَةِ، فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ مِنَ الطَّعَامِ أَمَّا تَهْوِيْهُ فَسَقْتُهُ، تَحْصُّهُ بِذَلِكَ.

[٥٢٣٦] ٨٨ - (٢٠٠٧) حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلِ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنِ إِسْحَاقَ - قَالَ أَبُو بَكْرٍ: أَخْبَرَنَا، وَقَالَ ابْنُ سَهْلٍ: حَدَّثَنَا - ابْنُ أَبِي مَرِيمَ: أَخْبَرَنَا مُحَمَّدٌ وَهُوَ ابْنُ مُطَرْفٍ، أَبُو غَسَانَ: أَخْبَرَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ امْرَأَةٌ مِنَ الْعَرَبِ، فَأَمَرَ أَبَا أُسَيْدٍ أَنْ يُرْسِلَ إِلَيْهَا، فَأَرْسَلَ إِلَيْهَا، فَقَدِمَتْ، فَنَزَّلَتْ فِي أَجْمَعِيْنِي سَاعِدَةَ، فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ حَتَّى جَاءَهَا، فَدَخَلَ عَلَيْهَا، فَإِذَا امْرَأَةٌ مُنْكَسَّةٌ رَأْسَهَا، فَلَمَّا كَلَّمَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ قَالَتْ: أَعُوذُ بِاللَّهِ مِنْكَ. قَالَ: قَدْ

Sahl said: "Then the Messenger of Allâh ﷺ came and sat that day beneath the pavilion of Banû Sâ'îdah, along with his Companions, and said: 'Give us something to drink.' So I brought this vessel out to them and gave them something to drink in it."

Abû Hâzim said: "Sahl brought that vessel out and we drank from it. Then after that 'Umar bin 'Abdul-'Azîz asked him to give it to him as a gift, and he gave it to him." According to the report of Abû Bakr bin Ishâq he said: "Give us something to drink, O Sahl."

[5237] 89 - (2008) It was narrated that Anas said: "I gave the Messenger of Allâh ﷺ all kinds of drinks in this vessel of mine: Honey, *Nabîdîh*, water and milk."

Chapter 10. The Permissibility Of Drinking Milk

[5238] 90 - (2009) It was narrated that Al-Barâ' said: "Abû Bakr As-Şiddîq said: 'When we

أَعْذِنْتُكَ مِنِّي" فَقَالُوا لَهَا: أَتَدْرِينَ مَنْ هُذَا؟ فَقَالَتْ: لَا. فَقَالُوا: هَذَا رَسُولُ اللهِ ﷺ، جَاءَكَ لِيَخْطِبَكَ، قَالَتْ: أَنَا كُنْتُ أَشَقَّى مِنْ ذَلِكَ.

قَالَ سَهْلٌ: فَأَقْبَلَ رَسُولُ اللهِ ﷺ يَوْمَئِذٍ حَتَّى جَلَسَ فِي سَقِيفَةِ يَنِي سَاعِدَةَ هُوَ وَأَصْحَاحَهُ، ثُمَّ قَالَ: «اسْقَنَا» لِسَهْلٍ. قَالَ: فَأَخْرَجْتُ لَهُمْ هَذَا الْقَدَحَ فَأَسْقَيْتُهُمْ فِيهِ.

قَالَ أَبُو حَازِمٍ: فَأَخْرَجَ لَنَا سَهْلٌ ذُلِكَ الْقَدَحَ فَشَرِبْنَا فِيهِ - قَالَ: - ثُمَّ اسْتَوْهَبَهُ، بَعْدَ ذُلِكَ، عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَوَهَبَهُ لَهُ . وَفِي رِوَايَةِ أَبِي بَكْرٍ أَبْنِ إِسْحَاقَ: قَالَ: «اسْقَنَا يَا سَهْلُ».

٨٩ [٥٢٣٧] - ٢٠٠٨ [٥٢٣٧] وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ وَزَهِيرٍ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: لَقَدْ سَقَيْتُ رَسُولَ اللهِ، بِقَدَحٍ يَهْدِي هَذَا، الشَّرَابُ كُلُّهُ: الْعَسَلُ وَالنَّيْدَ وَالْمَاءُ وَاللَّبَنُ.

(المعجم ١٠) - (باب جواز شرب اللبن) (التحفة ١٠)

٩٠ [٥٢٣٨] - ٢٠٠٩ [٥٢٣٨] حَدَّثَنَا عَيْدُونُ اللَّهُ بْنُ مُعاَذِ الْعَنْتَريِّ: حَدَّثَنَا أَبِي حَدَّثَنَا

set out from Makkah to Al-Madînah with the Messenger of Allâh ﷺ, we passed by a shepherd. The Messenger of Allâh ﷺ was thirsty, so I milked a small amount of milk for him and brought it to him, and he drank until I was happy.””

شُبَّهَ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ. قَالَ :
قَالَ أَبُو بَكْرٍ الصَّدِيقُ لَمَّا خَرَجْنَا مَعَ النَّبِيِّ ﷺ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ مَرَرْنَا بِرَاعِيٍّ، وَقَدْ عَطَشَ رَسُولُ اللَّهِ ﷺ قَالَ :
فَحَلَبْتُ لَهُ كُثْنَةً مِنْ لَبَنِي، فَأَتَيْتُهُ بِهَا فَشَرِبَ حَتَّى رَضِيَتْ . [انظر: ٧٥٢١]

[5239] 91 - (...) Al-Barâ' said: “When the Messenger of Allâh ﷺ came from Makkah to Al-Madînah, he was pursued by Surâqah bin Mâlik bin Ju'sham. The Messenger of Allâh ﷺ prayed against him and his horse sank into the sand. He said: ‘Pray to Allâh for me, and I will not harm you.’ So he prayed to Allâh. Then the Messenger of Allâh ﷺ became thirsty, and they passed by a shepherd. Abû Bakr As-Siddîq said: ‘I took a vessel and milked a small amount of milk into it for the Messenger of Allâh ﷺ, and I brought it to him and he drank until I was happy.’””

[٥٢٣٩] ٩١- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُسْنَى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُسْنَى - قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُبَّهَ قَالَ : سَمِعْتُ أَبَا إِسْحَاقَ الْهَمْدَانِيَّ يَقُولُ : سَمِعْتُ الْبَرَاءَ يَقُولُ : لَمَّا أَقْبَلَ رَسُولُ اللَّهِ ﷺ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ فَأَتَيْتُهُ سُرَاقَةً بْنُ مَالِكَ بْنِ جُعْشَمِ - قَالَ - : فَدَعَا عَلَيْهِ رَسُولُ اللَّهِ ﷺ ، فَسَاخَتْ فَرَسُهُ، فَقَالَ : اذْعُ اللَّهَ لِي وَلَا أَضْرُكَ - قَالَ - : فَدَعَا اللَّهَ - قَالَ - : فَعَطَشَ رَسُولُ اللَّهِ ﷺ، فَمَرَرُوا بِرَاعِيَ عَنَّمَ، قَالَ أَبُو بَكْرٍ الصَّدِيقُ : فَأَخَدْتُ قَدَّحًا فَحَلَبْتُ فِيهِ لِرَسُولِ اللَّهِ ﷺ كُثْنَةً مِنْ لَبَنِي، فَأَتَيْتُهُ بِهِ فَشَرِبَ حَتَّى رَضِيَتْ .

[5240] 92 - (168) Abû Hurairah said: “On the night on which he ﷺ was taken on the Night Journey, in *Îlyâ* (Jerusalem), the Messenger of Allâh ﷺ was brought two vessels, one of wine

[٥٢٤٠] ٩٢ - (١٦٨) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبَادٍ وَزُهَيرَ بْنُ حَرْبٍ - وَاللَّفْظُ لِابْنِ عَبَادٍ - قَالَا : حَدَّثَنَا أَبُو صَفْوَانَ : أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ : قَالَ ابْنُ

and the other of milk. He looked at them and chose the milk. Jibrîl, ﷺ, said to him: ‘Praise be to Allâh Who has guided you to the *Fitrah*. If you had chosen the wine, your *Ummah* would have gone astray.’”

الْمُسَيْبِ: قَالَ أَبُو هُرَيْرَةَ: إِنَّ النَّبِيَّ ﷺ أَتَى لَيْلَةً أُسْرِيَ بِهِ، يَأْلِيَّاً، يَقْدِحِينَ مِنْ خَمْرٍ وَبَنِ، فَنَظَرَ إِلَيْهِمَا فَأَخَذَ الْبَنَ، فَقَالَ لَهُ جِبْرِيلُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: الْحَمْدُ لِلَّهِ الَّذِي هَدَاكَ لِفِطْرَةِ رَبِّكَ الْحَمْرَ، غَوَثٌ أَمْتَكَ. [راجع: ٤٢٤]

[5241] (...) Abû Hurairah said: “The Messenger of Allâh ﷺ was brought...” a similar report (as no. 5240), but he did not mention in “*Illyâ*”.

[٥٢٤١] شَيْبِ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْمَانَ: حَدَّثَنَا مَعْقِلٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: أَتَيَ رَسُولُ اللَّهِ ﷺ بِمِثْلِهِ، وَلَمْ يَذْكُرْ: يَأْلِيَّاً.

Chapter 11. Drinking *Nabîdh* And Covering Vessels

[5242] 93 - (2010) Jâbir bin ‘Abdullâh said: “Abû Humaid As-Sâ’idi told me: ‘I brought the Prophet ﷺ a vessel of milk from An-Naqî’ that was not covered. He said: ‘Why did you not cover it, if only with a stick?’”

Abû Humaid said: ‘He had been commanded that skins should be tied up at night and doors should be locked at night.’”

(المعجم (١١) - (بَابُ فِي شَرْبِ النَّبِيذِ وَتَخْمِيرِ الْإِنَاءِ) (التحفة (١١)

[٥٢٤٢] حَدَّثَنَا رَهْبَرٌ [٩٣-٢٠١٠] أَبْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُسْنَى وَعَبْدُ بْنُ حُمَيْدٍ، كُلُّهُمْ عَنْ أَبِي عَاصِمٍ - قَالَ أَبْنُ الْمُسْنَى: حَدَّثَنَا الضَّحَّاكُ - أَخْبَرَنَا أَبْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الرُّثْبَرُ: أَنَّهُ سَمِعَ جَاهِرًا بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَنِي أَبُو حُمَيْدِ السَّاعِدِيِّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ يَقْدَحُ لَبِنًا مِنَ النَّقَعِ، لَيْسَ مُخْمَرًا، فَقَالَ: «أَلَا خَمْرَتُهُ وَلَوْ تَعْرُضُ عَلَيْهِ عُودًا».

قَالَ أَبُو حُمَيْدٍ: إِنَّمَا أَمْرَرَ بِالْأَسْقِيَةِ أَنْ
تُوكَأَ لَيْلًا، وَبِالْأَبْوَابِ أَنْ تُعْلَقَ لَيْلًا.

[٥٢٤٣] (...) حَدَّثَنِي إِبْرَاهِيمُ بْنُ
دِينَارٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ
جُرَيْجٍ وَزَكَرِيَّا بْنُ إِسْحَاقَ قَالَا: أَخْبَرَنَا
أَبُو الرَّبِيعٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ
يَقُولُ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ؛ أَنَّهُ
أَتَى النَّبِيَّ ﷺ يَقْدَحُ لَبَنَ بِمِثْلِهِ - قَالَ -
وَلَمْ يَذْكُرْ زَكَرِيَّا قَوْلَ أَبِي حُمَيْدٍ: بِاللَّيْلِ.

[٥٢٤٤] [٩٤] (٢٠١١) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفظُ
لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا أَبُو مُعاوِيَةَ
عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ
جَابِرٍ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ
اللَّهِ ﷺ فَاسْتَسْتَقَى، فَقَالَ رَجُلٌ: يَا رَسُولَ
اللَّهِ! أَلَا نَسْقِيكَ نَيْنَا؟ فَقَالَ: «بَلَى» قَالَ
فَخَرَجَ الرَّجُلُ يَسْعَى، فَجَاءَ يَقْدَحُ فِيهِ
نَيْنِدٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَلَا خَمَرَةُ
وَلَوْ تَعْرُضُ عَلَيْهِ عُودًا!» قَالَ فَشَرِبَ.

[٥٢٤٥] [٩٥] (...) حَدَّثَنَا عُثْمَانُ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ
الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ وَأَبِي صَالِحٍ
عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ يُقَالُ لَهُ أَبُو
حُمَيْدٍ يَقْدَحُ مِنْ لَبَنٍ مِنَ النَّقِيعِ، فَقَالَ لَهُ

[5243] (...) Jâbir bin 'Abdullâh said: "Abû Humaid As-Sâ'îdî told me that he brought the Prophet ﷺ a vessel of milk..." a similar report (as no. 5242). And he (one of the narrators) said: "Zakariyyâ did not mention the words of Abû Humaid: 'At night.'"

[5244] 94 - (2011) It was narrated that Jâbir bin 'Abdullâh said: "We were with the Messenger of Allâh ﷺ and he asked for something to drink. A man said: 'O Messenger of Allâh, shall we not give you some *Nabîdh*?' He said: 'Yes.' The man rushed out and brought a vessel in which was some *Nabîdh*. The Messenger of Allâh ﷺ said: 'Why didn't you cover it, if only with a stick?' Then he drank it."

[5245] 95 - (...) It was narrated that Jâbir said: "A man called Abû Humaid brought a vessel of milk from An-Naqî', and the Messenger of Allâh ﷺ said to him: 'Why didn't you cover it, if only with a stick?'"

رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ أَلَا خَمْرٌ وَلَوْ تَعْرُضُ عَلَيْهِ عُودًا! .

Chapter 12. It Is Recommended To Cover Vessels, Tie Up Waterskins, Close Doors And Mention The Name of Allâh Over Them, Extinguish Lamps And Fires When Going To Sleep, And Keep Children And Animals Inside After Maghrib

[5246] 96 - (2012) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: “Cover vessels, tie up waterskins, close doors and extinguish lamps, for the *Shaitân* (Satan) does not undo waterskins, nor open doors, nor uncover vessels. If one of you cannot find anything but a stick to place over his vessels, or to mention the Name of Allâh, let him do so, for the mouse may set fire to the people’s house.” Qutaibah did not mention in his *Hadîth* “Close doors.”

[5247] (...) This *Hadith* was narrated from Jâbir from the Prophet ﷺ, except that he said: “Cover vessels.” And he did not mention putting a stick across vessels.

(المعجم) ١٢ - (باب استحباب تخيير الإناء وهو تغطيته وإيكاء السقاء وإغلاق الأبواب وذكر اسم تعالى عليها وإطفاء السراح والنار عن النوم، وكف الصبيان والمواشي بع المغرب) (التحفة) ١٢

٥٢٤٦] -٩٦ (٢٠١٢) حَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا الْلَّيْثُ عَنْ أَبِي الرَّزِيرِ، عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «أَغْطُوا الْإِنَاءَ، وَأَوْكُوا السَّقَاءَ، وَأَغْلُقُوا الْبَابَ، وَأَطْفُلُوا السَّرَّاجَ؛ فَإِنَّ الشَّيْطَانَ لَا يَحُلُّ سِقَاءً، وَلَا يَفْتَحُ بَابًا، وَلَا يُكْشِفُ إِنَاءً، فَإِنَّ لَمْ يَجِدْ أَحَدُكُمْ إِلَّا أَنْ يَعْرُضَ عَلَى إِنَاءِهِ عُودًا، أَوْ يَذْكُرَ اسْمَ اللَّهِ، فَلَيَمْعَلُ، فَإِنَّ الْفُوَيْسِقَةَ تُضْرِمُ عَلَى أَهْلِ الْبَيْتِ يَتَّهِمُهُمْ وَلَمْ يَذْكُرْ فُتَيْبَةً فِي حَدِيثِهِ: «وَأَغْلُقُوا الْبَابَ».

[٥٢٤٧] (. . .) حَدَّنَا يَحْيَى بْنُ يَحْيَى
قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الرَّبِيعِ، عَنْ
جَابِرٍ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، غَيْرَ أَنَّهُ
قَالَ: «وَأَكْفِوُ إِلَيْنَا أَوْ خَمْرُوا إِلَيْنَا». وَلَمْ يَذْكُرْ: تَعْرِيضَ الْمُؤْدِ عَلَى إِلَيْنَا.

[5248] (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Close doors,' and he mentioned a *Hadîth* like that of Al-Laith (no. 5245), except that he said: 'Cover vessels.' And he said: 'The mouse may set fire to the family's clothes.'"

[5249] (...) A similar *Hadîth* (as no. 5245) was narrated from Jâbir from the Prophet ﷺ. And he said: "The mouse may set fire to the house with the occupants inside."

[5250] 97 - (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'When the wings of the night spread - or when evening comes - keep your children in, for the devils come out at that time. Then when part of the night has passed, let them go. And close the doors and mention the Name of Allâh, for the *Shaitân* (Satan) does not open a closed door. And tie up your waterskins and mention the Name of Allâh, and cover your vessels and mention the Name of Allâh, even if you only put something over them, and extinguish your lamps.'"

[٥٢٤٨] (...) حَدَّثَنَا أَخْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهِيرٌ: حَدَّثَنَا أَبُو الرِّبِّيرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «أَغْلِقُوا الْبَابَ» فَذَكَرَ يِمْثِلُ حَدِيثَ الْلَّيْثِ، غَيْرَ أَنَّهُ قَالَ: «وَخَمُّرُوا الْآتِيَةَ». وَقَالَ: «تُضْرِمُ عَلَى أَهْلِ الْبَيْتِ ثِيَابَهُمْ».

[٥٢٤٩] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُشَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الرِّبِّيرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ يِمْثِلُ حَدِيثَهُمْ. وَقَالَ: «وَالْفُوْسَقَةُ تُضْرِمُ الْبَيْتَ عَلَى أَهْلِهِ».

[٥٢٥٠] ٩٧ - (...) حَدَّثَنِي إِسْحَاقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا رُوحُ بْنُ عَبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءُ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ جُنُاحُ اللَّيْلِ - أَوْ أَمْسَيْتُمْ - فَكُفُوَا صَيَّانُكُمْ، فَإِنَّ الشَّيْطَانَ يَتَشَرَّ حِينَئِذٍ، فَإِذَا ذَهَبَ سَاعَةً مِنَ اللَّيْلِ فَخَلُوُهُمْ، وَأَغْلِقُوا الْأَبْوَابَ، وَادْكُرُوا اسْمَ اللَّهِ، فَإِنَّ الشَّيْطَانَ لَا يُفْتَحُ بَابًا مُعْلَقاً، وَأُوكُوا قِرَنَكُمْ، وَادْكُرُوا اسْمَ اللَّهِ، وَخَمُّرُوا آنِيَتُكُمْ، وَادْكُرُوا اسْمَ اللَّهِ، وَلَوْ أَنْ تَغْرِضُوا عَلَيْهَا شَيْئًا، وَأَطْفَلُوا مَصَابِيحُكُمْ».

[5251] (...) ‘Amr bin Dînâr narrated that he heard Jâbir bin ‘Abdullâh say something similar to what ‘Âtâ’ narrated (no. 5250), but he did not say: “Mention the Name of Allâh, Exalted and Glorified is He.”

[٥٢٥١] (...) وَحَدَّنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحُ [بْنُ عَبَادَةَ]: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ تَحْوِا مِمَّا أَخْبَرَ عَطَاءً، إِلَّا أَنَّهُ لَا يَقُولُ: «اذْكُرُوا اللَّهَ، عَزَّ وَجَلَّ».

[5252] (...) A report like that of Rawh (no. 5251) was narrated from ‘Âtâ’ and ‘Amr bin Dînâr.

[٥٢٥٢] (...) حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ التَّوْفَلِيِّ: حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ بِهَذَا الْحَدِيثِ عَنْ عَطَاءٍ وَعَمْرُو بْنِ دِينَارٍ، كَرِوَايَةُ رَوْحٍ.

[5253] 98 - (2013) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘Do not let your animals and children go out when the sun has set, until the first part of the night is over, for the devils come out when the sun sets, until the first part of the night is over.’”

[٥٢٥٣] ٩٨-٢٠١٣) وَحَدَّثَنَا أَحْمَدُ بْنُ ابْنُ يُوسُفَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا أَبُو الرَّبِيعِ عَنْ جَابِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو حَيْشَمَةَ عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُرْسِلُوا فَوَّاشِيكُمْ وَصِيَّانِكُمْ إِذَا غَابَتِ الشَّمْسُ حَتَّى تَذَهَّبَ فَحْمَةُ الْعِشَاءِ، فَإِنَّ الشَّيَاطِينَ تُبْعَثُ إِذَا غَابَتِ الشَّمْسُ حَتَّى تَذَهَّبَ فَحْمَةُ الْعِشَاءِ».

[5254] (...) A *Hadîth* like that of Zuhair (no. 5253) was narrated from Jâbir, from the Prophet ﷺ.

[٥٢٥٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُشَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفِيَّانُ عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِنَحْوِ حَدِيثِ زُهَيرٍ.

[5255] 99 - (2014) It was narrated that Jâbir bin ‘Abdullâh said: “I heard the Messenger of

[٥٢٥٥] ٩٩-٢٠١٤) وَحَدَّثَنَا عَمْرُو التَّانَقُدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا

Allâh ﷺ say: ‘Cover the vessels and tie up the waterskins, for there is one night in the year when pestilence descends, and it does not pass by any vessel that is not covered or any waterskin that is not tied up, but some of that pestilence descends into it.’”

اللَّيْثُ بْنُ سَعِدٍ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ
ابْنُ أَسَامَةَ بْنِ الْهَادِ الْتَّيْمِيِّ عَنْ يَحْيَى بْنِ
سَعِدٍ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ،
عَنِ الْقَعْدَاعِ بْنِ حَكِيمٍ، عَنْ جَابِرِ بْنِ عَبْدِ
اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
«غَطُوا إِلَيْنَا، وَأَوْكُوا السَّقَاءَ، فَإِنَّ فِي
السَّنَةِ لَيْلَةً يَنْزُلُ فِيهَا وَبَاءً، لَا يَمْرُرُ بِيَنَاءٍ لَيْسَ
عَلَيْهِ غَطَاءً، أَوْ سَقَاءً لَيْسَ عَلَيْهِ وَكَاءً، إِلَّا
نَزَلَ فِيهِ مِنْ ذَلِكَ الْوَبَاءِ».

[5256] (...) Laith bin Sa'd narrated a similar report with this chain narrators, except that he said: “There is one day in the year when pestilence descends.” And at the end of the *Hadîth* he added: “Al-Laith said: ‘The non-Arabs among us protect themselves against that in Kanûn Al-Awwal.’”^[1]

[5257] 100 - (2015) It was narrated from Sâlim, from his father, that the Prophet ﷺ said: “Do not leave fire in your houses when you go to sleep.”

[5258] 101 - (2016) It was narrated that Abû Mûsâ said: “A house burned down with its occupants one night in Al-Madînah,

[٥٢٥٦] (...) وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ
الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا لَيْثُ بْنُ
سَعِدٍ، بِهَذَا إِلَاسْنَادِ، مُثْلُهُ غَيْرُ أَهْلِهِ قَالَ:
«فَإِنَّ فِي السَّنَةِ يَوْمًا يَنْزُلُ فِيهِ وَبَاءً». وَرَأَدَ
فِي آخِرِ الْحَدِيثِ: قَالَ الَّيْثُ: فَالْأَعَاجِمُ
عِنْدَنَا يَقْتُلُونَ ذَلِكَ فِي كَانُونِ الْأَوَّلِ».

[٥٢٥٧] ١٠٠- (٢٠١٥) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: وَعَمِرُو النَّاقِدُ وَرُهْبَرُ بْنُ حَرْبٍ
قَالُوا: حَدَّثَنَا سُعِيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ،
عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا
تَرْكُوا النَّارَ فِي بَيْوَتِكُمْ حِينَ تَنَامُونَ».

[٥٢٥٨] ١٠١- (٢٠١٦) وَحَدَّثَنَا
سَعِدُ بْنُ عَمِرٍو الْأَشْعَاعِيُّ وَأَبُو بَكْرٍ ابْنُ

^[1] It is a reference to a Roman month, it is said it is the third on their calendar, and that it begins sometime in December, or, that it is December, which is more popular now.

and when the Messenger of Allâh ﷺ was told about them, he said: ‘This fire is no more than an enemy to you, so when you go to sleep, extinguish it.’”

أَبِي شَيْهَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعَيْرٍ وَأَبُو عَامِرِ الْأَشْعَرِيِّ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي عَامِرٍ - قَالُوا : حَدَّثَنَا أَبُو أَسَامَةَ عَنْ بُرَيْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ : اخْتَرْقَ بَيْتَ عَلَى أَهْلِهِ بِالْمَدِينَةِ مِنَ اللَّيْلِ، فَلَمَّا حَدَّثَ رَسُولُ اللَّهِ ﷺ بِشَانِهِمْ قَالَ : «إِنَّ هَذِهِ النَّارَ إِنَّمَا هِيَ عَذُولُكُمْ، فَإِذَا نَمْتُمْ فَأَطْفُلُوهَا عَنْكُمْ» .

(المعجم ١٣) - (باب آداب الطعام والشراب وأحكامهما) (التحفة ١٣)

[٥٢٥٩] [٤٠٢-٤٠١٧] حَدَّثَنَا أَبُو بَكْرِ بْنِ أَبِي شَيْهَةَ وَأَبُو كُرَيْبٍ قَالَا : حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ حَيْمَةَ، عَنْ أَبِي حُذَيْفَةَ، عَنْ حُذَيْفَةَ قَالَ : كُنَّا إِذَا حَضَرْنَا مَعَ النَّبِيِّ ﷺ طَعَاماً لَمْ نَصْعَ أَيْدِينَا، حَتَّى يَبْدَأَ رَسُولُ اللَّهِ ﷺ، فَيَقْسِعَ يَدَهُ، وَإِنَّا حَضَرْنَا مَعَهُ مَرَّةً، طَعَاماً، فَجَاءَتْ جَارِيَةٌ كَانَهَا تُدْفَعُ، فَذَهَبَتْ لِتَضَعَ يَدَهَا فِي الطَّعَامِ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ يَدَهَا، ثُمَّ جَاءَ أَعْرَابِيٌّ كَانَمَا يُدْفَعُ، فَأَخَذَ يَدَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّ الشَّيْطَانَ يَسْتَحْلِلُ الطَّعَامَ أَنْ لَا يُذْكَرُ اسْمُ اللَّهِ عَلَيْهِ، وَإِنَّهُ جَاءَ بِهِذِهِ الْجَارِيَةِ لِيَسْتَحْلِلَ بِهَا، فَأَخَذْتُ يَدَهَا، فَجَاءَ بِهَا الْأَعْرَابِيُّ

Chapter 13. The Etiquette Of Eating And Drinking, And Rulings Thereon

[5259] 102 - (2017) It was narrated that Hudhaifah said: “When we attended a meal with the Prophet ﷺ, we would not place our hands on the food until the Messenger of Allâh ﷺ did so first. On one occasion we attended a meal with him, and a girl came (running) as if she was being pushed. She went to place her hand on the food and the Messenger of Allâh ﷺ took hold of her hand. Then a Bedouin came as if he was being pushed, and he took hold of his hand. Then the Messenger of Allâh ﷺ said: ‘The *Shaiṭân* considers food permissible so long as the Name of Allâh has not been mentioned over it. He brought this girl so that he might make it permissible (for himself) by means of her, and I took hold of her hand.

Then he brought this Bedouin so that he might make it permissible (for himself) by means of him, and I took hold of his hand. By the One in Whose Hand is my soul, his hand is in mine, along with hers.””

[5260] (...) It was narrated that Hudhaifah bin Al-Yamâن said: “When we were invited to a meal with the Messenger of Allâh ﷺ...” and he mentioned a *Hadîth* like that of Abû Mu‘âwiyyah (no. 5259), but he said: “As if he was being chased,” and concerning the girl he said, “as if she was being chased.” And he mentioned the Bedouin’s arrival before that of the girl, and at the end of the *Hadîth* he added: “Then he ﷺ mentioned the Name of Allâh and ate.”

[5261] (...) It was narrated from Al-A‘mash with this chain of narrators (a *Hadîth* similar to no. 5260), but he mentioned the girl’s arrival before that of the Bedouin.

[5262] 103 - (2018) It was narrated from Jâbir bin ‘Abdullâh that he heard the Prophet ﷺ say: “If a man enters his house, and mentions Allâh, Glorified and Exalted is He, when he enters and when he eats, the *Shaiṭân* says: ‘You have no place to stay and no

لِيَسْتَحْلِّ بِهِ، فَأَخَذْتُ بِيَدِهِ، وَالَّذِي نَفْسِي
بِيَدِهِ! إِنَّ يَدَهُ فِي يَدِي مَعَ يَدَهَا».

[٥٢٦٠] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَيسَى ابْنُ يُونُسَ: أَخْبَرَنَا الْأَعْمَشُ عَنْ خَيْمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حُدَيْفَةَ الْأَرْجَحِيِّ، عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ قَالَ: كُنَّا إِذَا دُعِينَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى طَعَامٍ. فَذَكَرَ يَمْعَنَى حَدِيثَ أَبِي مُعاوِيَةَ وَقَالَ: كَانَنَا يُطْرَدُ وَفِي الْجَارِيَةِ كَانَّا تُطْرَدُ وَقَدَمَ مَجِيئَ الْأَغْرَابِيِّ فِي حَدِيثِهِ قَبْلَ مَجِيئِ الْجَارِيَةِ، وَزَادَ فِي آخِرِ الْحَدِيثِ: ثُمَّ ذَكَرَ اسْمَ اللَّهِ وَأَكَلَ.

[٥٢٦١] (...) وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُمِّيَانُ عَنِ الْأَعْمَشِ، يَهْدَا إِلِيْسَانَادِ. وَقَدَمَ مَجِيئَ الْجَارِيَةِ قَبْلَ مَجِيئِ الْأَغْرَابِيِّ.

[٥٢٦٢] [٢٠١٨-١٠٣] وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَّنِي الْعَنَزِيُّ: حَدَّثَنَا الضَّحَّاكُ يَعْنِي أَبَا عَاصِمٍ، عَنْ أَبِي جُرَيْجٍ: أَخْبَرَنِي أَبُو الزَّبِيرٍ عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: إِذَا

dinner.' But if he enters and does not mention Allâh when he enters, the *Shaitân* says: 'You have found a place to stay.' And if he does not mention Allâh when he eats, he says: 'You have found a place to stay and dinner.'"

دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللَّهُ عَزَّ وَجَلَّ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ: لَا مَيْتَ لَكُمْ وَلَا عَشَاءٌ وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ: أَذْرَكُمْ الْمَيْتَ. وَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ، قَالَ: أَذْرَكُمُ الْمَيْتَ وَالْعَشَاءَ».

[5263] (...) Jâbir bin ‘Abdullâh said that he heard the Prophet ﷺ say... a *Hadîth* like that of Abû ‘Âsim (no. 5262), except that he said: "If he does not mention the Name of Allâh when he eats," and "if he does not mention the Name of Allâh when he enters."

[٥٢٦٣] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحُ بْنُ عَبَادَةَ: حَدَّثَنَا ابْنُ حُرَيْجٍ: أَخْبَرَنِي أَبُو الزَّيْرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: إِنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ. يَمْثِلُ حَدِيثَ أَبِي عَاصِمٍ، إِلَّا أَنَّهُ قَالَ: «وَإِنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عِنْدَ طَعَامِهِ، وَإِنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عِنْدَ دُخُولِهِ».

[5264] 104 - (2019) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Do not eat with the left hand, for the *Shaitân* eats with the left hand."

[٥٢٦٤] ١٠٤- (٢٠١٩) حَدَّثَنَا قُبَيْلَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الرَّزِيرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا تَأْكُلُوا بِالشَّمَالِ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِالشَّمَالِ».

[5265] 105 - (2020) It was narrated from Abû Bakr bin ‘Ubaidullâh bin ‘Abdullâh bin ‘Umar, from his grandfather Ibn ‘Umar, that the Messenger of Allâh ﷺ said: "When one of you eats, let him eat with his right

[٥٢٦٥] ١٠٥- (٢٠٢٠) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَرُهَيْدَ بْنُ حَرَبٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ نُمَيْرٍ - قَالُوا: حَدَّثَنَا سُفِيَانُ

hand, and when he drinks, let him drink with his right hand, for the *Shaitân* eats with his left hand and drinks with his left hand.”

عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ
ابْنِ عَبْدِ اللَّهِ ابْنِ عُمَرَ، عَنْ جَدِّهِ ابْنِ
عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَكَلَ
أَحَدُكُمْ فَلْيَأْكُلْ يَمِينَهُ، وَإِذَا شَرَبَ
فَلْيَشْرَبْ يَمِينَهُ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ
بِشَمَائِلِهِ وَيَشْرَبُ بِشَمَائِلِهِ».

[5266] (...) It was narrated from Az-Zuhri with the chain of Sufyān.

[٥٢٦٦] (...) وَحَدَّثَنَا قُتَيْبَةُ عَنْ
مَالِكِ بْنِ أَنَسٍ فِيمَا قُرِئَ عَلَيْهِ؛ وَحَدَّثَنَا
ابْنُ نُعْمَى: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ
الْمُنْتَنَى: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَانُ،
كِلَاهُمَا عَنْ عَبْدِ اللَّهِ، جَمِيعًا عَنِ
الزُّهْرِيِّ بِإِسْنَادِ سُفْيَانَ.

[5267] 106 - (...) It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: “No one among you should eat with his left hand or drink with it, for the *Shaitân* eats with his left hand and drinks with it.”

He said: “And Nâfi‘ used to add: ‘And he should not take with it or give with it.’” According to the report of Abû At-Tâhir: “No one of you should eat...”

[٥٢٦٧] ١٠٦ - (...) وَحَدَّثَنِي أَبُو
الطَّاهِرِ وَحَرْمَةَ - قَالَ أَبُو الطَّاهِرِ
أَخْبَرَنَا، وَقَالَ حَرْمَةُ: حَدَّثَنَا - عَبْدُ اللَّهِ
ابْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ ابْنُ مُحَمَّدٍ:
حَدَّثَنِي الْقَاسِمُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ
ابْنِ عُمَرَ: حَدَّثَهُ عَنْ سَالِمٍ، عَنْ أَبِيهِ؛
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَأْكُلَنَّ أَحَدٌ
مِنْكُمْ بِشَمَائِلِهِ، وَلَا يَشْرَبَنَّ بِهَا، فَإِنَّ
الشَّيْطَانَ يَأْكُلُ بِشَمَائِلِهِ وَيَشْرَبُ بِهَا».
قَالَ: وَكَانَ نَافِعٌ يَزِيدُ فِيهَا «وَلَا يَأْخُذُ
بِهَا وَلَا يُعْطِي بِهَا». وَفِي رِوَايَةِ أَبِي
الطَّاهِرِ «لَا يَأْكُلَنَّ أَحَدُكُمْ».

[5268] 107 - (2021) Iyâs bin Salamah bin Al-Akwa' narrated that his father told him that a man ate with his left hand in the presence of the Messenger of Allâh ﷺ. He said: "Eat with your right hand." He said: "I cannot." He said: "May you never be able to," for nothing was preventing him from doing so but arrogance. And he never raised it to his mouth again.

[5269] 108 - (2022) It was narrated from Wahb bin Kaisân that he heard 'Umar bin Abî Salamah say: "I was under the care of the Messenger of Allâh ﷺ, and my hand used to wander all over the plate. He (ﷺ) said to me: 'O young boy, say the Name of Allâh and eat with your right hand, and eat from what is nearest to you.'"

[5270] 109 - (...) It was narrated that 'Umar bin Abî Salamah said: "One day I ate with the Messenger of Allâh ﷺ, and I started to take meat from all around the plate. The Messenger of Allâh ﷺ said: 'Eat from that which is nearest to you.'"

[٥٢٦٨] ١٠٧ - (٢٠٢١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ ابْنُ الْحُجَّابِ عَنْ عَكْرِمَةَ بْنِ عَمَارٍ: حَدَّثَنِي إِيَّاسُ بْنُ سَلَمَةَ بْنِ الْأَكْفَعِ؛ أَنَّ أَبَاهُ حَدَّهُ؛ أَنَّ رَجُلًا أَكَلَ عَنْ رَسُولِ اللَّهِ ﷺ بِشَمَالِهِ. فَقَالَ: «كُلْ بِيَمِينِكَ» قَالَ: لَا أَسْتَطِعُ. قَالَ: «لَا أَسْتَطِعُ» مَا مَعَهُ إِلَّا الْكَبِيرُ، قَالَ: فَمَا رَفَعَهَا إِلَى فِيهِ.

[٥٢٦٩] ١٠٨ - (٢٠٢٢) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ سُقِيَانَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُقِيَانُ ابْنُ عَيْنَةَ - عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ وَهْبِ بْنِ كَيْسَانَ: سَمِعَهُ مِنْ عُمَرَ بْنِ أَبِي سَلَمَةَ. قَالَ: كُنْتُ فِي حَجْرِ رَسُولِ اللَّهِ ﷺ، وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي: «يَا غُلَامُ! سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ».

[٥٢٧٠] ١٠٩ - (...) وَحَدَّثَنَا الْحَسَنُ بْنُ عَلَيٍ الْحُلْوَانِيُّ وَأَبُو بَكْرِ ابْنُ إِسْحَاقَ قَالَا: حَدَّثَنَا ابْنُ أَبِي مَرِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي مُحَمَّدُ ابْنُ عَمْرُو بْنِ حَلْحَلَةَ عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ؛ أَنَّهُ قَالَ: أَكُلْتُ يَوْمًا مَعَ رَسُولِ اللَّهِ ﷺ،

فَجَعَلْتُ أَخْدُ مِنْ لَحْمٍ حَوْلَ الصَّحْفَةِ،
فَقَالَ رَسُولُ اللَّهِ ﷺ «كُلُّ مِمَّا يَلِيكَ».

[5271] 110 - (2023) It was narrated that Abû Sa'eed said: "The Prophet ﷺ forbade turning waterskins upside down and drinking from their mouths."

[٥٢٧١] [١٠-٥٢٧١] حَدَّثَنَا عَمْرُو التَّاقِدُ: حَدَّثَنَا سُفِيَانُ بْنُ عَيْيَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ الْأَسْقِيَةِ.

[5272] 111 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade drinking from the mouths of waterskins."

[٥٢٧٢] [١١-٥٢٧٢] وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنِي أَبُونِي وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ أَبْنِ شَهَابٍ، عَنْ عُبَيْدِ اللَّهِ أَبْنِ عَبْدِ اللَّهِ بْنِ عَتْبَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْأَسْقِيَةِ: أَنْ يُشَرِّبَ مِنْ أَفواهِهَا.

[5273] (...) A similar report (as no. 5272) was narrated from Az-Zuhîrî with this chain of narrators.

[٥٢٧٣] [١٢-٥٢٧٣] وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمُرُ عَنِ الرُّهْبَرِيِّ، يَهْلَدَا إِلَيْسَنَادِ، مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: وَأَخْبَثَنَا أَنْ يُقْلِبَ رَأْسُهَا ثُمَّ يُشَرِّبَ مِنْهُ.

Chapter 14. Drinking While Standing

(المعجم ١٤) - (باب في الشرب
قائماً) (التحفة ١٤)

[5274] 112 - (2024) It was narrated from Anas that the Messenger of Allâh ﷺ disapproved of drinking while standing.

[٥٢٧٤] [١٢-٥٢٧٤] وَحَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا فَقَادُهُ عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ زَجَرَ عَنِ الشُّرْبِ قَائِمًا.

[5275] 113 - (...) It was narrated from Anas that the Prophet ﷺ forbade drinking whilst standing. Qatâdah said: "We said: 'What about eating?' He said: 'That is worse, or more abhorrent.'"

١١٣-[٥٢٧٥] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّهَّنِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسِي عَنِ النَّبِيِّ ﷺ، أَنَّهُ نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا. قَالَ قَتَادَةُ: فَقُلْنَا: فَالْأَكْلُ؟ فَقَالَ: ذَاكَ أَشَرُّ أَوْ أَخْبَثُ.

[5276] (...) A similar report (as no. 5275) was narrated from Anas, from the Prophet ﷺ, but he did not mention the words of Qatâdah.

٥٢٧٦-[...] وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. وَلَمْ يَذْكُرْ قَوْلَ قَتَادَةَ.

[5277] 114 - (2025) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ disapproved of drinking while standing.

١١٤-[٥٢٧٧] (٢٠٢٥) حَدَّثَنَا هَدَابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي عِيسَى الْأَسْوَارِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ؛ أَنَّ النَّبِيَّ ﷺ رَجَرَ عَنِ الشُّرْبِ قَائِمًا.

[5278] 115 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ forbade drinking while standing.

١١٥-[٥٢٧٨] وَحَدَّثَنَا زُهَيرٌ أَبْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُتَّهَّنِ وَأَبْنُ بَشَّارٍ - وَاللَّفْظُ لِزُهَيرٍ وَأَبْنِ الْمُتَّهَّنِ - قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي عِيسَى الْأَسْوَارِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الشُّرْبِ قَائِمًا.

[5279] 116 - (2026) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No one among

١١٦-[٥٢٧٩] (٢٠٢٦) حَدَّثَنِي عَبْدُ الجَبَّارِ بْنُ الْعَلَاءِ: حَدَّثَنَا مَرْوَانٌ يَعْنِي

you should drink while standing. Whoever forgets, let him make himself vomit.””

الْفَزَارِيُّ: أَخْبَرَنَا عُمَرُ بْنُ حَمْزَةَ: أَخْبَرَنِي أَبُو عَطْفَانَ الْمُرْيَيُّ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَشْرَبُنَّ أَحَدٌ مِنْكُمْ قَائِمًا، فَمَنْ نَسِيَ فَلْيَسْتَقِئْ».»

Chapter 15. Drinking Zamzam Water While Standing

[5280] 117 - (2027) It was narrated that Ibn ‘Abbâs said: “I gave the Messenger of Allâh ﷺ Zamzam water to drink, and he drank it while standing.”

(المعجم ١٥) - (بابُ في الشرب من زمزم قائماً) (التحفة ١٥)

أَبُو كَامِلِ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْزَمَ شَرِبَ وَهُوَ قَائِمٌ.

[5281] 118 - (...) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ drank Zamzam water from a bucket while standing.

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ ثُمَيرٍ: حَدَّثَنَا سُفِيَانُ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّهُ الَّذِي ﷺ شَرِبَ مِنْ زَمْزَمَ، مِنْ دَلْوٍ مِنْهَا، وَهُوَ قَائِمٌ.

[5282] 119 - (...) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ drank Zamzam water while standing.

سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَاصِمٌ الْأَحْوَلُ؛ وَحَدَّثَنِي يَعْقُوبُ الدَّوْرَقِيُّ وَإِسْمَاعِيلُ بْنُ سَالِمٍ - قَالَ إِسْمَاعِيلُ: أَخْبَرَنَا، وَقَالَ يَعْقُوبُ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ وَمُغِيرَةُ عَنِ الشَّعْبِيِّ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ مِنْ زَمْزَمَ وَهُوَ قَائِمٌ.

[5283] 120 - (...) Ibn ‘Abbâs said: “I gave the Messenger of Allâh ﷺ Zamzam water to drink, and he drank it while standing, and he asked for water while he was at the Ka‘bah.”

[5284] (...) It was narrated from Shu‘bah with this chain of narrators. In their (Muhammad and Wahb, sub narrators) *Hadîth* it says: “And I brought it to him in a bucket.”

Chapter 16. It Is *Makrûh* (Disliked) To Breathe Into The Vessel, And It Is *Mustâhabb* To Take Three Breaths, Outside The Vessel

[5285] 121 - (267) It was narrated from ‘Abdullâh bin Abî Qatâdah, from his father, that the Prophet ﷺ forbade breathing into the vessel.

[5286] 122 - (2028) It was narrated from Anas that the Messenger of Allâh ﷺ used to take three breaths in the vessel.^[1]

[1] “The meaning here is not that he would breathe into the vessel, because that would contradict the *Hadîth* before it, rather the meaning is that he would breathe while drinking from the vessel three times.” (*Minnat Al-Mun‘im*)

[١٢٠-٥٢٨٣] وَحَدَّثَنِي عُبَيْدُ اللَّهُ بْنُ مَعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ سَمِعَ الشَّعِيْرِيَّ, سَمِعَ ابْنَ عَبَّاسٍ قَالَ: سَقَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ زَمَّرَمْ فَشَرِبَ قَائِمًا, وَاسْتَشْفَى وَهُوَ عِنْدَ الْبَيْتِ.

[٥٢٨٤] (....) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْتَهَى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ, [كِلَاهُمَا] عَنْ شُعْبَةَ, يَهْدَا الْإِسْنَادِ. وَفِي حَدِيثِهِمَا: فَاتَّيْتُهُ بِدَلْوِي.

(المعجم (١٦) - (باب كراهة التنفس
في نفس الإناء واستحباب التنفس
ثلاثاً، خارج الإناء) (التحفة (١٦)

[١٢١-٥٢٨٥] وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا التَّقْفِيُّ عَنْ أَيُوبَ, عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ, عَنْ عَبْدِ اللَّهِ بْنِ أَبِي فَتَادَةَ, عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَا أَنْ يَتَنَفَّسَ فِي الْإِنَاءِ. [راجع: ٦١٣]

[١٢٢-٥٢٨٦] وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ عَزْرَةَ بْنِ ثَابِتِ الْأَنْصَارِيِّ, عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ

أنسٍ، عن أنسٍ؛ أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَنَفَّسُ فِي الْإِنَاءِ ثَلَاثًا.

[٥٢٨٧] ١٢٣ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْوَارِثِ أَبْنَ سَعِيدٍ؛ وَحَدَّثَنَا شَيْبَانُ بْنُ فَرْوَحَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي عَصَامٍ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَنَفَّسُ فِي الشَّرَابِ ثَلَاثًا، وَيَقُولُ: إِنَّهُ أَرْوَى وَأَبْرَأَ وَأَمْرَأً.

قالَ أَنَسُ: وَأَنَا أَتَنَفَّسُ فِي الشَّرَابِ ثَلَاثًا.

[٥٢٨٨] (...) وَحَدَّثَنَا فَيْمَيْهُ بْنُ سَعِيدٍ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ أَبِي عَصَامٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ . وَقَالَ: فِي الْإِنَاءِ.

(المعجم ١٧) - (بابُ استحباب إدراة الماء والبن، ونحوهما، على يمين المبتدئ) (التحفة ١٧)

[٥٢٨٩] ١٢٤ - (٢٠٢٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبْنِ شَهَابٍ، عَنْ أَنَسٍ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ أَغْرَاهِيَ وَعَنْ يَسَارِهِ أَبُو بَكْرٍ،

[٥٢٨٧] (...) A similar report (as no. 5287) was narrated from Anas, from the Prophet ﷺ, and he said: "In the vessel."

Chapter 17. It Is *Mustahabb* To Pass Water And Milk Etc., To The Right Of The One Who Drinks First

[٥٢٨٩] 124 - (2029) It was narrated from Anas bin Mâlik that some milk that had been mixed with water was brought to the Messenger of Allâh ﷺ, and to his right was a Bedouin, and to his left was Abû Bakr. He drank some, then he gave it to the

Bedouin, and said: "To the (immediate) right then to the next on the right."

[5290] 125 - (...) It was narrated that Anas said: "The Prophet ﷺ came to Al-Madînah when I was ten years old, and he died when I was twenty years old. My mothers (i.e., my mother and my maternal aunts) used to urge me to serve him. He (ﷺ) entered upon us in our house and we milked a domestic sheep for him, and mixed it with water from a well in the house. The Messenger of Allâh ﷺ drank, then 'Umar said to him - as Abû Bakr was sitting to his left - 'O Messenger of Allâh, give it to Abû Bakr.' But he gave it to a Bedouin who was on his right, and the Messenger of Allâh ﷺ said: 'To the (immediate) right then the next to the right.'"

[5291] 126 - (...) Anas bin Mâlik narrated: "The Messenger of Allâh ﷺ came to us in our house, and he asked for something to drink. We milked a sheep for him, then I mixed it with water from this well of mine." He said: "I gave it to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ drank, and Abû Bakr was on his left, 'Umar was in front of him and a Bedouin was on his right. When the Messenger of Allâh ﷺ had

فَشَرِبَ، ثُمَّ أَعْطَى الْأَعْرَابِيَّ، وَقَالَ:
«الْأَيْمَنُ فَالْأَيْمَنُ».

[٥٢٩٠] ١٢٥ - (...) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرٌ بْنُ
حَرْبٍ وَمُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ نَمِيرٍ -
وَاللَّفْظُ لِزُهَيْرٍ - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ
عَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَسَسٍ قَالَ: قَدَمَ
النَّبِيُّ ﷺ الْمَدِينَةَ وَأَنَا أَبْنُ عَشْرِ، وَمَاتَ
وَأَنَا أَبْنُ عَشْرِينَ، وَكُنَّ أَمْهَاتِي يُعَتَّشُونِي
عَلَى خِدْمَتِهِ، فَدَخَلَ عَلَيْنَا دَارَنَا، فَحَاجَنَا
لَهُ مِنْ شَاءَ دَاجِنِينَ، وَشَيْبَ لَهُ مِنْ بَئْرٍ فِي
الدَّارِ، فَشَرِبَ رَسُولُ اللَّهِ ﷺ، فَقَالَ لَهُ
عُمَرُ - وَأَبُو بَكْرٍ عَنْ شَمَالِهِ - : يَا رَسُولَ
اللَّهِ! أَعْطِ أَبَا بَكْرٍ، فَأَعْطَاهُ أَعْرَابِيًّا عَنْ
بَيْنِيهِ، وَقَالَ رَسُولُ اللَّهِ ﷺ: «الْأَيْمَنُ
فَالْأَيْمَنُ».

[٥٢٩١] ١٢٦ - (...) حَدَّثَنَا يَحْيَى
ابْنُ أَيُوبَ وَقَيْبِيَّةَ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا
إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ
الرَّحْمَنِ بْنِ مَعْمَرِ بْنِ حَرْمٍ أَبِي طَوَالَةَ
الْأَنْصَارِيِّ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكَ؛
وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْدَبِ -
وَاللَّفْظُ لَهُ - : حَدَّثَنَا سُلَيْمَانُ بْنُ عَيْنِي ابْنُ بِلَالٍ
عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ؛ أَنَّهُ سَمِعَ أَنَسَ

finished drinking, ‘Umar said: ‘Here is Abû Bakr, O Messenger of Allâh’ - pointing him out to him. But the Messenger of Allâh ﷺ gave it to the Bedouin, and not to Abû Bakr or ‘Umar. The Messenger of Allâh ﷺ said: ‘Those who are on the right, those who are on the right, those who are on the right.’”

Anas said: “So it is *Sunnah*, so it is *Sunnah*, so it is *Sunnah*.”

ابن مالك يحذّث قَالَ: أَتَانَا رَسُولُ اللهِ ﷺ فِي دَارِنَا، فَاسْتَسْقَى، فَحَلَبَنَا لَهُ شَاءَ، ثُمَّ شُبِّهَ مِنْ مَاءِ بَنْرِي هَذِهِ - قَالَ: فَأَعْطَيْتُهُ رَسُولَ اللهِ ﷺ، فَشَرِبَ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ عَنْ يَسَارِهِ، وَعُمَرُ وَجَاهَهُ، وَأَعْرَابِيَّ عَنْ يَمِينِهِ - قَالَ: فَلَمَّا فَرَغَ رَسُولُ اللهِ ﷺ مِنْ شُرِبِهِ، قَالَ عُمَرُ: هَذَا أَبُو بَكْرٍ، يَا رَسُولَ اللهِ! يُرِيهِ إِيَّاهُ، فَأَعْطَى رَسُولُ اللهِ ﷺ الْأَعْرَابِيَّ، وَرَأَكَ أَبَا بَكْرٍ وَعُمَرَ، وَقَالَ رَسُولُ اللهِ ﷺ: «الْأَيْمَنُونَ، الْأَيْمَنُونَ، الْأَيْمَنُونَ».

قَالَ أَنَّسُ: فَهِيَ سُنَّةٌ، فَهِيَ سُنَّةٌ، فَهِيَ سُنَّةٌ.

[5292] 127 - (2030) It was narrated from Sahl bin Sa‘d As-Sâ‘idî that a drink was brought to the Messenger of Allâh ﷺ and he drank some. On his right there was a young boy and on his left were some older men. He said to the young boy: “Will you give me permission to give it to these men?” The boy said: “No, by Allâh, I will not give up my share of you to anyone.”

So the Messenger of Allâh ﷺ gave it to him in his hand.

[5293] 128 - (...) A similar report (as no. 5292) was narrated from Sa‘d from the Prophet ﷺ.

١٢٧ [٥٢٩٢] - حَدَّثَنَا قُتْبَيْهُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَئْسٍ فِيمَا قُرِئَ عَلَيْهِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ؛ أَنَّ رَسُولَ اللهِ ﷺ أَتَيَ بِشَرَابٍ فَشَرِبَ مِنْهُ، وَعَنْ يَمِينِهِ غُلَامٌ وَعَنْ يَسَارِهِ أَشْيَانُ، فَقَالَ لِلْغُلَامِ: «أَتَأْذَنُ لِي أَنْ أُعْطِيَ هُؤُلَاءِ؟» فَقَالَ الْغُلَامُ: لَا، وَاللهِ! لَا أُوْثِرُ بِنَصِيبِي مِنْكَ أَحَدًا.

قَالَ: فَتَلَهُ رَسُولُ اللهِ ﷺ فِي يَدِهِ.

١٢٨ [٥٢٩٣] - حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ أَبِي

حَازِمٌ؛ وَحَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، كِلَاهُمَا عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعِيدٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، وَلَمْ يَقُولَا: فَتَّهُ. وَلَكِنْ فِي رِوَايَةِ يَعْقُوبَ: قَالَ: فَأَعْطَاهُ إِيَاهُ.

(المعجم ١٨) - (باب استحباب لعق الأصابع والقصعة، وأكل اللقمة الساقطة بعد مسح ما يصيبيها من أذى، وكراهة مسح اليد قبل لعقها لاحتمال كون بركة الطعام في ذلك الباقي وأن السنة الأكل بثلاث أصابع) (التحفة الأطعمة: ١)

Chapter 18. It Is Recommended To Lick One's Fingers And Wipe The Bowl, And To Eat A Piece Of Food That Is Dropped After Removing Any Dirt On It. It Is Disliked To Wipe One's Hand Before Licking It, Because Of The Possibility That The Blessing Of The Food May Be In That Remaining Part. The Sunnah Is To Eat With Three Fingers

[5294] 129 - (2031) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘When one of you eats some food, let him not wipe his hand until he has licked it, or had it licked.’”

[5295] 130 - (...) Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘When one of you eats some food, let him not wipe his hand until he has licked it or had it licked.’”

[٥٢٩٤-١٢٩] [٢٠٣١-٦٢٩] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو التَّانِقُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفِيَّانُ عَنْ عَمْرُو، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ الله ﷺ: إِذَا أَكَلَ أَحَدُكُمْ طَعَاماً، فَلَا يَمْسِحَ يَدَهُ حَتَّى يَلْعَقَهَا، أَوْ يُلْعَقَهَا».

[٥٢٩٥-١٣٠] (...) حَدَّثَنَا هَرُونُ ابْنُ عَبْدِ اللهِ: حَدَّثَنَا حَجَاجُ بْنُ مُحَمَّدٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا أَبُو عَاصِمٍ، جَمِيعاً عَنْ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا

رُهْيَرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِهِ - : حَدَّثَنَا
رُوْحُ بْنُ عَبَادَةً : حَدَّثَنَا ابْنُ جُرَيْجَ قَالَ :
سَمِعْتُ عَطَاءَ يَقُولُ : سَمِعْتُ ابْنَ عَبَاسَ
يَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ : إِذَا أَكَلَ
أَحَدُكُمْ مِنَ الطَّعَامِ ، فَلَا يَمْسِخْ يَدَهُ حَتَّى
يَلْعَقَهَا أَوْ يُلْعَقَهَا» .

[5296] 131 - (2032) It was narrated from Ibn Ka'b bin Mâlik, that his father said: "I saw the Prophet ﷺ licking his three fingers after eating." Ibn Hâtim did not mention (the word) three. Ibn Abî Shaibah said in his report: "from 'Abdur-Rahmân bin Ka'b, from his father."

[٥٢٩٦] ١٣١ [٢٠٣٢) حَدَّثَنَا أَبُو
بَكْرٌ بْنُ أَبِي شَيْبَةَ وَرُهْيَرُ بْنُ حَرْبٍ وَمُحَمَّدُ
ابْنُ حَاتِمٍ قَالُوا : حَدَّثَنَا ابْنُ مَهْدَىٰ عَنْ
سُفِيَّانَ ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ ، عَنْ ابْنِ
كَعْبٍ بْنِ مَالِكٍ ، عَنْ أَبِيهِ . قَالَ : رَأَيْتُ
النَّبِيَّ ﷺ يَلْعَقُ أَصَابِعَهُ الْثَّلَاثَ مِنَ
الطَّعَامِ . وَلَمْ يَذْكُرْ ابْنُ حَاتِمٍ الْثَّلَاثَ .
وَقَالَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ : عَنْ عَبْدِ
الرَّحْمَنِ بْنِ كَعْبٍ ، عَنْ أَبِيهِ .

[5297] (...) It was narrated from Ibn Ka'b bin Mâlik that his father said: "The Messenger of Allâh ﷺ used to eat with three fingers, and lick his hand before wiping it."

[٥٢٩٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ
يَحْيَى : أَخْبَرَنَا أَبُو مُعاوِيَةَ عَنْ هِشَامِ بْنِ
عُرْوَةَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ ، عَنِ
ابْنِ كَعْبٍ بْنِ مَالِكٍ ، عَنْ أَبِيهِ قَالَ : كَانَ
رَسُولُ اللَّهِ ﷺ يَأْكُلُ بِثَلَاثِ أَصَابِعَ ،
وَيَلْعَقُ يَدَهُ قَبْلَ أَنْ يَمْسَحَهَا .

[5298] 132 - (...) 'Abdur-Rahmân bin Ka'b bin Mâlik - or 'Abdullâh bin Ka'b - narrated that his father Ka'b told them that the Messenger of Allâh ﷺ

[٥٢٩٨] ١٣٢ (...) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا
هِشَامٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ ; أَنَّ عَبْدَ

used to eat with three fingers, and when he finished he would lick them.

[5299] (...) 'Abdur-Rahmân bin Ka'b bin Mâlik and 'Abdullâh bin Ka'b - or one of them -narrated a similar report (as no. 5298) from his father, Ka'b bin Mâlik, from the Prophet ﷺ.

[5300] 133 - (2033) It was narrated from Jâbir that the Prophet ﷺ enjoined licking one's fingers and (wiping) the plate, and he said: "You do not know in which part the blessing is."

[5301] 134 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: If one of you drops a morsel, let him pick it up and remove any dirt on it, then let him eat it, and not leave it for the *Shaitân*. And he should not wipe his hand with the cloth until he has licked his fingers, for he does not know in which part of the food the blessing is."

الرَّحْمَنِ بْنَ كَعْبٍ ابْنِ مَالِكٍ - أَوْ عَبْدَ اللَّهِ
ابْنَ كَعْبٍ - أَخْبَرَهُ عَنْ أَيِّهِ كَعْبٍ؛ أَنَّهُ
حَدَّثَهُمْ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْكُلُ
بِثَلَاثٍ أَصَابِعَ، فَإِذَا فَرَغَ لَعَقَهَا.

[٥٢٩٩] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ :
حَدَّثَنَا ابْنُ نُعْمَىْرٍ: حَدَّثَنَا هِشَامٌ عَنْ عَبْدِ
الرَّحْمَنِ بْنِ سَعْدٍ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ
كَعْبٍ بْنِ مَالِكٍ وَعَبْدَ اللَّهِ بْنَ كَعْبٍ حَدَّثَاهُ
- أَوْ أَحَدُهُمَا - عَنْ أَيِّهِ كَعْبٍ بْنِ مَالِكٍ
عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ .

[٥٣٠٠] ١٣٣ - (٢٠٣٣) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ
عَنْ أَبِي الزُّبَيرِ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ
أَمَرَ بِلَعْقِ الْأَصَابِعِ وَالصَّفْحَةِ، وَقَالَ:
«إِنَّكُمْ لَا تَدْرُونَ فِي أَيِّهِ الْبَرَكَةِ» .

[٥٣٠١] ١٣٤ - (...) حَدَّثَنَا مُحَمَّدٌ
ابْنُ عَبْدِ اللَّهِ بْنِ نُعْمَىْرٍ: حَدَّثَنَا أَبِي : حَدَّثَنَا
سُفِيَّانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيرِ، عَنْ جَابِرٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «إِذَا وَقَعْتَ
لِفْمَةً أَحَدِكُمْ فَلَيَأْخُذْهَا، فَلَيُمْطِ مَا كَانَ
بِهَا مِنْ أَذَى وَلَيَأْكُلْهَا، وَلَا يَدْعُهَا
لِلشَّيْطَانِ، وَلَا يَمْسَحْ يَدَهُ بِالْمِنْدِيلِ حَتَّى
يَلْعَقَ أَصَابِعَهُ، فَإِنَّهُ لَا يَدْرِي فِي أَيِّ
طَعَامِهِ الْبَرَكَةُ» .

[5302] (...) A similar report (as no. 5301) was narrated from Sufyān with this chain of narrators.

In their *Hadīth* it says: "...He should not wipe his hand with the cloth until he has licked it, or has had it licked...."

[٥٣٠٢] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو دَاوُدُ الْحَفْرَيُّ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ، كَلَّا هُمَا عَنْ سُفْيَانَ، يَهْلَدَا إِلَّا سَنَادِ، مِثْلُهُ.

وفي حديثهما: «وَلَا يَمْسَحْ يَدُهُ بِالْمُنْدَبِلِ حَتَّى يَلْعَقَهَا، أَوْ يُلْعَقَهَا» وَمَا بَعْدُهُ.

[5303] 135 - (...) It was narrated that Jābir said: "I heard the Prophet ﷺ say: 'The *Shaitān* is present with any one of you in all his affairs, and he is even present with him when he eats. If one of you drops a morsel, let him remove any dirt on it, then eat it, and not leave it for the *Shaitān*. And when he has finished let him lick his fingers, for he does not know in which part of his food the blessing is.'"

[٥٣٠٣] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرُ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ عِنْدَ كُلِّ شَيْءٍ مِنْ شَأْنِهِ، حَتَّى يَحْضُرْهُ عِنْدَ طَعَامِهِ، فَإِذَا سَقَطَتْ مِنْ أَحَدِكُمُ الْلُّقْمَةُ فَلْيُطِّبِطْ مَا كَانَ بِهَا مِنْ أَذَى، ثُمَّ لْيَأْكُلْهَا، وَلَا يَدْعُهَا لِلشَّيْطَانِ، فَإِذَا فَرَغَ فَلْيَلْعَقْ أَصَابِعَهُ، فَإِنَّهُ لَا يَدْرِي فِي أَيِّ طَعَامٍ تَكُونُ الْبَرَكَةُ».

[5304] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadīth* similar to no. 5303): "If one of you drops a morsel" up to the end of the *Hadīth*, but he did not mention the first part of the *Hadīth*: "The *Shaitān* is present with one of you."

[٥٣٠٤] (...) وَحَدَّثَنَا أَبُو كُرْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، يَهْلَدَا إِلَّا سَنَادِ، «إِذَا سَقَطَتْ لُقْمَةُ أَحَدِكُمْ» إِلَى آخر الحديث، وَلَمْ يَذْكُرْ أَوْلَ الْحَدِيثِ «إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ».

[5305] (...) It was narrated from Jâbir from the Prophet ﷺ concerning licking. It was narrated from Abû Sufyân, from Jâbir, from the Prophet ﷺ, and he mentioned the (dropped) morsel, a similar *Hadîth* (as no. 5303).

[5306] 136 - (2034) It was narrated from Anas that when the Messenger of Allâh ﷺ ate food, he would lick his three fingers, and he said: "If one of you drops a morsel, let him remove the dirt from it and eat it, and not leave it for the *Shaitân*." And he commanded us to wipe the platter, and he said: "You do not know in which part of your food the blessing is."

[5307] 137 - (2035) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When one of you has eaten, let him lick his fingers, for he does not know in which part of it the blessing is."

[5308] (...) Hammâd narrated it with this chain of narrators (a similar *Hadîth* as no. 5307), except

[٥٣٠٥] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ وَأَبِي سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ، فِي ذِكْرِ اللَّعْقِ، وَعَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ، وَذَكَرَ الْفَقْمَةَ، نَحْوَ حَدِيثِهِمَا.

[٥٣٠٦] ١٣٦ - (٢٠٣٤) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَأَبُو بَكْرٍ بْنُ نَافِعٍ الْعَبْدِيُّ قَالَ: حَدَّثَنَا بَهْرَةُ: حَدَّثَنَا حَمَادُ ابْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَئِسِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَكَلَ طَعَامًا لَعَقَ أَصَابِعُهُ الْثَّلَاثَ، - قَالَ - وَقَالَ: «إِذَا سَقَطَتْ لُقْمَةٌ أَحَدُكُمْ فَلْيُمْطِعْ عَنْهَا الْأَذْئَى، وَلِيُأْكُلُهَا، وَلَا يَدْعُهَا لِلشَّيْطَانِ» وَأَمَرَنَا أَنْ نَسْلُطَ الْفَضْعَةَ، قَالَ: «فَإِنَّكُمْ لَا تَنْدِرُونَ فِي أَيِّ طَعَامٍ كُمُ الْبَرَكَةُ».

[٥٣٠٧] ١٣٧ - (٢٠٣٥) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْرَةُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا سُهْنَلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ فَلْيَلْعُمْ أَصَابِعَهُ، فَإِنَّهُ لَا يَدْرِي فِي أَيِّهِنَّ الْبَرَكَةُ».

[٥٣٠٨] (...) وَحَدَّثَنِيهِ أَبُو بَكْرٍ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ

that he said: "Let one of you wipe the plate." And he said: "In which part of your food the blessing is, or it is blessed for you."

مَهْدِيٌّ قَالَ: حَدَّثَنَا حَمَادُ، بِهَذَا الْإِسْنَادِ
غَيْرَ أَنَّهُ قَالَ: «وَيُسْلِتُ أَحَدُكُم
الصَّحْفَةَ». وَقَالَ: «فِي أَيِّ طَعَامِكُمْ
الْبَرَكَةُ، أَوْ يُبَارِكُ لَكُمْ».

Chapter 19. What The Guest Should Do If He Is Accompanied By Someone Who Was Not Invited By The Host; It Is Recommended For The Host To Give Permission To The One Who Has Accompanied The Guest

[5309] 138 - (2036) It was narrated that Abû Mas'ûd Al-Anṣârî said: "There was a man among the *Anṣâr* who was called Abû Shu'aib and he had a slave who was a butcher. He saw the Messenger of Allâh ﷺ and recognized the signs of hunger in his face. He said to his slave: 'Woe to you, make us food enough for five people, for I want to invite the Prophet ﷺ as the fifth of five.' So he made (the food), then he came to the Prophet ﷺ and invited him as the fifth of five. Another man followed them, and when he reached the door, the Prophet ﷺ said: 'This man has followed us. If you wish, you may give him permission and if you wish he may go back.' He said: 'No, rather I will give him permission, O Messenger of Allâh.'"

(المعجم ١٩) - (باب ما يفعل الضيف
إذا تبعه غير من دعاه صاحب الطعام،
واستحباب إذن صاحب الطعام للتابع)
(التحفة ٢)

[٥٣٠٩-١٣٨] حَدَّثَنَا قُتْبَيْهُ [٢٠٣٦-٥٣٠٩]
ابْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، -
وَتَقَارِبَا فِي الْلَّفْظِ - قَالَا: حَدَّثَنَا جَرِيرُ
عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ، عَنْ أَبِي
مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: كَانَ رَجُلٌ مِنَ
الْأَنْصَارِ يُقَالُ لَهُ أَبُو شَعْبَيْنَ، وَكَانَ لَهُ
غُلَامٌ لَحَامٌ، فَرَأَى رَسُولَ اللَّهِ ﷺ فَعَرَفَ
فِي وَجْهِهِ الْجُوعَ، فَقَالَ لِغُلَامِهِ: وَيَحْكَ
اَصْنَعْ لَنَا طَعَامًا لِخَمْسَةِ نَفَرٍ، فَإِنِّي أَرِيدُ
أَنْ أَدْعُ النَّبِيَّ ﷺ خَامِسَ خَمْسَةَ، قَالَ:
فَصَنَعَ، ثُمَّ أَتَى النَّبِيَّ ﷺ فَدَعَاهُ خَامِسَ
خَمْسَةَ، وَاتَّبَعَهُمْ رَجُلٌ، فَلَمَّا بَلَغَ الْبَابَ
قَالَ النَّبِيُّ ﷺ: إِنَّ هَذَا اتَّبَعَنَا، فَإِنْ
شِئْتَ أَنْ تَأْذِنَ لَهُ، وَإِنْ شِئْتَ رَجِعَ» قَالَ:
لَا، بَلْ أَذِنْ لَهُ، يَا رَسُولَ اللَّهِ! .

[5310] (...) A *Hadîth* like that of Jâbir (no. 5309) was narrated from Abû Mas'ûd, from the Prophet ﷺ.

[٥٣١٠] (...). وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقَ بْنَ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنَا نَصْرُ بْنُ عَلَيٍّ الْجَهْضُومِيُّ وَأَبُو سَعِيدِ الْأَشْجَعِ قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ، وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعاَدٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةُ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفِيَّانَ، كُلُّهُمْ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ، بِهَذَا الْحَدِيثِ عَنِ النَّبِيِّ ﷺ، يَتْحُو حَدِيثُ جَرِيرٍ.

قَالَ نَصْرُ بْنُ عَلَيٍّ فِي رِوَايَتِهِ لِهَذَا الْحَدِيثِ: حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا شَقِيقُ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو مَسْعُودُ الْأَنْصَارِيُّ، وَسَاقَ الْحَدِيثَ.

[5311] (...) This *Hadîth* was narrated from Abû Mas'ûd, from the Prophet ﷺ, and from Al-A'mash from Abû Sufyân, from Jâbir (a *Hadîth* similar to no. 5309).

[٥٣١١] (...). وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرُو بْنِ جَبَلَةَ بْنِ أَبِي رَوَادٍ: حَدَّثَنَا أَبُو الْجَوَابِ: حَدَّثَنَا عَمَّارٌ وَهُوَ ابْنُ رُزِيقٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفِيَّانَ، عَنْ جَابِرٍ؛ وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا رُهْبَرٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ. وَعَنِ الْأَعْمَشِ عَنْ أَبِي سُفِيَّانَ، عَنْ جَابِرٍ، بِهَذَا الْحَدِيثِ.

[5312] 139 - (2037) It was narrated from Anas that a Persian neighbor of the Messenger of Allâh ﷺ was good at making soup. He made (some soup) for the Messenger of Allâh ﷺ, then he came to invite him. He said: "And this one too?" - meaning 'Âishah - but he said: "No." The Messenger of Allâh ﷺ said: "No (I will not come)." He invited him again, and the Messenger of Allâh ﷺ said: "And this one too?" He said: "No." The Messenger of Allâh ﷺ said: "No (I will not come)." Then he invited him again, and the Messenger of Allâh ﷺ said: "And this one too?" He said yes the third time, so they got up and went to his house.

[٥٣١٢] ١٣٩ - (٢٠٣٧) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ جَارًا لِرَسُولِ اللَّهِ ﷺ فَارِسِيًّا، كَانَ طَيْبَ الْمَرَقَ، فَصَنَعَ لِرَسُولِ اللَّهِ ﷺ، ثُمَّ جَاءَ يَدْعُوهُ، فَقَالَ: «وَهَذِهِ؟» لِعَائِشَةَ. فَقَالَ: لَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا» فَعَادَ يَدْعُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَهَذِهِ؟» قَالَ: لَا. قَالَ رَسُولُ اللَّهِ ﷺ: «لَا» ثُمَّ عَادَ يَدْعُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَهَذِهِ؟» قَالَ: نَعَمْ فِي الثَّالِثَةِ، فَقَامَ يَنْدَاعِعًا حَتَّى أَتَاهَا مَتْرَلَهُ.

Chapter 20. It Is Permissible To Take Someone Else To The House Of One Who You Are Certain Will Approve Of That And Will Not Mind. It Is Recommended To Gather To Eat

[5313] 140 - (2038) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ went out one day or night, and he met Abû Bakr and 'Umar. He said: 'What brings you out of your houses at this hour?' They said: 'Hunger, O Messenger of Allâh.' He said: 'Me too, by the One in Whose Hand is my soul, I have come out for the same

(المعجم ٢٠) - (باب جواز استتباعه غيره إلى دار من يثق برضاه بذلك، ويتحققه تحققًا تاماً، واستحباب الاجتماع على الطعام) (التحفة ٣)

[٥٣١٣] ١٤٠ - (٢٠٣٨) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَلْفُ ابْنِ خَلِيفَةَ عَنْ يَزِيدِ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ أَوْ لَيْلَةً، فَإِذَا هُوَ بِأَبِي بَكْرٍ وَعُمَرَ، فَقَالَ: «مَا أَخْرَجَكُمَا مِنْ بُيوْتِكُمَا هَذِهِ السَّاعَةُ؟» قَالَا: الْجُوعُ، يَا

reason as you have come out. Get up.' So they got up and went with him, and he came to an *Anṣārī* man, but he was not at home. When his wife saw him (the Prophet ﷺ), she said: 'Welcome!' The Messenger of Allāh ﷺ said to her: 'Where is so-and-so?' She said: 'He has gone to bring us some fresh water.' When the *Anṣārī* came, he saw the Messenger of Allāh ﷺ and his two Companions, then he said: 'Praise be to Allāh, no one has more honorable guests today than I.' He went and brought them a bunch of unripe dates, dried dates and fresh dates, and said: 'Eat some of this.' Then he picked up a long knife, and the Messenger of Allāh ﷺ said to him: 'Beware (of slaughtering) a milch animal.' He slaughtered a sheep for them and they ate from it, and from that bunch of dates, and they drank. When they had eaten and drunk their fill, the Messenger of Allāh ﷺ said to Abū Bakr and 'Umar: 'By the One in Whose Hand is my soul, you will be asked about this blessing on the Day of Resurrection; hunger brought you out of your houses and you did not go back until this blessing came to you.'"

[5314] (...) Abū Hurairah said: "While Abū Bakr was sitting, and 'Umar was with him, the Messenger of Allāh ﷺ came to

رَسُولُ اللَّهِ! قَالَ: «وَأَنَا، وَالَّذِي نَفْسِي
يَبْدُو! لَا يَخْرُجَنِي الَّذِي أَخْرَجْكُمَا، فُوْمُوا»
فَقَامُوا مَعَهُ، فَأَتَى رَجُلًا مِنَ الْأَنْصَارِ،
فَإِذَا هُوَ لَيْسَ فِي بَيْتِهِ، فَلَمَّا رَأَتِهِ الْمَرْأَةُ
قَالَتْ: مَرْحَبًا! وَأَهْلًا! فَقَالَ لَهَا رَسُولُ
اللَّهِ ﷺ: «أَيْنَ فُلَانُ؟» قَالَتْ: ذَهَبَ
يَسْتَغْدِبُ لَنَا مِنَ الْمَاءِ، إِذْ جَاءَ الْأَنْصَارِ
فَنَظَرَ إِلَى رَسُولِ اللَّهِ ﷺ وَصَاحِبِيهِ، ثُمَّ
قَالَ: الْحَمْدُ لِلَّهِ، مَا أَحَدُ الْيَوْمَ أَكْرَمٌ
أَضِيَافًا مِنِّي، قَالَ: فَانْطَلَقَ فَجَاءُهُمْ يَعْدُونَ
فِيهِ بُشْرٌ وَتَمْرٌ وَرُطْبٌ، فَقَالَ: كُلُوا مِنْ
هَذِهِ، وَأَحَدُ الْمُدْبِيَّةِ، فَقَالَ لَهُ رَسُولُ
اللَّهِ ﷺ: «إِيَّاكَ! وَالْحَلُوبَ» فَذَبَحَ لَهُمْ،
فَأَكَلُوا مِنَ الشَّاةِ، وَمِنْ ذُلِكَ الْعَذْقِ،
وَشَرِبُوا، فَلَمَّا أَنْ شَبِيعُوا وَرَوُوا، قَالَ
رَسُولُ اللَّهِ ﷺ لِأَبِي بَكْرٍ وَعُمَرَ: «وَالَّذِي
نَفْسِي يَبْدُو! أَشْنَالْنَّ عَنْ هَذَا النَّعِيمِ يَوْمَ
الْقِيَامَةِ، أَخْرَجْكُمْ مِنْ بُيُوتِكُمُ الْجُوعُ، ثُمَّ
لَمْ تَرْجِعُوا حَتَّى أَصَابُكُمْ هَذَا النَّعِيمُ».

[٥٣١٤] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ
مَنْصُورٍ: أَخْبَرَنَا أَبُو هِشَامٍ يَعْنِي الْمُعَبَّرَةَ
ابْنَ سَلَمَةَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ:

them and said: ‘Why are you sitting here?’ They said: ‘Hunger brought us out of our houses, by the One Who sent you with the truth.’” Then he mentioned a *Hadith* like that of Khalaf bin Khalifah (no. 5313).

حَدَّثَنَا يَزِيدُ: حَدَّثَنَا أَبُو حَازِمٍ قَالَ:
سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: بَيْنَا أَبُو بَكْرٍ
قَاعِدٌ وَعُمُرٌ مَعْهُ، إِذْ أَتَاهُمَا رَسُولُ
اللَّهِ ﷺ فَقَالَ: «مَا أَفْعَدْكُمَا هَهُنَا؟»
قَالَا: أَخْرَجَنَا الْجُوعُ مِنْ بَيْوتِنَا، وَالَّذِي
بَعَثَنَا بِالْحَقِّ! ثُمَّ ذَكَرَ نَحْنُ حَدِيثَ حَلْفِ
ابْنِ خَلِيفَةَ.

[5315] 141 - (2039) Jâbir bin 'Abdullâh said: “When the ditch was dug (for the Battle of Trench), I saw that the Messenger of Allâh ﷺ was very hungry. I went to my wife and said to her: ‘Do you have anything? For I have seen that the Messenger of Allâh ﷺ is very hungry.’ She brought out a bag in which there was a *Sâ‘* of barley. We had a lamb, which I slaughtered, and she ground (the barley), and she finished when I finished. I cut up (the lamb) and put it in the pot, then I went back to the Messenger of Allâh ﷺ. She said: ‘Do not embarrass me before the Messenger of Allâh ﷺ and those who are with him.’ I came to him and whispered to him, (saying) ‘O Messenger of Allâh, we have slaughtered an animal of ours, and we have ground a *Sâ‘* of barley that we had, so come with a small group.’ The Messenger of Allâh ﷺ called out: ‘O People of the Ditch! Jâbir had made food for you, come along!’ And the Messenger of Allâh ﷺ

حَدَّثَنِي حَاجَاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي الصَّحَافُ بْنُ
مَخْلِدٍ مِنْ رُقْعَةِ عَارَضَ لَيْ بَهَا، ثُمَّ قَرَأَهُ
عَلَيَّ قَالَ: أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي
سُقِيَانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ قَالَ:
سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَمَّا حُفِرَ
الْحَنْدُقُ رَأَيْتُ بِرَسُولِ اللَّهِ ﷺ حَمَصَا،
فَأَكْفَأْتُ إِلَى امْرَأَتِي، فَقُلْتُ لَهَا: هَلْ
عِنْدَكِ شَيْءٌ؟ فَإِنِّي رَأَيْتُ بِرَسُولَ اللَّهِ ﷺ
حَمَصَا شَدِيدًا، فَأَخْرَجْتُ لَيْ جَرَابِاً فِيهِ
صَاعًّ مِنْ شَعِيرٍ، وَلَنَا بُهِيمَةٌ دَاجِنٌ، قَالَ
فَذَبَحْتُهَا وَطَحَنْتُ، فَفَرَغْتُ إِلَى فَرَاغِي،
فَقَطَّعْتُهَا فِي بُرْمَتِهَا، ثُمَّ وَلَيْتُ إِلَى رَسُولِ
اللَّهِ ﷺ. فَقَالَتْ: لَا تَنْضَخْنِي بِرَسُولِ
اللَّهِ ﷺ وَمَنْ مَعَهُ - قَالَ - فَجِئْتُهُ
فَسَارَرْتُهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا قَدْ
ذَبَحْنَا بُهِيمَةً لَنَا، وَطَحَنْتُ صَاعًا مِنْ

said (to me): ‘Do not move your pot from the hearth or bake your bread until I come.’ I came and the Messenger of Allâh ﷺ came ahead of the people. I came to my wife and she said: ‘Woe to you, woe to you!’ I said: ‘I did what you told me.’ She brought out our dough for him and he spat in it and blessed it. Then he went to our pot and spat in it and blessed it. Then he said: ‘Call a woman to bake with you, and serve food from your pot but do not remove it from the hearth.’ There were one thousand men, and I swear by Allâh that they ate until they left and went away, and our pot was still brimming as before, and our dough was still being baked as before.”

شَعِيرٌ كَانَ عِنْدَنَا، فَتَعَالَ أَنْتَ فِي نَقْرٍ
مَعَكَ، فَصَاحَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «يَا
أَهْلَ الْحَنْدِقَ! إِنَّ جَابِرًا قَدْ صَنَعَ لَكُمْ
سُورًا، فَحَيَ هَلَّا بِكُمْ» وَقَالَ رَسُولُ
اللَّهِ ﷺ: «لَا تُنْزِلُنَّ بُرْمَتَكُمْ وَلَا تَحْبِزُنَّ
عَجِيْنَكُمْ، حَتَّى أَجِيءَ» فَجَئْتُ وَجَاءَ
رَسُولُ اللَّهِ ﷺ يَقْدُمُ النَّاسَ، حَتَّى جِئْتُ
امْرَأَتِي، فَقَالَتْ: بِكَ، وَبِكَ، فُلْتُ: قَدْ
فَعَلْتُ الَّذِي فُلْتَ لِي، فَأَخْرَجْتُ لَهُ
عَجِيْنَتَا فَبَصَقَ فِيهَا وَبَارَكَ، ثُمَّ عَمَدَ إِلَى
بُرْمَتَنَا فَبَصَقَ فِيهَا وَبَارَكَ. ثُمَّ قَالَ:
«أَدْعُو أَنِي حَابِيْزَةَ فَتُسْخِرُ مَعَكَ، وَأَفْدِحِي
مِنْ بُرْمَتَكُمْ وَلَا تُنْزِلُوهَا» وَهُمْ أَلْفُ،
فَأَفْسِمُ بِاللَّهِ لَا كَلُوا حَتَّى تَرْكُوهُ وَأَنْهَرُوهُ،
وَإِنَّ بُرْمَتَنَا لَتَغْطِيْ كَمَا هِيَ، وَإِنَّ عَجِيْنَتَا -
أَوْ كَمَا قَالَ الصَّحَافُ - لَيُتْبِعِيْ كَمَا هُوَ.

[٥٣١٦] ١٤٢ - [٢٠٤٠] حدثنا

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ
[بْنِ أَنْسٍ] عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ
أَبِي طَلْحَةَ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ
يَقُولُ: قَالَ أَبُو طَلْحَةَ لِأُمِّ سُلَيْمَ: قَدْ
سَمِعْتُ صَوْتَ رَسُولِ اللَّهِ ﷺ ضَعِيفًا،
أَعْرِفُ فِيهِ الْجُوعَ، فَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟
فَقَالَتْ: نَعَمْ، فَأَخْرَجْتُ أَفْرَاصًا مِنْ

[5316] 142 - (2040) Anas bin Mâlik said: “Abû Talhah said to Umm Sulaim: ‘I have heard the voice of the Messenger of Allâh ﷺ sounding weak, and I know that he is hungry. Do you have anything?’ She said: ‘Yes,’ and she brought out some loaves of barley, then she took a head-cover of hers and wrapped the bread in part of it, then she put that beneath my garment and covered me with part of it, then

she sent me to the Messenger of Allâh ﷺ. I took it and I found the Messenger of Allâh ﷺ sitting in the *Masjid*, and the people were with him. I stood near them and the Messenger of Allâh ﷺ said: 'Has Abû Ṭalhah sent you?' I said: 'Yes.' He said: 'Is it concerning food?' I said: 'Yes.' The Messenger of Allâh ﷺ said to those who were with him: 'Get up.' He set out, and I set out ahead of them, until I came to Abû Ṭalhah, and I told him. Abû Ṭalhah said: 'O Umm Sulaim, the Messenger of Allâh ﷺ has come with the people, and we do not have enough to feed them.' She said: 'Allâh and His Messenger know best.' Abû Ṭalhah went out and met the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ came with him until they both entered. The Messenger of Allâh ﷺ said: 'Bring me what you have, O Umm Sulaim.' She brought that bread and the Messenger of Allâh ﷺ ordered that it be broken into small pieces. Then Umm Sulaim squeezed ghee over it from a small skin and seasoned it, then the Messenger of Allâh ﷺ said over it what Allâh willed he should say. Then he said: 'Give permission for ten to enter.' He gave them permission and they ate until they were full, then they left. Then he said: 'Give permission for ten to enter.' He gave them permission

شَعِيرٌ: ثُمَّ أَحَدَذْ خَمَارًا لَهَا، فَلَفَتَهُ
الْجُبْرَ بِعَضِيهِ، ثُمَّ دَسَّهُ تَحْتَ ثَوْبِي،
وَرَدَنْتَهُ بِعَضِيهِ، ثُمَّ أَرْسَلْتَهُ إِلَيَّ رَسُولَ
اللهِ بَشِّرَةً. قَالَ: فَدَهَبْتُ بِهِ فَوَجَدْتُ رَسُولَ
اللهِ بَشِّرَةً جَالِسًا فِي الْمَسْجِدِ، وَعَمَّةَ
النَّاسِ، فَقَمْتُ عَلَيْهِمْ، فَقَالَ رَسُولُ
اللهِ بَشِّرَةً: (أَرْسَلْكَ أَبُو طَلْحَةَ؟) فَقُلْتُ:
نَعَمْ، فَقَالَ: (الْأَطِعَامُ؟) فَقُلْتُ: نَعَمْ،
فَقَالَ رَسُولُ اللهِ بَشِّرَةً لِمَنْ مَعَهُ: (قُوْمُوا)
قَالَ: فَانْطَلَقَ وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ، حَتَّى
جِئْتُ أَبَا طَلْحَةَ، فَأَخْبَرْتُهُ، فَقَالَ أَبُو
طَلْحَةَ: يَا أُمَّ سَلَيْمٍ! قَدْ جَاءَ رَسُولُ
اللهِ بَشِّرَةً وَالنَّاسُ، وَلَيْسَ عِنْدَنَا مَا
نُطْعِمُهُمْ. فَقَالَتِ: اللَّهُ وَرَسُولُهُ أَعْلَمْ.
قَالَ: فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ
اللهِ بَشِّرَةً، فَأَقْبَلَ رَسُولُ اللهِ بَشِّرَةً مَعَهُ حَتَّى
دَخَلَا، فَقَالَ رَسُولُ اللهِ بَشِّرَةً: (هَلْمَى مَا
عِنْدَكِ، يَا أُمَّ سَلَيْمٍ!) فَأَتَتْ بِذَلِكِ الْجُبْرَ،
فَأَمَرَ بِهِ رَسُولُ اللهِ بَشِّرَةً فَقُتِّ، وَعَصَرَتْ
عَلَيْهِ أُمَّ سَلَيْمٍ عَكَّةً لَهَا فَادَمَهُ، ثُمَّ قَالَ
فِيهِ رَسُولُ اللهِ بَشِّرَةً مَا شَاءَ اللَّهُ أَنْ يَقُولَ،
ثُمَّ قَالَ: (ائْدُنْ لِعَشَرَةً) فَأَدَنَ لَهُمْ فَأَكَلُوا
حَتَّى شَيْعُوا، ثُمَّ خَرَجُوا، ثُمَّ قَالَ: (ائْدُنْ
لِعَشَرَةً) فَأَدَنَ لَهُمْ فَأَكَلُوا حَتَّى شَيْعُوا ثُمَّ

and they ate until they were full, then they left. He said: 'Give permission for ten to enter,' until all the people had eaten their fill, and there were seventy or eighty men."

[5317] 143 - (...) Anas bin Mâlik narrated: "Abû Talhah sent me to the Messenger of Allâh ﷺ to invite him, as he had made some food. I came and found the Messenger of Allâh ﷺ with the people. He looked at me and I felt shy, so I said: Accept the invitation of Abû Talhah.' He said to the people: 'Get up.' Abû Talhah said: 'O Messenger of Allâh, I only made something for you.'" He said: "The Messenger of Allâh ﷺ touched it and prayed that it might be blessed, then he said: 'Admit a group of my Companions, ten men.' And he said: 'Eat.' He brought out something for them from between his fingers, and they ate until they were full, then they left. Then he said: 'Admit (another) ten,' and they ate and left. They kept coming and going, ten by ten, until there was no one left who had not come in and eaten his fill. Then he collected it and it was as it had been when they ate from it."

[5318] (...) Anas bin Mâlik said: "Abû Talhah sent me to the Messenger of Allâh ﷺ..." and he

خَرَجُوا، ثُمَّ قَالَ: «ائْدُنْ لِعَشَرَةً» حَتَّى أَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِيعُوا، وَالْقَوْمُ سَبْعُونَ رَجُلًا أَوْ تَمَانُونَ.

١٤٣ [٥٣١٧] حَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ أَبْنُ نُعَيْرٍ؛ وَحَدَّثَنَا أَبْنُ نُعَيْرٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: بَعْنَيِّ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ ﷺ لِأَدْعُوهُ، وَقَدْ جَعَلَ طَعَامًا، قَالَ فَأَقْبَلْتُ وَرَسُولُ اللَّهِ ﷺ مَعَ النَّاسِ، فَنَظَرَ إِلَيَّ فَاسْتَهِيَّتْ فَقُلْتُ: أَحِبْ أَبَا طَلْحَةَ، فَقَالَ لِلنَّاسِ: «قُومُوا» فَقَالَ أَبُو طَلْحَةَ: يَا رَسُولَ اللَّهِ! إِنَّمَا صَنَعْتُ لَكَ شَيْئًا، قَالَ فَمَسَّهَا رَسُولُ اللَّهِ ﷺ، وَدَعَا فِيهَا بِالْبَرَكَةِ، ثُمَّ قَالَ: «أَدْخِلْ نَفَرًا مِنْ أَصْحَابِي، عَشَرَةً» وَقَالَ: «كُلُّوا» وَأَخْرَجَ لَهُمْ شَيْئًا مِنْ بَيْنِ أَصْبَابِهِ، فَأَكَلُوا حَتَّى شَبِيعُوا، فَخَرَجُوا، فَقَالَ: «أَدْخِلْ عَشَرَةً» فَأَكَلُوا حَتَّى خَرَجُوا فَمَا زَالَ يُدْخِلُ عَشَرَةً وَيُخْرِجُ عَشَرَةً حَتَّى لَمْ يَقِنْ مِنْهُمْ أَحَدٌ إِلَّا دَخَلَ فَأَكَلَ حَتَّى شَبَعَ، ثُمَّ هَيَّأَهَا، فَإِذَا هِيَ مِثْلُهَا حِينَ أَكَلُوا مِنْهَا.

٥٣١٨ [..] وَحَدَّثَنَا سَعِيدُ بْنُ يَحْيَى الْأَمْوَيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ

narrated a *Hadîth* like that of Ibn Numair (no. 5317), except that he said at the end: "Then Abû Talhah took what was left and gathered it together, then he prayed that it might be blessed, and it became as it had been at first, and he said: 'Take this.'"

[5319] (...) It was narrated that Anas bin Mâlik said: "Abû Talhah told Umm Sulaim to make some food for the Prophet ﷺ, just for him, then he sent me to him... and he quoted the same *Hadîth* (no. 5317), and he said: 'The Messenger of Allâh ﷺ put his hand on it and said the Name of Allâh over it, then he said: 'Give permission for ten to enter.' He gave them permission and they came in, and he said: 'Eat and mention the Name of Allâh,' and they ate, until eighty men had done that. Then the Prophet ﷺ and the members of the household ate after that, and there was still some food left over."

[5320] (...) This story about the food of Abû Talhah was narrated from Anas bin Mâlik, from the Prophet ﷺ, and he said: "Abû Talhah stood at the door until the Messenger of Allâh ﷺ came, and he said to him: 'O Messenger of Allâh, it is only a small

ابن سعید قال: سمعت أنس بن مالك قال: بعثني أبو طلحة إلى رسول الله ﷺ. وساق الحديث نحو حديث ابن نمير، غير أنه قال في آخره: ثم أخذ ما بيقي فجعنه، ثم دعا فيه بالبركة، قال فعاد كما كان، فقال: «دونكم هذا».

[٥٣١٩] (...) وحدّثني عمرو النّاقد: حدثنا عبد الله بن جعفر الرقبي: حدثنا عبد الله بن عمرو عن عبد الملك ابن عمير، عن عبد الرحمن بن أبي ليلى، عن أنس بن مالك قال: أمر أبو طلحة أم سليم أن تضع للنبي ﷺ طعاماً لتقسيه خاصة، ثم أرسلني إليه، وساق الحديث، وقال فيه: فوضع النبي ﷺ يده وسمى عليه، ثم قال: «اذدن لعشرة» فاذدن لهم فدخلوا، فقال: كلو وسموا الله» فأكلوا، حتى فعل ذلك بثمانين رجلاً، ثم أكل النبي ﷺ بعد ذلك وأهل البيت، وتركتوا سوراً.

[٥٣٢٠] (...) وحدّثنا عبد بن حميد: حدثنا عبد الله بن مسلمة: حدثنا عبد العزيز بن محمد عن عمرو بن يحيى، عن أبيه، عن أنس بن مالك، بهدو القصبة، في طعام أبي طلحة، عن

amount.' He said: 'Bring it, for Allâh will bless it.'"

[5321] (...) This *Hadîth* was narrated from Anas bin Mâlik, from the Prophet ﷺ, and he said: "Then the Messenger of Allâh ﷺ ate and the members of the household ate, and what was left over they sent to their neighbors."

[5322] (...) It was narrated that Anas bin Mâlik said: "Abû Talhah saw the Messenger of Allâh ﷺ lying in the *Masjid*, turning from his back to his stomach (because of hunger). He went to Umm Sulaim and said: 'I have seen the Messenger of Allâh ﷺ lying in the *Masjid*, turning from his back to his stomach, and I think that he is hungry...' and he quoted the *Hadîth* (similar to no. 5317), and said: "Then the Messenger of Allâh ﷺ, Abû Talhah, Umm Sulaim and Anas bin Mâlik ate, and there was some left over, so we gave it to our neighbors."

النَّبِيُّ ﷺ. وَقَالَ فِيهِ: فَقَامَ أَبُو طَلْحَةَ عَلَى الْبَابِ، حَتَّى أَتَى رَسُولُ اللَّهِ ﷺ، فَقَالَ لَهُ: يَا رَسُولَ اللَّهِ! إِنَّمَا كَانَ شَيْئًا يَسِيرًا، قَالَ: «هَلْمَمَهُ، فَإِنَّ اللَّهَ سَيَجْعَلُ فِيهِ الْبَرَكَةَ».

[٥٣٢١] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلِدٍ الْبَجَلِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ مُوسَىٰ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ، وَقَالَ فِيهِ: ثُمَّ أَكَلَ رَسُولُ اللَّهِ ﷺ وَأَكَلَ أَهْلَ الْبَيْتِ، وَأَفْضَلُوا مَا أَبْغَوْا جِهَارًا.

[٥٣٢٢] (...) وَحَدَّثَنَا الْحَسْنُ بْنُ عَلِيٍّ الْحُلوَانِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ جَرِيرَ بْنَ زَيْدَ يُحَدِّثُ عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَى أَبُو طَلْحَةَ رَسُولَ اللَّهِ ﷺ مُضطَجِعًا فِي الْمَسْجِدِ، يَتَقَلَّبُ ظَهِيرًا لِيَطْنَبُ، فَأَتَى أُمُّ سُلَيْمٍ فَقَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ مُضطَجِعًا فِي الْمَسْجِدِ، يَتَقَلَّبُ ظَهِيرًا لِيَطْنَبُ وَأَطْنَبُ جَائِعًا. وَسَاقَ الْحَدِيثَ، وَقَالَ فِيهِ: ثُمَّ أَكَلَ رَسُولُ اللَّهِ ﷺ وَأَبْوَ طَلْحَةَ وَأُمُّ سُلَيْمٍ وَأَنَسُ [بْنُ مَالِكٍ]، وَفَضَلَّتْ فَضْلَةً، فَاهْدَيْنَا لِجِهَارَانَا.

[5323] (...) Anas bin Mâlik said: "I came to the Messenger of Allâh ﷺ and I found him sitting with his Companions and talking to them, and he had bound his stomach with a cloth." - Usâmah (a narrator) said: "And I am not sure whether he had tied a stone to it." - "I (Anas) said to some of his ﷺ Companions: 'Why has the Messenger of Allâh ﷺ bound his stomach?' They said: 'Because of hunger.' I went to Abû Talhah, who was the husband of Umm Sulaim bint Milhân, and I said: 'O my father, I have seen the Messenger of Allâh ﷺ with his stomach bound with a cloth, and I asked some of his Companions, and they said it is because of hunger.' Abû Talhah entered upon my mother and said: 'Is there anything?' She said: 'Yes, I have some pieces of bread and some dates. If the Messenger of Allâh ﷺ comes to us on his own, we can give him enough for him to eat his fill, but if someone else comes with him it will not be enough for them.'" Then he mentioned the rest of the story (as in *Hadîth* no. 5317).

[5324] (...) A similar *Hadîth* (as no. 5317) was narrated from Anas bin Mâlik from the Prophet ﷺ about the food of Abû Talhah (with a different chain of narrators).

[٥٣٢٣] (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيَّيُّ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ أَخْبَرَنِي أُسَامَةُ ؛ أَنَّ يَعْوُبَ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ الْأَنْصَارِيَّ حَدَّهُ ؛ أَنَّهُ سَمِعَ أَنَسَّ بْنَ مَالِكٍ يَقُولُ : جِئْتُ رَسُولَ اللَّهِ ﷺ بَوْمًا فَوَاجَدْتُهُ جَالِسًا مَعَ أَصْحَابِهِ يُحَدِّثُهُمْ ، وَقَدْ عَصَبَ بَطْنَهُ بِعِصَابَةٍ - قَالَ أُسَامَةُ : وَأَنَا أَشْكُ - عَلَى حَجَرٍ ، فَقُلْتُ لِعَضْرِ أَصْحَابِهِ : لَمْ عَصَبَ رَسُولُ اللَّهِ ﷺ بَطْنَهُ ؟ فَقَالُوا : مِنَ الْجُرْعَعِ ، فَذَهَبْتُ إِلَى أَبِي طَلْحَةَ ، وَمُؤْزَفُ زَوْجِ أُمِّ سُلَيْمٍ بِنْتِ مِلْحَانَ ، فَقُلْتُ : يَا أَبَنَاهُ ! قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَصَبَ بَطْنَهُ بِعِصَابَةٍ ، فَسَأَلْتُ بَعْضَ أَصْحَابِهِ فَقَالُوا : مِنَ الْجُرْعَعِ ، فَدَخَلَ أَبُو طَلْحَةَ عَلَى أُمِّي ، فَقَالَ : هَلْ مِنْ شَيْءٍ ؟ فَقَالَتْ : نَعَمْ ، عِنْدِي كِسْرٌ مِنْ خُبْزٍ وَتَمَرَاتٌ ، فَإِنْ جَاءَنَا رَسُولُ اللَّهِ ﷺ وَحْدَهُ أَشْبَعَنَاهُ ، وَإِنْ جَاءَ آخَرُ مَعَهُ فَلَمْ يَعْنِهِمْ . ثُمَّ ذَكَرَ سَائِرَ الْحَدِيثِ بِقِصَّتِهِ .

[٥٣٢٤] (...) وَحَدَّثَنِي حَجَاجُ بْنُ الشَّاعِرِ : حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ : حَدَّثَنَا حَرْبُ بْنُ مَيْمُونٍ عَنِ النَّضْرِ بْنِ أَنَسٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ فِي طَعَامِ أَبِي طَلْحَةَ ، تَحْوِي حَدِيثَهُمْ .

Chapter 21. It Is Permissible To Eat Soup, And It Is Recommended To Eat Squash, And For The People Eating Together To Show Preference To One Another Even If They Are Guests, So Long As The Host Does Not Object To That

[5325] 144 - (2041) Anas bin Mâlik said: "A tailor invited the Messenger of Allâh ﷺ to a meal that he had made." Anas bin Mâlik said: "I went with the Messenger of Allâh ﷺ to that meal, and he offered to the Messenger of Allâh ﷺ some barley bread and some soup containing squash and strips of meat." Anas said: "I saw the Messenger of Allâh ﷺ looking for the squash on all sides of the dish." He said: "I have not stopped liking squash since that day."

[5326] 145 - (...) It was narrated from Thâbit that Anas said: "A man invited the Messenger of Allâh ﷺ, and I went with him. He brought some soup containing squash, and the Messenger of Allâh ﷺ started to eat that squash and he liked it. When I saw that, I started to pass it to him and not eat it myself." And Anas said: "Since that time I have not stopped liking squash."

(المعجم ٢١) - (باب جواز أكل المرق، واستحباب [أكل] البقطين، وإيثار أهل المائدة بعضهم بعضاً وإن كانوا ضيفاناً، إذا لم يكره ذلك صاحب الطعام) (الصفحة ٤)

[٥٣٢٥] ١٤٤ - (٢٠٤١) حَدَّثَنَا قُتْبِيَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَسْنِ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ ؛ أَنَّهُ سَمِعَ أَسْنَ بْنَ مَالِكٍ يَقُولُ : إِنَّ خَيَّاطًا دَعَا رَسُولَ اللَّهِ ﷺ لِطَعَامٍ صَنَعَهُ ، قَالَ أَسْنُ بْنُ مَالِكٍ : فَذَهَبَتْ مَعَ رَسُولِ اللَّهِ ﷺ إِلَى ذَلِكَ الطَّعَامِ ، فَقَرَبَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ حُبْزًا مِنْ شَعِيرٍ ، وَمَرَقاً فِيهِ دُبَاءً وَقَدِيدًا ، قَالَ أَسْنُ : فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَّبِعُ الدُّبَاءَ مِنْ حَوَالِي الصَّحْفَةِ ، - قَالَ - فَلَمْ أَرَزْلْ أَحِبُّ الدُّبَاءَ مُنْذُ يَوْمِئِذٍ .

[٥٣٢٦] ١٤٥ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَبُو كَرْبَلَيْبٍ : حَدَّثَنَا أَبُو أَسَامَةَ عَنْ شَلَيْمَانَ ابْنِ الْمُغَيْرَةِ ، عَنْ ثَابِتٍ ، عَنْ أَسْنِ قَالَ : دَعَ رَسُولَ اللَّهِ ﷺ رَجُلًا ، فَانْطَلَقْتُ مَعَهُ ، فَجِيءَ بِمَرَقاً فِيهَا دُبَاءً ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ مِنْ ذَلِكَ الدُّبَاءِ وَيَعْجِبُهُ ، قَالَ : فَلَمَّا رَأَيْتُ ذَلِكَ جَعَلْتُ أُلْقِيَ إِلَيْهِ وَلَا أَطْعَمْهُ - قَالَ - أَسْنُ : فَمَا زِلْتُ ، بَعْدُ ، يُعِجِّبُنِي الدُّبَاءُ .

[5327] (...) It was narrated from Anas bin Mâlik that a man who was a tailor invited the Messenger of Allâh ﷺ. And he (the narrator) added: “Thâbit said: ‘I heard Anas say: “No food was made for me after that in which squash could be added, but it was added.”

٥٣٢٧ [.] . . . وَحَدَّثَنِي حَجَاجُ بْنُ الشَّاعِرِ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ثَابِتِ الْسَّنَانِي وَعَاصِمِ الْأَخْوَلِ، عَنْ أَنَّسِ بْنِ مَالِكٍ؛ أَنَّ رَجُلًا خَيَاطًا دَعَا رَسُولَ اللَّهِ ﷺ وَزَادَ: قَالَ ثَابِتُ: فَسَمِعْتُ أَنَّسًا يَقُولُ: فَمَا صُنِعَ لِي طَعَامٌ، بَعْدُ، أَفَدِرُ عَلَى أَنْ يُصْنَعَ فِيهِ دُبَاءٌ إِلَّا صُنِعَ.

(المعجم (٢٢) - (باب استحباب وضع النوى خارج التمر، واستحباب دعاء الضيف لأهل الطعام، وطلب دعاء من الضيف الصالح، وإجابته إلى ذلك) (التحفة (٥

Chapter 22. It Is Recommended To Take The Stones Out Of Dates, And It Is Recommended For The Guest To Pray For The Host And To Ask A Righteous Guest To *Du'â'* (Supplication), And He Should Respond To That Request

[5328] 146 - (2042) It was narrated that ‘Abdullâh bin Busr said: “The Messenger of Allâh ﷺ came to my father and we offered him some food and some *Watbah*.^[1] Then some dates were brought and he started eating them, putting the stones between his fingers and holding his forefinger and middle finger together” - Shu‘bah said: “I think we learn from this that one may hold the date stones between two fingers, *In shâ Allâh*” - “Then some drink was brought and he

٥٣٢٨ [.] ١٤٦ - (٢٠٤٢) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُشَّى الْعَتَّبِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ يَزِيدَ بْنِ خُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُشْرٍ قَالَ: نَزَلَ رَسُولُ اللَّهِ ﷺ عَلَى أَبِي، قَالَ: فَقَرَبَنَا إِلَيْهِ طَعَامًا وَوَطْبَةً، فَأَكَلَ مِنْهَا، ثُمَّ أَتَيَ بِسَمْرٍ فَكَانَ يَأْكُلُهُ وَيُلْقِي النَّوَافِذَ بَيْنَ إِصْبَعَيْهِ وَيَجْمَعُ السَّبَابَةَ وَالْوُسْطَى - قَالَ شُعبَةُ: هُوَ ظَنِّي، وَهُوَ فِيهِ، إِنْ شَاءَ اللَّهُ: إِلْقاءً

^[1] A mixture of dates, dried cottage cheese, and cooking fat.

drank it, then he passed it to the one who was on his right. My father said, taking hold of the reins of his riding-animal: ‘Pray to Allâh for us.’ He said: *Allâhumma Bârik lahûm fî mâ razaqtuhum, faghfirlahûm farhamhum* (O Allâh, bless them in that which You have provided for them, and forgive them and have mercy on them.)”

[5329] (...) It was narrated from Shu‘bah with this chain of narrators (a *Hadîth* similar to no. 5328), but he did not express any doubt about holding the date stones between his fingers.

Chapter 23. Eating Cucumbers With Fresh Dates

[5330] 147 - (2043) It was narrated that ‘Abdullâh bin Ja‘far said: “I saw the Messenger of Allâh ﷺ eating cucumbers with fresh dates.”

Chapter 24. It Is Recommended To Be Humble When Eating, And How To Sit

[5331] 148 - (2044) Anas bin Mâlik said: “I saw the Messenger,

النَّوْيَ بَيْنَ الْأَصْبَعَيْنِ - ثُمَّ أَتَيَ بِشَرَابٍ فَشَرَبَهُ، ثُمَّ نَاوَلَهُ الَّذِي عَنْ يَمِينِهِ، قَالَ فَقَالَ أَبِي، وَأَخَذَ بِلِجَامِ دَابِّتِهِ: ادْعُ اللَّهَ لَنَا، فَقَالَ: «اللَّهُمَّ! بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ، فَاغْفِرْ لَهُمْ فَارْحَمْهُمْ».

[٥٣٢٩] (...) وَحَدَّثَاهُ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِيهِ مُحَمَّدُ أَبْنُ الْمُشَّنِّي: حَدَّثَنَا يَحْيَى بْنُ حَمَادٍ، كِلَّا هُمَا عَنْ شُعْبَةَ، بِهَذَا إِلَسْنَادٍ. وَلَمْ يَشْكُّ فِي إِلْقَاءِ النَّوْيَ بَيْنَ الْأَصْبَعَيْنِ.

(المعجم ٢٣) - (بابُ أَكْلِ الْقِنَاءِ
بالرِّطْبِ) (التحفة ٦)

[٥٣٣٠-١٤٧] حَدَّثَنَا يَحْيَى أَبْنُ يَحْيَى التَّمِيمِيَّ وَعَبْدُ اللَّهِ أَبْنُ عَوْنَى الْهَلَالِيَّ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ أَبْنُ عَوْنَى: حَدَّثَنَا - إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ الْقِنَاءَ بِالرِّطْبِ.

(المعجم ٢٤) - (بابُ استحبابِ
تواضعِ الْأَكْلِ، وَصَفَةِ قَعْدَهِ)
(التحفة ٧)

[٥٣٣١-١٤٨] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدِ الْأَشْجَعِ،

of Allâh ﷺ (*Muqi'yan*) sitting and eating dates.”^[1]

[5332] 149 - (...) It was narrated that Anas said: “Some dates were brought to the Messenger of Allâh ﷺ, and the Prophet ﷺ started to distributing them while sitting, eating some of them quickly.”

كِلَّا هُمَا عَنْ حَفْصٍ - قَالَ أَبُو بَكْرٍ : حَدَّثَنَا حَفْصُ بْنُ غَيَاثٍ - عَنْ مُضْعِبِ بْنِ سُلَيْمَانِ : حَدَّثَنَا أَسْنُ بْنُ مَالِكٍ قَالَ : رَأَيْتُ النَّبِيَّ ﷺ مُقْعِيًّا ، يَأْكُلُ تَمْرًا .

[٥٣٣٢] ١٤٩ - (...) وَحَدَّثَنَا زُهَيرٌ ابْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ، جَوِيعًا عَنْ سُفِيَّانَ - قَالَ ابْنُ أَبِي عُمَرَ : حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ - عَنْ مُضْعِبِ بْنِ سُلَيْمَانِ، عَنْ أَنْسٍ قَالَ : أُتِيَ رَسُولُ اللَّهِ ﷺ بِتَمْرٍ، فَجَعَلَ النَّبِيُّ ﷺ يَقْسِمُهُ وَهُوَ مُخْتَفِرٌ، يَأْكُلُ مِنْهُ أَكْلًا ذَرِيعًا . وَفِي رِوَايَةِ زُهَيرٍ : أَكْلًا حَشِيشًا .

(المعجم ٢٥) - (باب نهي الأكل مع جماعة، عن قران تمرتين ونحوهما في لقمة، إلا بإذن أصحابه) (التحفة ٨)

Chapter 25. The Prohibition Of Eating Two Dates Etc., At A Time When Eating With A Group, Except With The Permission Of One's Companions

[5333] 150 - (2045) Jabalah bin Suhaim said: “Ibn Az-Zubair used to provide us with dates, as the people had been stricken with famine at that time. We were eating and Ibn ‘Umar passed by us while we were eating, and he said: ‘Do not eat two together, for the Messenger of Allâh ﷺ forbade eating two together, unless a man asks his brother for permission.’”

[٥٣٣٣] ١٥٠ - (٢٠٤٥) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّئِنِ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعبَةُ قَالَ : سَمِعْتُ جَبَّالَةَ ابْنَ سُحَيْمٍ قَالَ : كَانَ ابْنُ الزَّبِيرِ يَرْزُقُنَا التَّمْرَ - قَالَ - وَقَدْ كَانَ أَصَابَ النَّاسَ يَوْمَئِذٍ جَهْدٌ، فَكُنَّا نَأْكُلُ فَيْمَرُ عَلَيْنَا ابْنُ

^[1] It is “sitting on his hind quarters on his calves.” (*An-Nawawi*).

Shu'bah (a narrator) said: "I think that these are the words of Ibn 'Umar," i.e. about asking permission.

عُمَرَ وَنَحْنُ نَأْكُلُ، فَيَقُولُ: لَا تُقَارِنُوا،
فَإِنَّ رَسُولَ اللَّهِ مُبَشِّرٌ نَهَىٰ عَنِ الْإِقْرَانِ، إِلَّا
أَنْ يَسْتَأْذِنَ الرَّجُلُ أَخَاهُ.
قَالَ شُعْبَةُ: لَا أُرَى هَذِهِ الْكَلِمَةِ إِلَّا
مِنْ كَلِمَةِ ابْنِ عُمَرَ، يَعْنِي الْإِسْتِئْذَانَ.

[5334] (...) It was narrated from Shu'bah with this chain of narrators (a *Hadîth* similar to no. 5333). Their *Hadîth* does not mention the words of Shu'bah or the comment that the people had been stricken with famine at that time.

[٥٣٣٤] (...) وَحَدَّثَنَا عَبْيُودُ اللَّهِ بْنُ
مُعاَذٍ: حَدَّثَنَا أَبِيهِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ،
كَلَّا لَهُمَا عَنْ شُعْبَةَ، بِهَذَا الْإِشْنَادِ. وَلَيْسَ
فِي حِدْبِيَّهُمَا قَوْلُ شُعْبَةَ، وَلَا قَوْلُهُ: وَقَدْ
كَانَ أَصَابَ النَّاسَ يَوْمَئِذٍ جُهْدٌ.

[5335] 151 - (...) It was narrated that Jabalah bin Suhaim said: "I heard Ibn 'Umar say: 'The Messenger of Allâh ﷺ forbade a man to eat two dates at once unless he asked permission from his companions.'"

[٥٣٣٥] ١٥١- (...) وَحَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُشَنَّى قَالَا :
حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ
جَبَلَةَ بْنِ سُحْبِيْمٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ
يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ مُبَشِّرٌ إِنْ يَقْرُنَ
الرَّجُلُ بَيْنَ التَّمَرَيْنِ حَتَّىٰ يَسْتَأْذِنَ
أَصْحَاحَهُ.

Chapter 26. Storing Dates And Other Provisions For One's Children

[5336] 152 - (2046) It was narrated from 'Aishah that the Prophet ﷺ said: "No household will go hungry if they have dates."

(المعجم ٢٦) - (بَابُ فِي إِدْخَالِ التَّمَرِ
وَنَحْوِهِ مِنِ الْأَقْوَاتِ لِلْعِيَالِ) (التحفة ٩)
[٥٣٣٦] ١٥٢- (٢٠٤٦) وَحَدَّثَنِي
عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ:
أَخْبَرَنَا يَحْيَى بْنُ حَسَانٍ: حَدَّثَنَا سُلَيْمَانُ
ابْنِ يَلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،

عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَجُوَعُ أَهْلُ بَيْتٍ عِنْدَهُمُ التَّمْرُ».

[٥٣٣٧] ١٥٣ - (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا يَعْقُوبُ ابْنُ مُحَمَّدٍ بْنِ طَحْلَاءِ عَنْ أَبِي الرِّجَالِ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةً! بَيْتٌ لَا تَمْرٌ فِيهِ، جِبَاعٌ أَهْلُهُ، يَا عَائِشَةً! بَيْتٌ لَا تَمْرٌ فِيهِ، جِبَاعٌ أَهْلُهُ - أَوْ جَاعٌ أَهْلُهُ - «فَالَّهَا مَرَّتَيْنِ، أَوْ ثَلَاثًا».

(المعجم) (٢٧) - (بابُ فضل تمر المدينة) (التحفة) (١٠)

[٥٣٣٨] ١٥٤ - (٢٠٤٧) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ يَلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَكَلَ سَبْعَ تَمَرَاتٍ، مِمَّا بَيْنَ لَابْتِهَا، حِينَ يُضْبُخُ، لَمْ يَضُرْهُ سُمٌّ حَتَّى يُمْسِي».

[٥٣٣٩] ١٥٥ - (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ هَاشِمٍ بْنِ هَاشِمٍ قَالَ: سَمِعْتُ عَامِرَ بْنَ سَعْدِ بْنِ أَبِي وَقَاصٍ يَقُولُ: سَمِعْتُ سَعْدًا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ

Chapter 27. The Virtue Of The Dates Of Al-Madînah

[٥٣٣٨] ١٥٤ - (٢٠٤٧) It was narrated from ‘Âmir bin Sa‘d bin Abî Waqqâs, from his father, that the Messenger of Allâh ﷺ said: “Whoever eats seven dates from the area between the two lava fields in the morning, no poison will harm him until evening comes.”

[٥٣٣٩] ١٥٥ - (...) ‘Âmir bin Sa‘d bin Abî Waqqâs said: “I heard Sa‘d say: I heard the Messenger of Allâh ﷺ say: “Whoever eats seven ‘Ajwah dates in the morning, he will not be harmed by any poison or witchcraft that day.”

تَصْبَحُ يَسِيعُ تَمَرَاتٍ، عَجْوَةً، لَمْ يَضُرَّهُ
ذَلِكَ الْيَوْمَ سُمٌّ وَلَا سِحْرٌ.

[5340] (...) A similar report (as no. 5339) was narrated from Hâshim bin Hâshim with this chain from the Prophet ﷺ.

[٥٣٤٠] (...) وَحَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيِّ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو بَدْرٍ شُبَّاعُ بْنُ الْوَلِيدِ، كِلَاهُمَا عَنْ هَاشِمٍ بْنِ هَاشِمٍ، بِهَذَا الإِسْنَادِ عَنِ النَّبِيِّ وَجْهَهُ مِثْلُهُ، وَلَا يَقُولُانِ: سَمِعْتُ النَّبِيَّ وَجْهَهُ.

[5341] 156 - (2048) It was narrated from ‘Aishah that the Messenger of Allâh ﷺ said: “In the ‘Ajwah dates of Al-‘Âliyah (villages to the east of Al-Madînah) there is healing,” or “they are an antidote first thing in the morning.”

[٥٣٤١] ١٥٦ - (٢٠٤٨) وَحَدَّثَنَا يَحْمَى بْنُ يَحْمَى وَيَحْمَى بْنُ أَئْبُوبَ وَابْنُ حُجْرٍ - قَالَ يَحْمَى بْنُ يَحْمَى: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - إِسْمَاعِيلُ وَهُوَ أَبْنُ جَعْفَرٍ، عَنْ شَرِيكٍ وَهُوَ أَبْنُ أَبِي نَمِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَيْقَنِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ وَجْهَهُ قَالَ: «إِنَّ فِي عَجْوَةِ الْعَالِيَّةِ شَفَاءً، أَوْ إِنَّهَا تُرِيَاقٌ، أَوْ أَوْلَ الْمُكْرَةِ».

Chapter 28. The Virtue Of Truffles, And Treating The Eyes With Them

[5342] 157 - (2049) It was narrated that Sa‘eed bin Zaid bin ‘Amr bin Nufail said: “I heard the Prophet ﷺ say: ‘Truffles are a kind of manna, and their juice is a healing for the eyes.’”

(المعجم ٢٨) - (بابُ فضلِ الْكَمَاءَ، ومداواةِ العينِ بها) (التحفة ١١)

[٥٣٤٢] ١٥٧ - (٢٠٤٩) حَدَّثَنَا قُتْبَيْهُ أَبْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا إِسْحَاقُ أَبْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَعُمَرُ بْنُ عُبَيْدٍ عَنْ عَبْدِ الْمُلِكِ بْنِ عُمَيْرٍ، عَنْ عَمْرُو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ بْنِ عَمْرُو بْنِ

نُفَيْلٌ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ:
«الْكَمَاءُ مِنَ الْمَنْ، وَمَاوْهَا شِفَاءُ لِلْعَيْنِ».

[5343] 158 - (...) Sa'eed bin Zaid said: "I heard the Messenger of Allâh ﷺ say: 'Truffles are a kind of manna, and their juice is a healing for the eyes.'"

[٥٣٤٣] ١٥٨ - (...) **وَحَدَّثَنَا**
مُحَمَّدُ بْنُ الْمُشَّى: حَدَّثَنِي مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ
عُمَيْرٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ حُرَيْثَ
قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ قَالَ: سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْكَمَاءُ مِنَ الْمَنْ،
وَمَاوْهَا شِفَاءُ لِلْعَيْنِ».

[5344] (...) It was narrated from Sa'eed bin Zaid, from the Prophet ﷺ.

Shu'bah (a narrator) said: "When Al-Hakam narrated it to me, I did not find it strange because of the (the previous versions of the) *Hadîth* of 'Abdul-Malik (no. 5342)."

[٥٣٤٤] ١٥٩ - (...) **وَحَدَّثَنَا** **مُحَمَّدُ بْنُ**
الْمُشَّى: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شُعبَةُ قَالَ: وَأَخْبَرَنِي الْحَكَمُ بْنُ عُتَيْيَةَ عَنْ
الْحَسَنِ الْعُرَيْنِيِّ، عَنْ عَمْرِو بْنِ حُرَيْثٍ،
عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ.
قَالَ شُعبَةُ: لَمَّا حَدَّثَنِي بِهِ الْحَكَمُ لَمْ
أُنْكِرْهُ مِنْ حَدِيثِ عَبْدِ الْمَلِكِ.

[5345] 159 - (...) It was narrated that Sa'eed bin Zaid bin 'Amr bin Nufail said: "The Messenger of Allâh ﷺ said: 'Truffles are a kind of manna, which Allâh sent down to the Children of Israel, and their juice is a healing for the eyes.'"

[٥٣٤٥] ١٥٩ - (...) **حَدَّثَنَا سَعِيدُ**
ابْنِ عَمْرِو الْأَشْعَثِيُّ: أَخْبَرَنَا عَبْرَرُ عَنْ
مُطَرِّفٍ، عَنِ الْحَكَمِ، عَنِ الْحَسَنِ، عَنْ
عَمْرِو بْنِ حُرَيْثَ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ
عَمْرِو بْنِ نُفَيْلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«الْكَمَاءُ مِنَ الْمَنْ، الَّذِي أَنْزَلَ اللَّهُ عَزَّ
وَجَلَّ عَلَى بَنِي إِسْرَائِيلَ، وَمَاوْهَا شِفَاءُ
لِلْعَيْنِ».

[5346] 160 - (...) It was narrated from 'Amr bin Huraith, from Sa'eed bin Zaid, that the Prophet ﷺ said: "Truffles are a kind of manna that Allâh sent down to Mûsâ, ﷺ, and their juice is a healing for the eyes."

[5347] 161 - (...) Sa'eed bin Zaid said: "The Messenger of Allâh ﷺ said: 'Truffles are a kind of manna that Allâh sent down to the Children of Israel, and their juice is a healing for the eyes.'"

[5348] 162 - (...) It was narrated that Sa'eed bin Zaid said: "The Messenger of Allâh ﷺ said: 'Truffles are a kind of manna, and their juice is a healing for the eyes.'"

[٥٣٤٦] ١٦٠ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرُ عَنْ مُطَرِّفٍ، عَنِ الْحَكَمِ ابْنِ عُتْيَةَ، عَنِ الْحَسَنِ الْعَرْنَيِّ، عَنْ عَمْرُو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَمَاءُ مِنَ الْمَنْ الَّذِي أَنْزَلَ اللَّهُ عَزَّ وَجَلَ عَلَى مُوسَى عَلَيْهِ السَّلَامُ، وَمَا وَهَا شِفَاءً لِلْعَيْنِ».

[٥٣٤٧] ١٦١ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ قَالَ: سَمِعْتُ عَمْرُو بْنَ حُرَيْثٍ: قَالَ سَمِعْتُ سَعِيدَ ابْنَ زَيْدَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكَمَاءُ مِنَ الْمَنِ الَّذِي أَنْزَلَ اللَّهُ عَزَّ وَجَلَ، عَلَى بَنِي إِسْرَائِيلَ، وَمَا وَهَا شِفَاءً لِلْعَيْنِ».

[٥٣٤٨] ١٦٢ - (...) وَحَدَّثَنَا يَحْيَى بْنُ حَيْبِ الْحَارِثِيِّ: حَدَّثَنَا حَمَادُ ابْنُ زَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ شَيْبٍ قَالَ: سَمِعْتُهُ مِنْ شَهْرِ بْنِ حَوْشَبٍ، فَسَأَلْتُهُ، فَقَالَ: سَمِعْتُهُ مِنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ فَلَقِيْتُ عَبْدَ الْمَلِكَ، فَحَدَّثَنِي عَنْ عَمْرُو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكَمَاءُ مِنَ الْمَنِ، وَمَا وَهَا شِفَاءً لِلْعَيْنِ».

Chapter 29. The Virtue Of The Black Fruit From The Arak Tree

[5349] 163 - (2050) It was narrated that Jâbir bin ‘Abdullâh said: “We were with the Prophet ﷺ in Marr Az-Zahrân and we were picking the fruit of the arak tree. The Prophet ﷺ said: ‘You should choose the black ones.’ We said: ‘O Messenger of Allâh, it is as if you once tended sheep.’ He said: ‘Yes. Was there any Prophet who did not tend sheep?’ or words to that effect.”

(المعجم ٢٩) - (بابُ فضيلة الأسود من الكبات) (التحفة ١٢)

[٥٣٤٩] ١٦٣ - (٢٠٥٠) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ يُونُسَ، عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْرُّ الظَّهَرَانِ، وَنَحْنُ نَجْنِي الْكَبَاتِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلَيْكُمْ بِالْأَسْوَدِ مِنْهُ» قَالَ: فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَانَكَ رَعَيْتَ الْغَنَمَ. قَالَ «نَعَمْ، وَهُلْ مِنْ نَبِيٍّ إِلَّا وَفَدَ رَعَاهَا؟» أَوْ نَحْوَ هَذَا مِنَ القَوْلِ.

(المعجم ٣٠) - (بابُ فضيلة الخل، والتأدم به) (التحفة ١٣)

Chapter 30. The Virtue Of Vinegar And Using It As A Condiment

[5350] 164 - (2051) It was narrated from ‘Âishah that the Prophet ﷺ said: “What an excellent condiment is vinegar.”

[٥٣٥٠] ١٦٤ - (٢٠٥١) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَانٍ: حَدَّثَنَا سُلَيْمَانُ ابْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَعْمَلُ الْأَدْمُ، أَوِ الْإِلَادُمُ، الْخَلُّ». (...)

[٥٣٥١] ١٦٥ - (...). وَحَدَّثَنَا مُوسَى بْنُ قُرَيْشٍ بْنُ نَافِعٍ التَّمِيميُّ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ الْوُحَاطِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ بِهَذَا الْإِسْنَادِ، وَقَالَ: «يَعْمَلُ الْأَدْمُ» وَلَمْ يَسْكُ.

[5351] 165 - (...) Sulaimân bin Bilâl narrated it with this chain of narrators (a *Hadîth* similar to no. 5350).

[5352] 166 - (2052) It was narrated from Jâbir bin ‘Abdullâh that the Prophet ﷺ asked his family for condiments and they said: “We do not have anything but vinegar.” He called for it and he started eating it, saying: “What an excellent condiment vinegar is, what an excellent condiment vinegar is.”

[5353] 167 - (...) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ took me by the hand one day and (led me) to his house, and some pieces of bread were brought to him. He said: ‘Is there any condiment?’ They said: ‘No, except a little vinegar.’ He said: ‘Vinegar is an excellent condiment.’”

Jâbir said: “I have not stopped liking vinegar since I heard that from the Prophet of Allâh ﷺ.” Tâlîhah said: “I have not stopped liking vinegar since I heard that from Jâbir.”

[5354] 168 - (...) Jâbir bin ‘Abdullâh narrated that the Messenger of Allâh ﷺ took him by the hand and (led him) to his house... a *Hadîth* like that of Ibn ‘Ulayyah (no. 5353), up to the words; “What an excellent condiment vinegar is” and he did not mention what came after that.

[٥٣٥٢]-١٦٦ (٢٠٥٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ : أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ أَبِي شِرٍّ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ سَأَلَ أَهْلَهُ الْأَدْمَ، فَقَالُوا: مَا عِنْدَنَا إِلَّا خَلٌّ، فَدَعَا بِهِ، فَجَعَلَ يَأْكُلُ بِهِ وَيَقُولُ: «نَعَمْ الْأَدْمُ الْخَلُّ، نَعَمْ الْأَدْمُ الْخَلُّ». .

[٥٣٥٣]-١٦٧ (...) حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدُّورَقِيٌّ : حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ عَنِ الْمُتَّشِّنِ بْنِ سَعِيدٍ: حَدَّثَنِي طَلْحَةُ بْنُ نَافِعٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِي ذَاتَ يَوْمٍ، إِلَى مَنْزِلِهِ، فَأَخْرَجَ إِلَيْهِ فَلَقَّا مِنْ خُبْزٍ، فَقَالَ: «مَا مِنْ أَدْمٌ؟» فَقَالُوا: لَا، إِلَّا شَيْءٌ مِنْ خَلٌّ، قَالَ: «فَإِنَّ الْخَلَّ نَعَمْ الْأَدْمُ». قَالَ جَابِرٌ: فَمَا زِلْتُ أُحِبُّ الْخَلَّ مُنْذُ سَمِعْتُهَا مِنْ جَابِرٍ. سَمِعْتُهَا مِنْ نَبِيِّ اللَّهِ ﷺ، وَقَالَ طَلْحَةُ: مَا زِلْتُ أُحِبُّ الْخَلَّ مُنْذُ سَمِعْتُهَا مِنْ جَابِرٍ.

[٥٣٥٤]-١٦٨ (...) حَدَّثَنَا نَصْرٌ ابْنُ عَلَيِّ الْجَهَضْمِيِّ : حَدَّثَنِي أَبِي : حَدَّثَنَا الْمُتَّشِّنِ بْنُ سَعِيدٍ عَنْ طَلْحَةِ بْنِ نَافِعٍ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِي إِلَى مَنْزِلِهِ، بِعِمْلِ حَدِيثٍ

ابن علية، إلى قوله: «فِيْنَمَ الْأَدْمُ الْخَلُّ»
وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[٥٣٥٥] ١٦٩ - (...) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ:
أَخْبَرَنَا حَجَاجُ بْنُ أَبِي زَيْنَبٍ: حَدَّثَنِي أَبُو
سُفْيَانَ طَلْحَةَ بْنُ نَافِعَ قَالَ: سَمِعْتُ جَاهِرَ
ابْنَ عَبْدِ اللَّهِ قَالَ: كُنْتُ جَالِسًا فِي دَارِ،
فَمَرَّ بِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَشَارَ إِلَيَّ، فَقَمْتُ
إِلَيْهِ، فَأَخَذَ بِيَدِي، فَانْطَلَقْنَا حَتَّى أَتَى بَعْضَ
حُجَّرِ نِسَائِهِ، فَدَخَلَ، ثُمَّ أَذْنَ لِي، فَدَخَلْتُ
الْحِجَابَ عَلَيْهَا، فَقَالَ: «هَلْ مِنْ غَدَاءٍ؟»
فَقَالُوا: نَعَمْ، فَأَتَيْتُ بِثَلَاثَةَ أَفْرِصَةَ، فَوُضِعْنَ
عَلَى بَيْتِي، فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُرْصَانَ
فَوَضَعَهُ بَيْنَ يَدَيْهِ، وَأَخَذَ قُرْصًا آخَرَ فَوَضَعَهُ
بَيْنَ يَدَيْهِ، ثُمَّ أَخَذَ التَّالِثَ فَكَسَرَهُ بِاَثْيَنِ،
فَجَعَلَ نِصْفَهُ بَيْنَ يَدَيْهِ وَنِصْفَهُ بَيْنَ يَدَيَّ، ثُمَّ
قَالَ: «هَلْ مِنْ أَدْمٍ؟» قَالُوا: لَا، إِلَّا شَيْءٌ
مِنْ خَلٌّ، قَالَ: «هَاتُوهُ، فَيَعْمَلُ الْأَدْمُ هُوَ».

(المعجم ٣١) - (باب إباحة أكل
الثوم، وأنه ينبغي لمن أراد خطاب
الكبار تركه، وكذا ما في معناه)
(التحفة ١٤)

[٥٣٥٦] ١٧٠ - (٢٠٥٣) حَدَّثَنَا
مُحَمَّدُ بْنُ الْمُشَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ

[5355] 169 - (...) Jâbir bin 'Abdullâh said: "I was sitting in a house and the Messenger of Allâh ﷺ passed by me. He gestured to me so I stood up, and he took hold of my hand and we set off until we came to the apartment of one of his wives. He went in, then he gave me permission to enter, and I entered beyond the curtain. He said: 'Is there anything for breakfast?' They said: 'Yes.' Three loaves of bread were brought to him, which they put on a tray of palm leaves. The Messenger of Allâh ﷺ took one loaf and put it in front of him, and he took another loaf and put it in front of me, then he took the third loaf and broke it in two, putting one half in front of him and one in front of me. Then he said: 'Is there any condiment?' They said: 'No, except a little vinegar.' He said: 'Bring it, what an excellent condiment it is.'"

Chapter 31. It Is Permissible To Eat Garlic, But The One Who Is Going To Address Prominent People Should Refrain From Eating It, And The Same Applies To Other, Similar Foods

[5356] 170 - (2053) It was narrated that Abû Ayyûb Al-

Anṣārī said: "When food was brought to the Messenger of Allāh ﷺ, he would eat some of it and send the leftovers to me. One day he sent food of which he had not eaten anything, because there was garlic in it. I asked him: 'Is it *Harām*?' He said: 'No, but I dislike it because of its smell.'"

He said: "And I dislike that which he disliked."

لابن المُتَّشِّي - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ، عَنْ أَبِي أَئْوَبِ الْأَنْصَارِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أُتِيَ بِطَعَامٍ، أَكَلَ مِنْهُ وَبَعْثَ بِفَضْلَةٍ إِلَيْهِ، وَإِنَّهُ بَعْثَ إِلَيَّ يَوْمًا بِفَضْلَةٍ لَمْ يَأْكُلْ مِنْهَا، لِأَنَّ فِيهَا ثُومًا، فَسَأَلْتُهُ أَحَرَامٌ هُوَ؟ قَالَ: «لَا، وَلَكِنِّي أَكْرَهُهُ مِنْ أَجْلِ رِيحَهُ».

قَالَ: فَإِنِّي أَكْرَهُ مَا كَرِهْتَ.

[5357] (...) It was narrated from Shu‘bah with this chain of narrators (a *Hadîth* similar to no. 5357).

[5358] 171 - (...) It was narrated from Abû Ayyûb that the Prophet ﷺ came and stayed in his house. The Prophet ﷺ stayed on the lower floor and Abû Ayyûb was on the top floor. Abû Ayyûb got up one night and said: "We are walking above the head of the Messenger of Allâh ﷺ." So they moved aside and spend the night in a corner. Then he spoke to the Prophet ﷺ (about that) and the Prophet ﷺ said: "The lower floor is more comfortable." He said: "I will not live on a roof beneath which you are." So the Prophet ﷺ moved to the upper floor and Abû

[٥٣٥٧] [....] وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّشِّي: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعبَةَ، فِي هَذَا الْإِسْنَادِ.

[٥٣٥٨] [....] وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ وَأَحْمَدُ بْنُ سَعِيدٍ بْنُ صَخْرٍ - وَاللَّفْظُ مِنْهُمَا قَرِيبٌ - قَالَ: حَدَّثَنَا أَبُو النُّعَمَانِ: حَدَّثَنَا ثَابِتُ - فِي رِوَايَةِ حَجَّاجِ بْنِ يَزِيدَ: [أَبُو] زَيْدٌ الْأَخْوَلُ - حَدَّثَنَا عَاصِمٌ عَنْ عَبْدِ اللَّهِ أَبْنِ الْحَارِثِ عَنْ أَفْلَحٍ، مَوْلَى أَبِي أَئْوَبِ، عَنْ أَبِي أَئْوَبٍ؛ أَنَّ النَّبِيَّ ﷺ نَزَلَ عَلَيْهِ، فَتَرَكَ النَّبِيَّ ﷺ فِي السِّفْلِ وَأَبْوَأَئْوَبَ فِي الْعُلُوِّ، فَأَنْتَهَ أَبُو أَئْوَبَ لَيْلَةً، فَقَالَ: نَمْشِي فَوْقَ رَأْسِ رَسُولِ اللَّهِ ﷺ

Ayyûb moved to the lower floor. He used to make food for the Prophet ﷺ, and when it was brought back to him, he would ask where his fingers had touched it, and he would follow the place where his fingers had been. He made him some food that contained garlic, and when it was brought back to him he asked where his fingers had touched it, and it was said to him: "He did not eat any of it." He got worried and went up to him, and said: "Is it *Harâm*?" The Prophet ﷺ said: "No, but I do not like it." He said: "I dislike what you dislike." He said: "And the Revelation used to come to the Prophet ﷺ."

فَتَحَوَّلَ، فَبَاتُوا فِي جَانِبِ، ثُمَّ قَالَ لِلنَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «السِّفْلُ أَرْفَقُ» فَقَالَ: لَا أَعْلُو سَقِيقَةً أَنْتَ تَعْنَهَا، فَتَحَوَّلَ النَّبِيُّ ﷺ فِي الْعُلُوِّ وَأَبُو أَيُوبَ فِي السِّفْلِ، فَكَانَ يَضْنَعُ لِلنَّبِيِّ ﷺ طَعَاماً، فَإِذَا جَيَءَ بِهِ إِلَيْهِ سَأَلَ عَنْ مَوْضِعِ أَصَابِعِهِ، فَيَتَبَعُ مَوْضِعَ أَصَابِعِهِ، فَضَنَعَ لَهُ طَعَاماً فِيهِ ثُومٌ، فَلَمَّا رُدَّ إِلَيْهِ سَأَلَ عَنْ مَوْضِعِ أَصَابِعِ النَّبِيِّ ﷺ، فَقَلَّ لَهُ: لَمْ يَاكُلْ، فَفَزَعَ وَاصْدَعَ إِلَيْهِ، فَقَالَ: أَحَرَامُ هُوَ؟ قَالَ النَّبِيُّ ﷺ: «لَا، وَلَكِنِي أَكْرَهُهُ» قَالَ: فَإِنِّي أَكْرَهُ مَا تَكْرَهُ، أَوْ مَا كَرِهْتَ. قَالَ: وَكَانَ النَّبِيُّ ﷺ يُؤْتَى بِالْمُخْبِيِّ.

(المعجم (٣٢) - (باب إكرام الضيف
وفضل إيتاره) (التحفة (١٥)

Chapter 32. Honoring Guests And The Virtue Of Showing Preference To One's Guest

[5359] 172 - (2054) It was narrated that Abû Hurairah said: "A man came to the Messenger of Allâh ﷺ and said: 'I am starving.' He sent word to one of his wives and she said: 'By the One Who has sent you with the truth, I do not have anything but water.' Then he sent word to another of his wives, and she said something similar, until all of them had said that: 'No, by the One Who has sent you with the truth, I do not have anything but

رُهْيِرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ الْأَشْجَعِيِّ، عَنْ أَبِي هَرِيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: إِنِّي مَجْهُودٌ، فَأَرْسَلَ إِلَيَّ بَعْضِ نِسَائِهِ، فَقَالَتْ: وَالَّذِي بَعَثْتَكَ بِالْحَقِّ! مَا عِنْدِي إِلَّا مَاءٌ، ثُمَّ أَرْسَلَ إِلَيَّ أُخْرَى، فَقَالَتْ مِثْلُ ذَلِكَ، حَتَّى قُلَّ كُلُّهُنَّ مِثْلُ ذَلِكَ:

water.' He said: 'Who will host this man tonight, and Allâh will have mercy on him?' An *Anṣârî* man stood up and said: 'I will, O Messenger of Allâh.' He took him to his house and said to his wife: 'Do you have anything?' She said: 'No, only the food for my children.' He said: 'Distract them with something, then when our guest comes in, extinguish the lamp and make him think that we are eating. Then when he wants to eat, go to the lamp and extinguish it.' They sat and the guest ate, and the following morning he went to the Prophet ﷺ, who said: 'Allâh is pleased with what you two did for your guest last night.'

[5360] 173 - (...) It was narrated from Abû Hurairah that an *Anṣârî* man had a guest one night, and he did not have anything but food for himself and his children. He said to his wife: "Put the children to sleep and extinguish the lamp, then serve what you have to the guest." He said: "And this Verse was revealed: '...And give them (emigrants) preference over themselves even though they were in need of that."^[1]

[5361] (...) It was narrated that

لَا، وَالَّذِي بَعْثَكَ بِالْحَقِّ! مَا عِنْدِي إِلَّا مَاءٌ، فَقَالَ: «مَنْ يُضِيفُ هَذَا، اللَّهُمَّ رَحْمَةُ اللَّهِ» فَقَامَ رَجُلٌ مِّنَ الْأَنْصَارِ فَقَالَ: أَنَا، يَا رَسُولَ اللَّهِ! فَأَنْطَلَقَ إِلَيْهِ رَحْلِهِ، فَقَالَ لِامْرَأَتِهِ: هَلْ عِنْدَكِ شَيْءٌ؟ قَالَتْ: لَا، إِلَّا قُوتُ صَبَّانِي، قَالَ: فَعَلَّلِيهِمْ بِشَيْءٍ، فَإِذَا دَخَلَ ضَيْفَنَا فَأَطْفَلَيَ السِّرَاجَ وَأَرْبَيْهُ أَنَا نَأْكُلُ، فَإِذَا أَهْوَى لِيَأْكُلَ فَقُوْمِي إِلَى السِّرَاجِ حَتَّى تُطْفَئِيهِ، قَالَ: فَعَدْدُوا وَأَكَلُ الضَّيْفَ، فَلَمَّا أَصْبَحَ عَدَّا عَلَى النَّبِيِّ وَلِلَّهِ، فَقَالَ: «فَذَلِكَ عَجِيبٌ اللَّهُ مِنْ صَنْعِكُمَا بِضَيْفِكُمَا اللَّيْلَةَ».

[5360] ١٧٣ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكَيْعٌ عَنْ فُضَيْلِ بْنِ عَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا مِّنَ الْأَنْصَارِ بَاتَِ بِهِ ضَيْفً، فَلَمْ يَكُنْ عِنْدَهُ إِلَّا قُوتُهُ وَقُوتُ صَبَّانِيَ، فَقَالَ لِامْرَأَتِهِ: تَوَمِي الصَّبَّيْفَ وَأَطْفَلَيَ السِّرَاجَ وَفَرِّبِيَ لِلضَّيْفِ مَا عِنْدَكِ، قَالَ فَزَرَّتْ هَذِهِ الْآيَةُ: «وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ» [الحشر الآية: ٩].

[5361] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ:

^[1] *Al-Hashr* 59:9.

Abū Hurairah said: "A man came to the Messenger of Allāh ﷺ to be hosted as a guest, but he did not have anything to offer him. He said: 'Won't some man host him, and Allāh will have mercy on him?' An *Anṣārī* man who was called Abū Ṭalḥah stood up and took him to his house..." and he quoted a *Hadīth* like that of Jarir (no. 5359), and he mentioned the revelation of the Verse as Waki' mentioned it (no. 5360).

[5362] 174 - (2055) It was narrated that Al-Miqdād said: "I came with two companions of mine, and our hearing and sight had been affected by hunger. We presented ourselves to the Companions of the Messenger of Allāh ﷺ, but none of them could host us. We came to the Prophet ﷺ and he took us to his family. There were three goats there and the Prophet ﷺ said: 'Milk them and we will share the milk.' We used to milk them and each one of us would drink his share, and we would set aside the Prophet's share for him. He would come at night and would say *Salām* in such a manner that would not wake one who was sleeping, but one who was awake would hear it. Then he would go to the *Masjid* and pray, then he would come to his drink and drink it. One night the *Shaijān* came to me when I had drunk my share

حدَّثَنَا أَبْنُ فُضَيْلٍ عَنْ أَبِيهِ، عَنْ أَبِيهِ حَازِمٍ، عَنْ أَبِيهِ هُرِيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ لِيُضِيقُهُ، فَلَمْ يَكُنْ عِنْدَهُ مَا يُضِيقُهُ، فَقَالَ: أَلَا رَجُلٌ يُضِيقُ هَذَا، رَحْمَةُ اللَّهِ» فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو طَلْحَةَ، فَانْطَلَقَ إِلَيْهِ رَحْلِهِ، وَسَاقَ الْحَدِيثَ يَنْحُو حَدِيثَ بَرِيرٍ، وَذَكَرَ فِيهِ تُرُولَ الْأَيَّةِ كَمَا ذَكَرَهُ وَكَيْعَ.

١٧٤ [٥٣٦٢]-٢٠٥٥ [٥٣٦٢] وَحدَّثَنَا أَبُو بَكْرُ بْنُ أَبِيهِ شَيْعَةً: حَدَّثَنَا شَبَابُهُ بْنُ سَوَارٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغَيْرَةِ عَنْ ثَابِتٍ، عَنْ عَبْدِ الرَّحْمَنِ أَبْنِ أَبِيهِ لَيْلَى، عَنِ الْمِقْدَادِ، قَالَ: أَقْبَلْتُ أَنَا وَاصْحَاجَانَ لَيْ، وَقَدْ دَهَبْتُ أَسْمَاعِنَا وَأَبْصَارِنَا مِنَ الْجَهْدِ، فَجَعَلْنَا نَعْرِضُ أَنفُسَنَا عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَلَيْسَ أَحَدُهُمْ يَقْبَلُنَا، فَأَيْتَنَا النَّبِيُّ ﷺ فَانْطَلَقَ إِلَيْهِ أَهْلِهِ، فَإِذَا ثَلَاثَةُ أَعْنُزُ، فَقَالَ النَّبِيُّ ﷺ: «اخْتَلِبُوا هَذَا الْلَّبَنَ بَيْتَنَا» قَالَ: فَكُنَّا نَحْتَلِبُ فَيَشَرُبُ كُلُّ إِنْسَانٍ مَا نَصِيبُهُ، وَتَرْفَعُ لِلنَّبِيِّ ﷺ نَصِيبُهُ قَالَ: فَيَحِيِّءُ مِنَ اللَّيْلِ فَيَسْلِمُ سَلِيمًا لَا يُوقِطُ نَائِمًا، وَيُسْمِعُ الْقَطَّانَ، قَالَ ثُمَّ يَأْتِي الْمَسْجِدَ فَيُصَلِّي، ثُمَّ يَأْتِي شَرَابَهُ

and said: 'Muhammad has gone to the *Anṣār* and they are offering him hospitality, and he will have with them something that will leave him in no need of this draught (of milk).' So I went and drank it, and when it had penetrated deeply into my stomach and I realized that it was too late, the *Shaitân* made me regret it and he said: 'Woe to you, what have you done? Have you drunk the drink of Muhammad ? He will come and will not find it, then he will pray against you and you will be doomed, and you will be a loser in this world and in the Hereafter.' I had a sheet over me; if I covered my feet with it my head was exposed, and if I covered my head with it my feet were exposed. I could not sleep, but my two companions had gone to sleep and they had not done what I had done. The Prophet came and said *Salâm* as he usually did, then he went to the *Masjid* and prayed. Then he came to his drink and uncovered it, and he did not find anything in it. He looked up at the sky and I said: 'Now he is praying against me and I am doomed.' But he said: 'O Allâh, feed those who have fed me and give drink to those who have given me to drink.' I wrapped the blanket tightly around me and I took a knife and went to the goats, to see which of them was the fattest so

فَيُشَرِّبُ، فَأَتَانِي الشَّيْطَانُ ذَاتَ لَيْلَةً، وَقَدْ شَرِبْتُ نَصِيبِي فَقَالَ: مُحَمَّدٌ يَأْتِي الْأَنْصَارَ فَيُخْصُّهُونَهُ، وَيُصْبِّطُ عِنْدَهُمْ، مَا يَهْوِي حَاجَةً إِلَى هَذِهِ الْجُرْعَةِ، فَأَتَيْتُهَا فَشَرِبْتُهَا، فَلَمَّا أَنْ وَغَلَّتْ فِي بَطْنِي، وَعَلِمْتُ أَنَّهُ لَيْسَ إِلَيْهَا سَبِيلٌ، - قَالَ - : نَدَمْنِي الشَّيْطَانُ فَقَالَ: وَيُحَكِّ مَا صَنَعْتَ؟ أَشَرِبْتَ شَرَابَ مُحَمَّدٍ بِعَلِيهِ؟ فَيَجِيءُ فَلَا يَجِدُهُ فَيَدْعُ عَلَيْكَ فَهِلْكُكَ، فَكَذَّهُبْ دُنْيَاكَ وَآخِرَتَكَ، وَعَلَيَّ شَمْلَةً، إِذَا وَضَعْتُهَا عَلَى رَأْسِي خَرَجَ رَأْسِي، وَإِذَا وَضَعْتُهَا عَلَى نَوْمِي، خَرَجَ قَدَمَيَّ، وَجَعَلَ لَا يَجِئْنِي النَّوْمُ، وَأَمَّا صَاحِبَيَّ فَنَامَا وَلَمْ يَضْنَعَا مَا صَنَعْتُ، قَالَ فَجَاءَ الرَّبِيعِ بِعَلِيهِ فَسَلَّمَ كَمَا كَانَ يُسَلِّمُ، ثُمَّ أَتَى الْمَسْجِدَ فَصَلَّى، ثُمَّ أَتَى شَرَابَهُ فَكَشَفَ عَنْهُ فَلَمْ يَجِدْ فِيهِ شَيْئًا، فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، فَقُلْتُ: الْآنَ يَدْعُ عَلَيَّ فَاهْلِكُ فَقَالَ: «اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمْنِي، وَاسْقِ مَنْ سَقَانِي» قَالَ: فَعَمَدْتُ إِلَى الشَّمْلَةِ فَشَدَّدْتُهَا عَلَيَّ، وَأَخَذْتُ الشَّمْرَةَ فَانْطَلَقْتُ إِلَى الْأَغْزِنِ أَيْهَا أَسْمَنْ فَأَذْبَحْهَا لِرَسُولِ اللَّهِ بِعَلِيهِ، فَإِذَا هِيَ حَافِلٌ، وَإِذَا هُنَّ حُفَلٌ كُلُّهُنَّ، فَعَمَدْتُ إِلَى إِنَاءٍ لِآلِ مُحَمَّدٍ بِعَلِيهِ مَا كَانُوا يَطْمَعُونَ

that I could slaughter it for the Messenger of Allâh ﷺ, but its udder was full of milk, and they all had udders full of milk. I went to a vessel that belonged to the family of Muhammâd ﷺ, that they used for milking, and I milked (the goat) into it until it filled with foam, and I brought it to the Messenger of Allâh ﷺ. He said: ‘Did you have your drinks tonight?’ I said: ‘O Messenger of Allâh, drink.’ He drank and handed it back to me. I said: ‘O Messenger of Allâh, drink.’ He drank then handed it back to me. When I realized that the Prophet ﷺ had drunk his fill and I had earned the blessing (of his supplication), I laughed so much that I fell to the ground. The Prophet ﷺ said: ‘Have you been up to no good, O Miqdâd?’ I said: ‘O Messenger of Allâh, what happened is such-and-such and I did such-and-such.’ The Prophet ﷺ said: ‘This is nothing but a mercy from Allâh, Glorified and Exalted is He. Why didn’t you tell me so that we could have woken our two companions and they could have had some?’ I said: ‘By the One Who has sent you with the truth, if you get your share, and I get some with you, I would not care whoever else gets some.’”

[5363] (...) Sulaimân bin Al-Mughîrah narrated it with this chain of narrators (a similar *Hadîth* as no. 5362).

أَنْ يَحْتَلُّوْ فِيهِ، قَالَ فَجَلَبْتُ فِيهِ حَتَّى
عَلَيْهِ رَغْوَةٌ، فَجِئْتُ إِلَيْ رَسُولِ اللهِ ﷺ
فَقَالَ: «أَشَرِّبُمْ شَرَابَكُمُ الْيَنِّيَّةَ؟» قَالَ:
قُلْتُ: يَا رَسُولَ اللهِ! اشْرَبْ، فَشَرِبَ ثُمَّ
نَأَوَلَّنِي، فَقُلْتُ: يَا رَسُولَ اللهِ! اشْرَبْ،
فَشَرِبَ ثُمَّ نَأَوَلَّنِي، فَلَمَّا عَرَفْتُ أَنَّ
النَّبِيَّ ﷺ قَدْ رَوَى، وَأَصَبْتُ دَغْوَةَ،
ضَحَحْكُتُ حَتَّى أُقْبِلَ إِلَى الْأَرْضِ، قَالَ:
فَقَالَ النَّبِيُّ ﷺ: «إِنَّدِي سَوَاتِكَ يَا
مِقْدَادُ» فَقُلْتُ: يَا رَسُولَ اللهِ! كَانَ مِنْ
أَمْرِي كَذَا وَكَذَا، وَفَعَلْتُ كَذَا، فَقَالَ
النَّبِيُّ ﷺ: «مَا هَلَّهُ إِلَّا رَحْمَةً مِنَ اللهِ عَزَّ
وَجَلَّ، أَفَلَا كُنْتَ آذَنْتِي، فَنُوقَظَ صَاحِبَنَا
فِيُصِّيَانِ مِنْهَا» قَالَ: فَقُلْتُ: وَالَّذِي بَعَثَنَا
بِالْحَقِّ مَا أُبَالِي إِذَا أَصَبْنَاهَا وَأَصَبْنَاهَا
مَعَكَ، مَنْ أَصَابَنَا مِنَ النَّاسِ.

[٥٣٦٣] (...) وَحدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا التَّضْرُّبُ بْنُ شُمَيْلٍ: حَدَّثَنَا
سُلَيْمَانُ بْنُ الْمُغِيْرَةِ، بِهَذَا إِلَّا سَنَادٍ.

[5364] 175 - (2056) It was narrated that 'Abdur-Rahmân bin Abî Bakr said: "We were one hundred and thirty men with the Prophet ﷺ, and the Prophet ﷺ said: 'Does any one among you have any food?' One man had a *Sâ'* of foodstuff or the like, so he made some dough. Then a man, a tall *Mushrik* (idolater) with dishevelled hair, came along with some sheep that he was driving. The Prophet ﷺ said: 'Will you sell one or give it as a gift?' He said: 'No, I will sell it.' So he bought a sheep from him, and it was slaughtered and prepared. The Messenger of Allâh ﷺ ordered that its liver be grilled. By Allâh, there was no one among those one hundred and thirty who was not given his share of that liver by the Messenger of Allâh ﷺ. If he was present, he gave it to him, and if he was absent he set it aside for him.

And he set out two large bowls from which we all ate our fill, and there was some left over, which I loaded onto a camel."

[5365] 176 - (2057) 'Abdur-Rahmân bin Abî Bakr narrated that the people of *As-Suffah* were

[5364] 175 - (2056) حَدَّثَنَا عُبَيْدُ

اللَّهُ بْنُ مُعَاذِ الْعَبْرِيُّ وَحَامِدُ بْنُ عُمَرَ
الْبَكْرَوَيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى،
جَوِيعًا عَنِ الْمُعْتَمِرِ بْنِ سُلَيْمَانَ - وَاللَّفْظُ
لِابْنِ مُعَاذٍ : حَدَّثَنَا الْمُعْتَمِرُ : حَدَّثَنَا
أَبِي عَنْ أَبِي عُثْمَانَ - حَدَّثَ أَيْضًا - عَنْ
عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ قَالَ: كُنَّا مَعَ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ؟» فَإِذَا مَعَ رَجُلٍ
صَاعٌ مِنْ طَعَامٍ أَوْ نَحْوُهُ، فَعُجِّنَ، ثُمَّ
جَاءَ رَجُلٌ، مُشْرِكٌ مُشْعَانٌ طَوِيلٌ، يَغْنِمُ
يَسُوقُهَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَبَيْعَ أَمْ عَطِيَّةً
أَوْ قَالَ - أَمْ هِيَ؟» قَالَ: لَا، بَلْ بَيْعَ،
فَأَشْتَرَى مِنْهُ شَاةً، فَصُبِّعَتْ، وَأَمْرَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَوَادِ الْبَطْنِ أَنْ يُسْنَوَى، قَالَ:
وَأَيْمُ اللَّهُ! مَا مِنَ الْتَّلَاثِينَ وَمَايَةً إِلَّا حَرَّ لَهُ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُزْرَةٌ مِنْ سَوَادِ بَطْنِهَا، إِنَّ
كَانَ شَاهِدًا، أَعْطَاهُ، وَإِنْ كَانَ غَائِبًا،
خَبَّأَ لَهُ.

قَالَ: وَجَعَلَ قَصْعَتَيْنِ، فَأَكَلَنَا مِنْهُمَا
أَجْمَعُونَ، وَشَيْعَنَا، وَفَضَلَ فِي الْقَصْعَتَيْنِ،
فَحَمَلْتَهُ عَلَى الْبَعْيرِ، أَوْ كَمَا قَالَ.

[5365] 176 - (2057) حَدَّثَنَا عُبَيْدُ

اللَّهُ بْنُ مُعَاذِ الْعَبْرِيُّ وَحَامِدُ بْنُ عُمَرَ

poor people, and on one occasion the Messenger of Allâh ﷺ said: "Whoever has enough food for two people, let him take three with him, and whoever has enough food for four people, let him take a fifth or a sixth with him," or words to that effect. Abû Bakr took three people with him and the Prophet of Allâh ﷺ took ten. Abû Bakr took three" and he (the narrator) said: "That was me and my father and my mother" - and I do not know if he said: - "and my wife and a servant whom we shared with the household of Abû Bakr." "Abû Bakr ate dinner with the Prophet ﷺ, then he stayed until 'Ishâ' prayer was offered, then he went back and stayed until the Messenger of Allâh ﷺ became drowsy, and he came after as much of the night had passed as Allâh willed. His wife said to him: "What kept you away from your guests?" Or she said: "Your guest." He said: "Have you not given them dinner?" She said: "They refused (to eat) until you came." They brought the food to them, but they insisted on not eating. I went and hid myself, and he said: "O ignorant fellow!" And he reprimanded me and berated me. He said: "Eat, but you may not enjoy it" And he said: "By Allâh, I will never eat it. By Allâh, we did not take any morsel but there appeared beneath it more of it, until we had eaten our fill and there was more of it than before."

الْبَكْرَاوِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى
الْقَيْسِيُّ، كُلُّهُمْ عَنِ الْمُعْتَمِرِ - وَاللَّفْظُ
لِابْنِ مُعاذٍ - : حَدَّثَنَا الْمُعْتَمِرُ بْنُ سَيِّدَنَا
قَالَ : قَالَ أَبِي : حَدَّثَنَا أَبُو عُثْمَانَ؛ أَنَّ
حَدَّثَهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ؛ أَنَّ
أَصْحَابَ الصُّفَّةِ كَانُوا نَاسًا فُقْرَاءَ، وَإِنَّ
رَسُولَ اللَّهِ ﷺ قَالَ مَرَّةً : «مَنْ كَانَ عِنْدَهُ
طَعَامٌ اثْنَيْنِ، فَلْيَذْهَبْ بِثَلَاثَةَ، وَمَنْ كَانَ
عِنْدَهُ طَعَامٌ أَرْبَعَةَ، فَلْيَذْهَبْ بِخَامِسِيْنِ،
سِيَّادِسِيْنِ»، أَوْ كَمَا قَالَ، وَإِنَّ أَبَا بَكْرِ جَاءَ
بِثَلَاثَةَ، وَانْطَلَقَ نَبِيُّ اللَّهِ ﷺ بِعَشَرَةَ، وَأَبُو
بَكْرٍ بِثَلَاثَةَ، قَالَ : فَهُوَ أَنَا وَأَبِي وَأُمِّي -
وَلَا أَدْرِي هَلْ قَالَ : - وَأَمْرَأَتِي وَخَادِمِي
بَيْنَ يَيْتَنَا وَيَبْتَتَنَا أَبِي بَكْرٍ قَالَ : وَإِنَّ أَبَا
بَكْرٍ تَعْشَى عِنْدَ النَّبِيِّ ﷺ، ثُمَّ لَيْثٌ حَتَّى
صُلُّيْتُ الْعِشَاءَ، ثُمَّ رَجَعَ فَلَيْثٌ حَتَّى نَعْسَنَ
رَسُولُ اللَّهِ ﷺ، فَجَاءَ بَعْدَ مَا مَضَى مِنَ
اللَّيْلِ مَا شَاءَ اللَّهُ، قَالْتُ لَهُ امْرَأَتُهُ : مَا
حَبَسْتَكَ عَنْ أَضْيَاْفِكَ، أَوْ قَالْتُ :
ضَيْفُكَ؟ قَالَ : أَوْمَا عَشَّيْتُهُمْ؟ قَالْتُ :
أَبْوَا حَتَّى تَجِيءَ، قَدْ عَرَضُوا عَلَيْهِمْ
فَغَلَبُوهُمْ، قَالَ : فَذَاهَبْتُ أَنَا فَاخْتَبَأْتُ،
وَقَالَ : يَا عَنْتَرُ! فَجَدَعَ وَسَبَّ، وَقَالَ :
كُلُّوا، لَا هَنِئَنَا، وَقَالَ : وَاللَّهِ! لَا أَطْعَمُهُ

Abû Bakr looked at it and saw that it was as it had been before or more than that. He said to his wife: "O sister of Banû Firâs, what is this?" She said: "No, O apple of my eye, now it is three times more than it was before." Abû Bakr ate some of it and said: "That was from the *Shaijân*" - meaning his oath. Then he ate a morsel of it and took it to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ found it in the morning." He said: "There was a treaty between us and some people which came to an end, and we were divided into twelve groups, each of which was headed by a man, and Allâh knows best how many were with each man. But the Prophet ﷺ sent a leader with each group, and all of them ate from it."

أَبْدَا، قَالَ: وَإِنِّي لِلّٰهِ أَكْلَمُ! مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلَّا رَبَّا مِنْ أَسْفَلَهَا أَكْثَرَ مِنْهَا، قَالَ حَتَّى شَيْءَنَا وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ ذَلِكَ، فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ فَإِذَا هِيَ كَمَا هِيَ أَوْ أَكْثَرُ، قَالَ لِمُرْأَتِهِ: يَا اخْتَ بَنِي فِرَاسٍ! مَا هَذَا؟ قَالَتْ: لَا، وَقُرْةً عَيْنِي! لَهُيَ الْآنَ أَكْثَرُ مِنْهَا قَبْلَ ذَلِكَ بِلَاثِ مِرَارٍ، قَالَ: فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَقَالَ: إِنَّمَا كَانَ ذَلِكَ مِنَ الشَّيْطَانِ، يَعْنِي يَوْمَهُ، ثُمَّ أَكَلَ مِنْهَا لُقْمَةً، ثُمَّ حَمَلَهَا إِلَى رَسُولِ اللّٰهِ ﷺ فَأَصْبَحَتْ عِنْدَهُ، قَالَ وَكَانَ يَبْتَئِنُ وَبَيْنَ قَوْمٍ عَقْدٌ فَمَضَى الْأَجْلُ، فَفَرَقَنَا اثْنَا عَشَرَ رَجُلًا، مَعَ كُلِّ رَجُلٍ مِنْهُمْ أَنَاسٌ، اللّٰهُ أَعْلَمُ كُمْ مَعَ كُلِّ رَجُلٍ، قَالَ: إِلَّا أَنَّهُ بَعْثَ مَعَهُمْ فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ.

[5366] 177 - (...) It was narrated that 'Abdur-Rahmân bin Abî Bakr said: "Some guests came to stay with us and my father used to go and talk to the Messenger of Allâh ﷺ at night. He set out and said: 'O 'Abdur-Rahmân, serve food to the guests.' When evening came, we brought food to them but they refused to eat and said: 'Not until the head of the household comes and eats with us.' I said to them:

[٥٣٦٦] ١٧٧ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُقْتَنِي: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ الْعَطَّارُ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ قَالَ: نَزَلَ عَلَيْنَا أَصْيَافٌ لَنَا، قَالَ: وَكَانَ أَبِي يَتَحَدَّثُ إِلَيَّ رَسُولُ اللّٰهِ ﷺ مِنَ اللَّيْلِ، قَالَ: فَانْطَلَقَ وَقَالَ: يَا عَبْدَ الرَّحْمَنِ! أَفْرُغْ مِنْ أَصْيَافِكَ . قَالَ: فَلَمَّا أَمْسَيْتُ جِهَنَّمَ بِقَرَاهُمْ، قَالَ:

'He is a strict man and if you do not do it, I am afraid that I will be in trouble with him.' But they refused. When he came, the first thing he did was to ask: 'Did you serve your guests?' They said: 'No, by Allâh, we did not.' He said: 'Did I not tell 'Abdur-Rahmân (to do that)?' I hid from him, and he said: 'O 'Abdur-Rahmân!' I hid from him, but he said: 'O ignorant lad, I adjure you, if you can hear my voice, to come here.' So I came and I said: 'By Allâh, it is no fault of mine. They are your guests, ask them. I brought them some food but they refused to eat until you come.' He said: 'What is the matter with you? Will you not accept our hospitality?' Abû Bakr said: 'By Allâh, I will not eat tonight.' They said: 'By Allâh, we will not eat until you eat.' He said: 'I have never seen a worse night than tonight. Woe to you, what is the matter with you? Why do you not accept our hospitality?' Then he said: 'What I did at first was from the *Shaitân*. Bring the food.' So the food was brought, and he said the Name of Allâh and ate, and they ate. When morning came he went to the Prophet ﷺ and said: 'O Messenger of Allâh, they fulfilled their oath but I broke mine.' He said: 'Rather you are the most sincere of them and you are the best of them.'"

فَأَبْوَا، فَقَالُوا: حَتَّى يَجِيءَ أَبُو مَنْزِلِنَا فَيَطْعَمُهُمْ مَعَنَا، قَالَ: فَقُلْتُ لَهُمْ: إِنَّهُ رَجُلٌ حَدِيدٌ، وَإِنَّكُمْ إِنْ لَمْ تَفْعَلُوا حَفْظُ أَنْ يُصِيبَنِي مِنْهُ أَذْيَ، قَالَ: فَأَبْوَا، فَلَمَّا جَاءَهُمْ لَمْ يَئِدُ بِشَيْءٍ أَوْلَى مِنْهُمْ، فَقَالَ: أَفَرَعْتُمْ مِنْ أَضْيَا فِكُمْ؟ قَالَ: قَالُوا: لَا، وَاللَّهِ مَا فَرَغْنَا، قَالَ: أَلَمْ أَمْرَ عَبْدَ الرَّحْمَنِ؟ قَالَ: وَتَنَحَّيْتُ عَنْهُ، فَقَالَ: يَا عَبْدَ الرَّحْمَنِ! قَالَ: فَتَنَحَّيْتُ عَنْهُ، قَالَ: فَقَالَ: يَا عُثْرَةَ! أَفْسَمْتُ عَيْنِكَ! إِنْ كُنْتَ شَمِعْ صَوْتِي إِلَّا جِئْتَ، قَالَ: فَجِئْتُ قَالَ: فَقُلْتُ: وَاللَّهِ! مَا لِي ذَنْبٌ، هُؤُلَاءِ أَضْيَا فُكَّ فَسَلَّهُمْ، قَدْ أَسْتَهِمُ بِقَرَاهُمْ فَأَبْوَا أَنْ يَطْعَمُونَا حَتَّى تَجِيءَ، قَالَ: فَقَالَ: مَا لَكُمْ؟ إِلَّا تَقْبِلُوا عَنَا قِرَائِكُمْ؟ قَالَ: فَقَالَ أَبُو بَكْرٍ: فَوَاللَّهِ! لَا أَطْعُمُهُ اللَّيْلَةَ، قَالَ: فَقَالُوا فَوَاللَّهِ! لَا نَطْعُمُهُ حَتَّى تَطْعَمْهُ، قَالَ: فَقَالَ مَا رَأَيْتُ كَالشَّرِّ كَاللَّيْلَةِ قَطُّ، وَيَلْكُمْ! مَا لَكُمْ؟ إِلَّا تَقْبِلُوا عَنَا قِرَائِكُمْ؟ قَالَ: ثُمَّ قَالَ: أَمَا الْأَوَّلَى فَمِنَ الشَّيْطَانِ، هَلْمُوا قِرَائِكُمْ، قَالَ: فَجِيءَ بِالطَّعَامِ فَسَمَّى فَأَكَلَ وَأَكَلُوا، قَالَ: فَلَمَّا أَصْبَحَ غَدَّا عَلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! بَرُوا وَحَسِّنُوا، قَالَ: فَأَخْبَرَهُ فَقَالَ: بَلْ أَنْتَ أَبْرُهُمْ وَأَحْبِرُهُمْ». قَالَ: وَلَمْ تَبْلُغْنِي كَفَارَةً.

He said: "And I did not hear of any expiation."

Chapter 33. The Virtue Of Sharing A Small Amount Of Food, And The Food Of Two Is Sufficient Or Three, And So On

[5367] 178 - (2058) It was narrated from Abû Hurairah that he said: "The Messenger of Allâh ﷺ said: 'The food of two is sufficient for three, and the food of three is sufficient for four.'"

[5368] 179 - (2059) Jâbir bin 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'The food of one is sufficient for two, and the food of two is sufficient for four, and the food of four is sufficient for eight.'"

[5369] (...) A *Hadîth* like that of Ibn Juraij (no. 5368) was narrated from the Prophet ﷺ.

(المعجم ٣٣) - (باب فضيلة المواساة في الطعام القليل، وأن طعام الاثنين يكفي ثلاثة، ونحو ذلك) (التحفة ١٦)

[٥٣٦٧] ١٧٨ - (٢٠٥٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طَعَامُ الْأَثْنَيْنِ كَافِي الْثَّلَاثَةِ، وَطَعَامُ الْثَّلَاثَةِ كَافِي الْأَرْبَعَةِ».

[٥٣٦٨] ١٧٩ - (٢٠٥٩) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ؛ وَحَدَّثَنِي يَحْيَى بْنُ حَيْبٍ: حَدَّثَنَا رَوْحٌ: أَخْبَرَنَا أَبْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الرُّثَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «طَعَامُ الْوَاحِدِ يَكْفِي الْأَثْنَيْنِ، وَطَعَامُ الْأَثْنَيْنِ يَكْفِي الْأَرْبَعَةَ، وَطَعَامُ الْأَرْبَعَةِ يَكْفِي النَّمَائِيَّةَ».

وفي رواية إسحاق: قال رسول الله ﷺ، لم يذكر: سمعت.

[٥٣٦٩] (...) حَدَّثَنَا أَبْنُ نُعْمَرْ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي مُحَمَّدُ أَبْنُ الْمُنْتَهَى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ

سُفِيَّانَ، عَنْ أَبِي الرُّبِّيرِ، عَنْ جَابِرِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجَ.

[٥٣٧٠] ١٨٠ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفِيَّانَ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طَعَامُ الْوَاحِدِ يَكْفِي الْأَثْنَيْنِ، وَطَعَامُ الْأَثْنَيْنِ يَكْفِي الْأَرْبَعَةَ».

[٥٣٧١] ١٨١ - (...) وَحَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ فَالَا: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفِيَّانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «طَعَامُ الرَّجُلِ يَكْفِي الرَّجُلَيْنِ، وَطَعَامُ رَجُلَيْنِ يَكْفِي أَرْبَعَةَ، وَطَعَامُ أَرْبَعَةِ يَكْفِي ثَمَانِيَّةَ».

(المعجم ٣٤) - (بَابُ الْمُؤْمِنِ يَأْكُلُ فِي مَعِيَ وَاحِدًا، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءِ) (التحفة ١٧)

[٥٣٧٢] ١٨٢ - (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُشَّاَّبِ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَافِرُ

[٥٣٧١] ١٨١ - (...) It was narrated from Jâbir that the Prophet ﷺ said: "The food of one man is sufficient for two men, and the food of two men is sufficient for four, and the food of four is sufficient for eight."

Chapter 34. The Believer Eats In One Intestine And The Kâfir (Disbeliever) Eats In Seven Intestines

[٥٣٧٢] ١٨٢ - (2060) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The Kâfir (disbeliever) eats in seven intestines and the believer eats in one intestine."

يُأكلُ في سَبْعَةِ أَمْعَاءِ، وَالْمُؤْمِنُ يُأكلُ فِي مِعَىٰ وَاحِدٍ».

[5373] (...) A similar report (as no. 5372) was narrated from Ibn 'Umar, from the Prophet ﷺ.

[٥٣٧٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ وَأَبْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُوبَ، كَلَّا هُمَا عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمُثْلِهِ.

[5374] 183 - (...) Nâfi' said: "Ibn 'Umar saw a poor man, and he put some food in front of him, and put more, and he started to eat a great deal. He said: 'Do not let this man enter upon me, for I heard the Messenger of Allâh ﷺ say: "The disbeliever eats in seven intestines."

[٥٣٧٤] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ خَلَادٍ الْأَبَاهِلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّابُهُ عَنْ وَاقِدِ بْنِ مُحَمَّدٍ أَبْنِ زَيْدٍ؛ أَنَّهُ سَمِعَ نَافِعًا قَالَ: رَأَى أَبْنَ عُمَرَ مِسْكِينًا، فَجَعَلَ يَضَعُ بَيْنَ يَدَيْهِ، وَيَضَعُ بَيْنَ يَدَيْهِ، قَالَ: فَجَعَلَ يُأْكُلُ أَكْلًا كَثِيرًا، قَالَ: فَقَالَ: لَا يُدْخَلَنَ هَذَا عَلَيَّ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْكَافِرَ يُأْكُلُ فِي سَبْعَةِ أَمْعَاءِ».

[5375] 184 - (2061) It was narrated from Jâbir and Ibn 'Umar that the Messenger of Allâh ﷺ said: "The believer eats in one intestine and the disbeliever eats in seven intestines."

[٥٣٧٥] (...) حَدَّثَنِي مُحَمَّدُ بْنُ الْمُشَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي الرُّبَيْرِ، عَنْ جَابِرٍ وَأَبْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُؤْمِنُ يُأْكُلُ فِي مِعَىٰ وَاحِدٍ، وَالْكَافِرُ يُأْكُلُ فِي سَبْعَةِ أَمْعَاءِ».

[5376] (...) A similar report (as no. 5375) was narrated from Jâbir, but he did not mention Ibn 'Umar.

٥٣٧٦ [....] وَحَدَّثَنَا أَبْنُ نُمَيْرٍ : حَدَّثَنَا سُفِينٌ عَنْ أَبِي الرُّبَيْرِ ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ ، بِمِثْلِهِ ، وَلَمْ يَذْكُرْ : أَبْنُ عُمَرَ .

[5377] 185 - (2062) It was narrated from Abû Mûsâ that the Prophet ﷺ said: "The believer eats in one intestine and the disbeliever eats in seven intestines."

٥٣٧٧ [....] ١٨٥ (٢٠٦٢) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدٌ بْنُ الْعَلَاءِ : حَدَّثَنَا أَبُو أُسَامَةَ : حَدَّثَنَا بُرِيدُ عَنْ جَدِّهِ ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ : «الْمُؤْمِنُ يَأْكُلُ فِي مَعِيْ وَاحِدٍ ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءِ» .

[5378] (...) A similar *Hadîth* was narrated from Abû Hurairah, from the Prophet ﷺ.

٥٣٧٨ [....] حَدَّثَنَا قُبَيْلٌ [بْنُ سَعِيْدٍ] : حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي أَبْنَ مُحَمَّدٍ عَنِ الْعَلَاءِ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ ، بِمِثْلِ حَدِيثِهِمْ .

[5379] 186 - (2063) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ hosted a guest who was a disbeliever. The Messenger of Allâh ﷺ ordered that a sheep be milked for him and he drank it, then another, and he drank it, then another, and he drank it, until he had drunk the milk of seven sheep. Then the next morning he became Muslim, and the Messenger of Allâh ﷺ ordered that a sheep be milked for him and he drank it, then he ordered that another be milked

٥٣٧٩ [....] ١٨٦ (٢٠٦٣) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ : حَدَّثَنَا إِسْحَاقُ أَبْنُ عِيسَى : أَخْبَرَنَا مَالِكٌ عَنْ سَهْيَلِ بْنِ أَبِي صَالِحٍ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ ، أَنَّ رَسُولَ اللَّهِ ﷺ صَافَهُ ضَيْفَهُ ، وَهُوَ كَافِرٌ ، فَأَمَرَ [لَهُ] رَسُولُ اللَّهِ ﷺ بِشَاةٍ فَحُلِبَتْ ، فَشَرِبَ حِلَابَهَا ، ثُمَّ أَخْرَى فَشَرِبَهُ ، حَتَّى شَرِبَ حِلَابَ سَعْ شَيَاهٍ ، ثُمَّ إِنَّهُ أَصْبَحَ فَاسِلَمَ ، فَأَمَرَ لَهُ رَسُولُ اللَّهِ ﷺ بِشَاةٍ فَشَرِبَ حِلَابَهَا ، ثُمَّ

but he did not finish it. The Messenger of Allâh ﷺ said: "The believer eats in one intestine and the disbeliever eats in seven intestines."

Chapter 35. Do Not Criticize Food

[5380] 187 - (2064) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ never criticized any food. If he liked something he would eat it and if he disliked it he would leave it."

[5381] (...) Sulaimân Al-A'mash narrated a similar report (as no. 5380) with this chain of narrators.

[5382] (...) A similar report was narrated from Sufyân, from Al-A'mash, with this chain of narrators.

[5383] 188 - (...) It was narrated that Abû Hurairah said: "I never saw the Messenger of Allâh ﷺ criticize any food. If he liked it he ate it and if he did not like it he remained silent."

أَمْرَ يُخْرَى فَلَمْ يَسْتَمِّهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ يَشْرَبُ فِي مَعْنَى وَاحِدٍ، وَالْكَافِرُ يَشْرَبُ فِي سَبْعَةِ أَمْعَاءٍ».

(المعجم ٣٥) - (باب لا يعيي
الطعام) (التحفة ١٨)

[٥٣٨٠] ١٨٧ - (٢٠٦٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ - قَالَ زُهَيْرٌ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا عَابَ رَسُولُ اللَّهِ ﷺ طَعَامًا قَطُّ، كَانَ إِذَا اسْتَهْنَى شَيْئًا أَكَهُ، وَإِنْ كَرِهَهُ تَرَكَهُ.

[٥٣٨١] (...) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ بِهَذَا إِلَاسْنَادِ، مِثْلُهُ.

[٥٣٨٢] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ وَعَبْدُ الْمُلِكِ ابْنُ عَمْرِو وَعَمْرُو بْنُ سَعْدٍ أَبُو ذَاوَدَ الْحَفَرِيُّ، كُلُّهُمْ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، بِهَذَا إِلَاسْنَادِ، نَسْوَهُ.

[٥٣٨٣] ١٨٨ - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ الْمُشَنَّى وَعَمْرُو التَّانِقُ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالُوا: حَدَّثَنَا أَبُو مُعاوِيَةَ: حَدَّثَنَا

الْأَعْمَشُ عَنْ أَبِي يَحْيَى مَوْلَى آلِ جَعْدَةَ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا رَأَيْتُ رَسُولَ
اللهِ وَبِكَلَّهِ عَابَ طَعَامًا قُطُّ، كَانَ إِذَا اشْتَهَاهُ
أَكْلَهُ، وَإِنْ لَمْ يَشْتَهِهِ سَكَّ.

[٥٣٨٤] [٥٣٨٤] وَحَدَّثَنَا أَبُو كُرَيْبٍ وَمُحَمَّدُ
ابْنُ الْمُشَّنَّى قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ
الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ وَبِكَلَّهِ، مِثْلُهُ.

[5384] (...) A similar report (as no. 5383) was narrated from Abû Hurairah, from the Prophet ﷺ.

37. The Book Of Clothing And Adornment

Chapter 1. The Prohibition Of Using Vessels Of Gold And Silver For Drinking Etc., For Men And Women

[5385] 1 - (2065) It was narrated from Umm Salamat, the wife of the Prophet ﷺ, that the Messenger of Allah ﷺ said: “The one who drinks from a vessel of silver is gulping the fire of Hell into his belly.”

[5386] (...) A *Hadith* like that of Mâlik bin Anas (no. 5385) was narrated from Nâfi‘, with this chain of narrators, and in the *Hadith* of ‘Alî bin Mus-hir from ‘Ubaidullâh it adds: “The one who eats or drinks from a vessel of silver or gold.” It does not mention eating and gold in the *Hadith* of any of them, except the *Hadith* of Ibn Mus-hir.

٦ - (المعجم ٣٧) - كتاب اللباس والزينة (التحفة ...)

(المعجم ١) - (باب تحريم استعمال أواني الذهب والفضة في الشرب وغيره، على الرجال والنساء)
(التحفة ١٩)

[٥٣٨٥] ١ - (٢٠٦٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ زَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الَّذِي يَشْرَبُ فِي آنِيَةِ الْفُضَّةِ، إِنَّمَا يُجْزَى فِي بَطْنِهِ نَارًا جَهَنَّمَ».

[٥٣٨٦] (...) وَحَدَّثَاهُ قُتْبَيَةُ وَمُحَمَّدُ ابْنُ رُمْحٍ عَنِ الْلَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنِيهُ عَلَيْهِ بْنُ حُبْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُلَيَّةَ عَنْ أَيُوبَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ؛ وَحَدَّثَنَا [مُحَمَّدٌ] بْنُ الْمُشَّبَّهِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَالْوَلِيدُ بْنُ شُجَاعٍ قَالَا: حَدَّثَنَا عَلَيْهِ بْنُ مُسْهِرٍ عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا الْفَضِيلُ بْنُ

سُلَيْمَانَ: حَدَّثَنَا مُوسَى بْنُ عَقْبَةَ؛ وَحَدَّثَنَا شَيْعَانُ بْنُ فَرْوَخَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ عَنْ عَبْدِ الرَّحْمَنِ السَّرَّاجِ كُلُّ هُؤُلَاءِ عَنْ نَافِعٍ، يُمْثِلُ حَدِيثَ مَالِكٍ ابْنِ أَنَسٍ، يَأْسِنَادُهُ عَنْ نَافِعٍ وَزَادَ فِي حَدِيثٍ عَلَيْهِ بْنِ مُسْهِرٍ عَنْ عُبَيْدِ اللَّهِ: «أَنَّ الَّذِي يَأْكُلُ أَوْ يَشْرَبُ فِي آنِيَةِ الْفُضْلَةِ وَالْذَّهَبِ» وَلَيْسَ فِي حَدِيثٍ أَحَدٌ مِنْهُمْ ذُكِرُ الْأَكْلُ وَالْذَّهَبُ، إِلَّا فِي حَدِيثٍ ابْنِ مُسْهِرٍ.

[٥٣٨٧] ٢ - (...) وَحَدَّثَنِي زَيْدُ بْنُ بَرِينَدٍ أَبُو مَعْنَى الرَّقَاشِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ عُثْمَانَ يَعْنِي ابْنَ مُرَّةَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ عَبْدِ الرَّحْمَنِ عَنْ خَالِتِهِ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَرِبَ فِي إِنَاءٍ مِنْ ذَهَبٍ أَوْ فِضَّةٍ، فَإِنَّمَا يُجْرِيُ فِي بَطْنِهِ نَارًا مِنْ جَهَنَّمَ».

(المعجم ٢) - (باب تحرير استعمال إماء الذهب والفضة على الرجال والنساء، وخاتم الذهب والحرير على الرجل، وإباحته للنساء. وإباحة العلم ونحوه للرجل، ما لم يزد على أربع أصابع) (التحفة ٢٠)

[٥٣٨٨] ٣ - (٢٠٦٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو حَيْثَمَةَ عَنْ

[5387] 2 - (...) It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ said: 'Whoever drinks from a vessel of gold or silver is only gulping fire from Hell into his belly.'"

Chapter 2. The Prohibition Of Using Vessels Of Gold And Silver For Men And Women, And Gold Rings And Silk For Men, But They Are Permissible For Women. Permissibility Of Silken Borders On Garments For Men, But It Should Not Be More Than Four Fingers Wide

[5388] 3 - (2066) Mu'âwiyah bin Suwaid bin Muqarrin said: "I

entered upon Al-Barâ' bin 'Âzib and I heard him say: 'The Messenger of Allâh ﷺ enjoined seven things upon us and he forbade seven things for us. He commanded us to visit the sick, to attend funerals, to reply (to say: *Yarhamuk Allâh*; (may Allâh have mercy on you) to one who sneezes, to fulfill oaths or help fulfil an oath made by another, to help the one who has been wronged, to accept invitations and to spread the greeting of *Salâm*. And he forbade us from wearing rings of gold, to drink from silver vessels, to use *Mayâthir*,^[1] to wear *Qasi*,^[2] to wear silk, *Istabraq* and *Dibâj*.'"^[3]

[5389] (...) A similar report (as no. 5388) was narrated from Ash'ath bin Sulaim with this chain of narrators, except the phrase to fulfill oaths or help fulfill an oath made by another, instead of which he said: "To give a description of a lost item."

[5390] (...) A *Hadîth* like that of Zuhair (no. 5388) was narrated from Ash'ath bin Abî Ash-Shâ'thâ' with this chain of narrators, but he

أشْعَثَ بْنَ أَبِي الشَّعْنَاءِ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا أَشْعَثٌ: حَدَّثَنِي مُعاوِيَةُ بْنُ سُوِيدٍ بْنُ مُقْرِنٍ قَالَ: دَخَلْتُ عَلَى الْبَرَاءِ بْنِ عَازِبٍ فَسَمِعْتُهُ يَقُولُ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ، أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَأَبْارَارِ الْقَسْمِ، أَوِ الْمُفْسِمِ، وَنَصْرِ الْمَظْلُومِ، وَإِجَاجَةِ الدَّاعِيِّ، وَإِفْشَاءِ السَّلَامِ، وَنَهَانَا عَنْ حَوَاتِيمَ، أَوْ عَنْ تَحْثِمٍ بِالذَّهَبِ، وَعَنْ شُرُبٍ بِالْفَضَّةِ، وَعَنِ الْمَيَاثِرِ، وَعَنِ الْقَسِّيِّ، وَعَنْ لُبْسِ الْحَرِيرِ وَالْأَسْتَبْرِقِ وَالدِّيَارِ.

[5389] (...) حَدَّثَنَا أَبُو الرَّبِيعِ الْعَكَيْثُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَشْعَثَ بْنِ سُلَيْمَانَ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ، إِلَّا قَوْلُهُ: وَإِبْارَارِ الْقَسْمِ أَوِ الْمُفْسِمِ، فَإِنَّهُ لَمْ يَذْكُرْ هَذَا الْحَرْفَ فِي الْحَدِيثِ، وَجَعَلَ مَكَانَهُ: وَإِنْسَادِ الضَّالِّ.

[5390] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا

^[1] A type of camel saddle cloth or cushion made of silk.

^[2] *Qasi*: Garments made of fabric with stripes of silk woven into it, or a type of garment from an area in Egypt with a similar name.

^[3] Two types of silk one of which is often called brocade and is thicker than the other.

said to help fulfill the oath of another, and he was not uncertain. And he added in this *Hadîth*: “Drinking from vessels of silver, for whoever drinks from them in this world will not drink from them in the Hereafter.”

[5391] (...) It was narrated from Ash'ath bin Abî Ash-Shâ'thâ' with this chain of narrators, but he did not mention the additional material mentioned by Jarîr and Ibn Mus-hir (no. 5391).

[5392] (...) It was narrated from Ash'ath bin Sulaim with their chain of narrators, except the words spreading the greeting of *Salâm*, instead of which he said: “Returning the greeting of *Salâm*.” And he said: “He (ﷺ) forbade us to wear gold rings.”

[5393] (...) It was narrated from Ash'ath bin Abî Ash-Shâ'thâ' with their chain narrators, and he

عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، كَلَّا هُمَا عَنِ الشَّيْبَانِيِّ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْنَاءِ، بِهَذَا الْإِسْنَادِ، مِثْلَ حَدِيثِ رُهْيَرِ، وَقَالَ: إِبْرَارُ الْمُفْقِسِ، مِنْ غَيْرِ شَكٍّ، وَرَأَادَ فِي الْحَدِيثِ: وَعَنِ الشَّرِبِ فِي الْفِضَّةِ، فَإِنَّمَا مَنْ شَرَبَ فِيهَا فِي الدُّنْيَا، لَمْ يَشْرَبْ فِيهَا فِي الْآخِرَةِ.

[5391] [....] وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبْنُ إِدْرِيسَ: حَدَّثَنَا أَبُو إِسْحَاقِ الشَّيْبَانِيِّ وَلَيْثُ بْنُ أَبِي سُلَيْمٍ عَنْ أَشْعَثِ أَبْنِ أَبِي الشَّعْنَاءِ، يَا سَنَادِهِمْ، وَلَمْ يَذْكُرْ زِيَادَةَ جَرِيرٍ وَابْنَ مُسْهِرٍ.

[5392] وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مَعَاذٍ: حَدَّثَنَا أَبِي، وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرُ الْعَفَدِيُّ؛ وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بَشِّرٍ: حَدَّثَنِي بَهْرَزٌ، قَالُوا جَمِيعًا: حَدَّثَنَا شُعبَةُ عَنْ أَشْعَثِ بْنِ سُلَيْمٍ يَا سَنَادِهِمْ وَمَعْنَى حَدِيثِهِمْ، إِلَّا قَوْنَهُ: وَإِفْشَاءُ السَّلَامِ، فَإِنَّهُ قَالَ بَدَلَهَا: وَرَدَ السَّلَامُ، وَقَالَ: نَهَانَا عَنْ خَاتَمِ الذَّهَبِ أَوْ حَلْقَةِ الذَّهَبِ.

[5393] [....] حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَعَمْرُو بْنُ

said: "Spreading the greeting of *Salâm*" and "gold rings."

[5394] 4 - (2067) ‘Abdullâh bin ‘Ukaim said: "We were with Hudhaifah in Al-Madâ'in when Hudhaifah asked for water, and a chieftain brought him a drink in a vessel of silver. He threw it aside and said: 'I am telling you that I already told him not to bring me a drink in this vessel, for the Messenger of Allâh ﷺ said: 'Do not drink from vessels of gold and silver, and do not wear *Dibâj* and silk. They are for them in this world and for you in the Hereafter, on the Day of Resurrection.'"

[5395] (...) It was narrated that Abû Farwah Al-Juhâni said: "I heard ‘Abdullâh bin ‘Ukaim say: 'We were with Hudhaifah in Al-Madâ'in...'" and he mentioned something similar (to no. 5394) but he did not mention in his *Hadîth* "...the Day of Resurrection."

[5396] (...) It was narrated from Hudhaifah, that Abû Farwah said: "I heard Ibn ‘Ukaim say, - and I thought that Ibn Abî Laila heard it from Ibn ‘Ukaim: 'We

مُحَمَّدٌ قَالَ: حَدَّثَنَا سُفِيَّانُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْنَاءِ، يَإِسْنَادِهِمْ، وَقَالَ: وَإِفْشَاءُ السَّلَامِ وَخَاتَمِ الدَّهْبِ، مِنْ عَيْرِ شَكٍّ.

[٤] - [٥٣٩٤] (٢٠٦٧) حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو بْنُ سَهْلٍ بْنُ إِسْحَاقَ بْنِ مُحَمَّدٍ بْنِ الْأَشْعَثِ بْنِ قَيْسٍ قَالَ: حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ: سَمِعْتُهُ يَذْكُرُهُ عَنْ أَبِي فَرْوَةَ؛ [أَنَّهُ] سَمِعَ عَبْدَ اللَّهِ بْنَ عُكَيْمٍ قَالَ: كُنَّا مَعَ حُذَيْفَةَ بِالْمَدَائِنِ، فَاسْتَشْفَى حُذَيْفَةَ، فَجَاءَهُ دُهْقَانٌ يُشَرَّابُ فِي إِنَاءٍ مِنْ فِضَّةِ، فَرَمَاهُ بِهِ، وَقَالَ: إِنِّي أُخْبِرُكُمْ أَنِّي قَدْ أَمْرَتُهُ أَنْ لَا يَسْقِينِي فِيهِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَشْرُبُوا فِي إِنَاءِ الدَّهْبِ وَالْفِضَّةِ، وَلَا تَلْبِسُوا الدِّيَاجَ وَالْحَرِيرَ، فَإِنَّهُ لَهُمْ فِي الدُّنْيَا، وَهُوَ لَكُمْ فِي الْآخِرَةِ، يَوْمَ الْقِيَامَةِ».

[٥٣٩٥] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ عَنْ أَبِي فَرْوَةِ الْجُهْنَى قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُكَيْمٍ يَقُولُ: كُنَّا عِنْدَ حُذَيْفَةَ بِالْمَدَائِنِ، فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرْ فِي الْحَدِيثِ: «يَوْمَ الْقِيَامَةِ».

[٥٣٩٦] (...) وَحَدَّثَنِي عَبْدُ الْجَبَارِ ابْنُ الْعَلَاءِ: حَدَّثَنَا سُفِيَّانُ: حَدَّثَنَا ابْنُ أَبِي نَجِيْحٍ أَوْلًا عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي

were with Hudhaifah in Al-Madâ'in," and he mentioned something similar (to no. 5394), but he did not say "the Day of Resurrection."

لَيْلَى، عَنْ حُذَيْفَةَ، ثُمَّ حَدَّثَنَا يَزِيدُ؛ سَمِعَهُ
مِنْ ابْنِ أَبِي لَيْلَى عَنْ حُذَيْفَةَ، ثُمَّ حَدَّثَنَا أَبُو
فَرِوَةَ قَالَ: سَمِعْتُ ابْنَ عُكَيْمَ، فَطَّافَتْ أَنَّ
ابْنَ أَبِي لَيْلَى إِنَّمَا سَمِعَهُ مِنْ ابْنِ عُكَيْمَ،
قَالَ: كُنَّا مَعَ حُذَيْفَةَ بِالْمَدَائِنِ، فَذَكَرَ
حَوْهُ، وَلَمْ يَقُلْ «يَوْمُ الْقِيَامَةِ».

[5397] (...) It was narrated from Al-Hâkam that he heard 'Abdur-Râhmân, meaning Ibn Abî Laila, say: "I saw Hudhaifah ask for a drink in Al-Madâ'in, and someone brought it to him in a vessel of silver." And he mentioned a *Hadîth* like that of Ibn 'Ukaim from Hudhaifah.

٥٣٩٧] [(...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مَعَاذِ الْعَبْرِيِّ: حَدَّثَنَا أَبِي : حَدَّثَنَا شُبَّهُ عَنْ
الْحَكَمِ؛ أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنَ يَعْنِي ابْنَ
أَبِي لَيْلَى قَالَ: شَهِدْتُ حُذَيْفَةَ اسْتَشْفَى
بِالْمَدَائِنِ، فَأَتَاهُ إِنْسَانٌ بِإِنَاءٍ مِنْ فَضَّةِ، فَذَكَرَ
يَعْنِي حَدِيثَ ابْنِ عُكَيْمٍ عَنْ حُذَيْفَةَ .

[5398] (...) A *Hadîth* like that of Mu'âdh was narrated from Shu'bah, with the same chain narrators, but none of them mentioned the words: "I saw Hudhaifah," except Mu'âdh only. Rather they said: "Hudhaifah asked for a drink."

٥٣٩٨] [(...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا ابْنُ الْمُتَّئِنِ
وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ؛ وَحَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُتَّئِنِ: حَدَّثَنَا
ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ
بِشْرٍ: حَدَّثَنَا بَهْزُ، كُلُّهُمْ عَنْ شُبَّهَ، يَمِثِّلُ
حَدِيثَ مُعَاذٍ وَإِسْنَادِهِ، وَلَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ
فِي الْحَدِيثِ: شَهِدْتُ حُذَيْفَةَ، غَيْرُ مُعَاذٍ
وَحْدَهُ، إِنَّمَا قَالُوا: إِنَّ حُذَيْفَةَ اسْتَشْفَى .

[5399] (...) A *Hadîth* like that of those whom we have mentioned (Mu'âdh, Abî Laila, Ibn Ukaim) was narrated from Hudhaifah, from the Prophet ﷺ.

٥٣٩٩] [(...) وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ؛
وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّئِنِ: حَدَّثَنَا ابْنُ أَبِي

عَدِيٌّ عَنْ ابْنِ عَوْنَى، كِلَّا هُمَا عَنْ
مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى،
عَنْ حُذَيْفَةَ عَنْ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثٍ
مَنْ ذَكَرْنَا.

[5400] 5 - (...) ‘Abdur-Rahmân bin Abî Laila said: “Hudhaifah asked for a drink and a Magian gave it to him in a vessel of silver. He said: ‘I heard the Messenger of Allâh ﷺ say: “Do not wear silk or *Dibâj*, and do not drink from vessels of gold and silver, or eat from plates of the same. They are for them in this world.”

[٥٤٠٠] ٥ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَيْفٌ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى قَالَ: اسْتَسْفَى حُذَيْفَةُ، فَسَقَاهُ مَجُوسِيٌّ فِي إِنَاءٍ مِّنْ فِضَّةٍ، فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تَلْبِسُوا الْحَرِيرَ وَلَا الدِّيَاجَ، وَلَا تَشْرِبُوا فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا».

Chapter... The Prohibition Of Wearing Silk Etc., For Men

(المعجم...) - (باب: تحريم لبس الحرير وغير ذلك للرجال)

(التحفة ٢٦ - اللباس: ١)

[5401] 6 - (2068) It was narrated from Ibn ‘Umar that ‘Umar bin Al-Khaṭṭâb saw a striped silk *Hullah*^[1] being sold at the door of the *Masjid*, and he said: “O Messenger of Allâh, why don’t you buy this and wear it for the people on Fridays, and for the

[٥٤٠١] ٦ - (٢٠٦٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَى خُلَّةً سِيرَاءَ عِنْدَ بَابِ الْمَسْجِدِ، فَقَالَ: يَا رَسُولَ اللهِ! لَوِ

^[1] *Hullah*: An upper cloth (*Ridâ*) and lower cloth (*Izâr*) made of the same fabric.

delegations when they come to you?" The Messenger of Allâh ﷺ said: "This is only worn by one who has no share in the Hereafter." Then some *Hullahs* like it were brought to the Messenger of Allâh ﷺ and he gave one of them to 'Umar. 'Umar said: "O Messenger of Allâh, are you giving me this to wear when you said what you said about the *Hullah* of 'Utârid?" The Messenger of Allâh ﷺ said: "I did not give it to you to wear it." So 'Umar gave it to an idolater brother of his in Makkah.

[5402] (...) A *Hadîth* like that of Mâlik (no. 5401) was narrated from Ibn 'Umar, from the Messenger of Allâh ﷺ.

[5403] 7 - (...) It was narrated that Ibn 'Umar said: "Umar saw 'Utârid At-Tamîmî standing in the market selling a *Hullah* of striped silk. He was a man who used to meet with kings and get gifts from them. 'Umar said: 'O Messenger of Allâh, I have seen 'Utârid standing in the market selling a *Hullah* of striped silk.

اشترىت هذِه فلبستُها [لِلنَّاسِ] يَوْمَ الجمعة، وللمرفُد إِذَا قدِمُوا عَلَيْكَ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا يَلْبِسُ هذِه مَنْ لَا خَلَقَ لَهُ فِي الْآخِرَةِ» ثُمَّ جَاءَتْ رَسُولَ اللهِ ﷺ مِنْهَا حُلْلٌ، فَأَعْطَى عُمَرَ مِنْهَا حُلَّةً، فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ! كَسَوْتُنِيهَا، وَقَدْ قُلْتَ فِي حُلَّةٍ عُطَارِدَ مَا قُلْتَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَمْ أَكُسُكَهَا لِتَلْبِسَهَا» فَكَسَاهَا عُمَرُ أَخَا لَهُ مُشْرِكًا، بِمَكَّةَ.

[٥٤٠٢] (...) وَحَدَّثَنَا ابْنُ تُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقْدَمِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ عَبْيِدِ اللهِ؛ وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ عَنْ مُوسَى ابْنِ عُفْيَةَ، كِلَّاهُمَا عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِتَحْوِي حَدِيثِ مَالِكٍ.

[٥٤٠٣] 7- (...) وَحَدَّثَنَا شَيْبَانُ ابْنُ فَرْوَحَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا نَافِعٌ عَنْ ابْنِ عُمَرَ قَالَ: رَأَى عُمَرُ عُطَارِدًا التَّمِيمِيَّ يُقْيِيمُ بِالشَّوْقِ حُلَّةَ سِيرَاءَ، وَكَانَ رَجُلًا يَغْشَى الْمُلُوكَ وَيُصِيبُ مِنْهُمْ، فَقَالَ عُمَرُ: يَا رَسُولَ

Why don't you buy it and wear it when the delegations of the Arabs come to you?" I think he said: "And wear it on Fridays." The Messenger of Allâh ﷺ said to him: 'Silk is only worn in this world by one who will have no share in the Hereafter.' Some time after that, some *Hullahs* of striped silk were brought to the Messenger of Allâh ﷺ and he sent one *Hullah* to 'Umar and one to Usâmah bin Zaid, and he gave a *Hullah* to 'Alî bin Abî Tâlib. He said: 'Tear it and make head covers for your womenfolk.' Then 'Umar came, carrying his *Hullah*, and said: 'O Messenger of Allâh, have you sent this to me, when you said what you said previously about the *Hullah* of 'Utarid?' He said: 'I did not send it to you for you to wear it; rather I sent it to you so that you could benefit from it.' As for Usâmah, he put on his *Hullah* and the Messenger of Allâh ﷺ gave him a look whereby he realized that the Messenger of Allâh ﷺ disapproved of what he had done, and he said: 'O Messenger of Allâh, why are you looking at me when you are the one who sent it to me?' He said: 'I did not send it to you for you to wear it, rather I sent it to you so that you could cut it up and make head covers for your womenfolk.'"

[5404] 8 - (...) 'Abdullâh bin 'Umar said: "Umar bin Al-

الله! إِنِّي رَأَيْتُ عُطَارِدًا يُقْيِمُ فِي السُّوقِ حُلَّةً سِيرَاءً، فَلَوْ اسْتَرَيْتَهَا فَلَيْسَتْهَا لُوفُودٌ الْعَرَبُ إِذَا قَدِمُوا عَلَيْكَ وَأَطْهُرُهُ قَالَ: وَلَيْسَتْهَا يَوْمَ الْجُمُعَةِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: إِنَّمَا يَلْبِسُ الْحَرِيرَ فِي الدُّنْيَا مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ فَلَمَّا كَانَ بَعْدَ ذَلِكَ أُتْبَيَ رَسُولُ اللهِ ﷺ بِحُلَّ سِيرَاءً، فَبَعَثَ إِلَى عُمَرَ بِحُلَّةٍ، وَبَعَثَ إِلَى أَسَامَةَ بْنِ زَيْدٍ بِحُلَّةٍ، وَأَعْطَى عَلَيَّ بْنَ أَبِي طَالِبٍ حُلَّةً، وَقَالَ: «شَفَقَهَا حُمُرًا بَيْنَ نِسَائِكَ» قَالَ: فَجَاءَ عُمَرُ بِحُلَّتِهِ يَحْمِلُهَا، فَقَالَ: يَا رَسُولَ اللهِ! بَعَثْتَ إِلَيَّ بِهِذِهِ، وَقَدْ قُلْتَ بِالْأُمُّسِ فِي حُلَّةٍ عُطَارِدٍ مَا قُلْتَ؟، فَقَالَ: إِنِّي لَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبِسَهَا، وَلَكِنِّي بَعَثْتُ بِهَا إِلَيْكَ لِتُصِيبَ بِهَا» وَأَمَّا أَسَامَةُ فَرَاحَ فِي حُلَّتِهِ، فَنَظَرَ إِلَيْهِ رَسُولُ اللهِ ﷺ نَظَرًا، عَرَفَ أَنَّ رَسُولَ اللهِ ﷺ قَدْ أَنْكَرَ مَا صَنَعَ، فَقَالَ: يَا رَسُولَ اللهِ! مَا تَنْتَظِرُ إِلَيَّ؟ فَأَنَّتْ بَعَثْتَ إِلَيَّ بِهَا، فَقَالَ: إِنِّي لَمْ أَبْعَثْ إِلَيْكَ لِتَلْبِسَهَا، وَلَكِنِّي بَعَثْتُ بِهَا [إِلَيْكَ] لِتُشَفِّقَهَا حُمُرًا بَيْنَ نِسَائِكَ.

٥٤٠٤ - ٨ (...) وَحَدَّثَنِي أَبُو

Khaṭṭāb found a *Hullah* of *Istabraq* being offered for sale in the market, so he took it and brought it to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, buy this and adorn yourself with it for ‘Eid and for the delegations.’ The Messenger of Allāh ﷺ said: ‘This is only a garment for the one who has no share in the Hereafter.’ As much time passed as Allāh willed, then the Messenger of Allāh ﷺ sent to ‘Umar a garment made of *Dibāj*. ‘Umar brought it to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, you said: “This is only a garment for the one who has no share in the Hereafter,” then you sent this to me?’ The Messenger of Allāh ﷺ said to him: ‘Sell it and meet your needs with it.’”

[5405] (...) A similar report (as no. 5404) was narrated from Ibn Shihāb, with this chain of narrators.

[5406] 9 - (...) It was narrated from Ibn ‘Umar that ‘Umar saw a man from the family of ‘Uṭārid wearing a cloak of *Dibāj* or silk, and he said to the Messenger of

الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى - وَاللَّفْظُ
لِحَرْمَلَةِ - قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ: حَدَّثَنِي
سَالِمٌ بْنُ عَبْدِ اللَّهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ
قَالَ: وَجَدَ عُمَرَ بْنَ الْخَطَّابِ حُلَّةً مِنْ
إِسْتَبْرِقٍ تَبَاعُ فِي السُّوقِ، فَأَخَذَهَا فَأَتَى
بِهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ!
أَبْتَعْ هَذِهِ وَفَتَجَمِّلْ بِهَا لِلْعِيدِ وَالْوَقْدَنِ، فَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا هَذِهِ لِيَاسُ مَنْ لَا
خَلَقَ لَهُ» قَالَ: فَلَبِثَ عُمَرُ مَا شَاءَ اللَّهُ،
ثُمَّ أَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحُجَّةٍ دِيَنَاجٍ،
فَأَقْبَلَ بِهَا عُمَرُ حَتَّى أَتَى بِهَا رَسُولُ
الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ! قُلْتَ:
إِنَّمَا هَذِهِ لِيَاسُ مَنْ لَا خَلَقَ لَهُ»، أَوْ
قُلْتَ: «إِنَّمَا يَكْبِسُ هَذِهِ مَنْ لَا خَلَقَ لَهُ»
ثُمَّ أَرْسَلَتِ إِلَيَّ بِهَذِهِ؟ فَقَالَ لَهُ رَسُولُ
الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَبَيَّعَهَا وَتَصِيبُ بِهَا حَاجَتَكَ». [٥٤٠٥]

معروفي: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
عُمَرُ بْنُ الْحَارِثِ عَنْ ابْنِ شَهَابٍ، بِهَذَا
الِإِشْتَادِ، مِثْلُهُ.

[٥٤٠٦] ٩ - (...) حَدَّثَنِي زُهَيرٌ بْنُ
حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ:
أَخْبَرَنِي أَبُو بَكْرٍ بْنُ حَفْصٍ عَنْ سَالِمٍ،

Allâh ﷺ: ‘Why don’t you buy it?’ He said: ‘This is only worn by one who has no share in the Hereafter.’ Then the Messenger of Allâh ﷺ was given a *Hullah* of striped silk, and he sent it to me. I said: ‘Have you sent it to me when I heard you say what you said about it?’ He said: ‘I only sent it to you so that you profit from it.’”

عَنْ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ رَأَى عَلَى رَجُلٍ
مِنْ آلِ عُطَارِدٍ قِبَاءً مِنْ دِيَاجٍ أَوْ حَرِيرٍ،
فَقَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ أَشَرَّتْنِيهُ فَقَالَ:
إِنَّمَا يُلْبِسُ هَذَا مَنْ لَا خَلَقَ لَهُ فَأَهْدَيَ
إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُلَّةً سِيرَاءً، فَأَرْسَلَ
بِهَا إِلَيَّ، قَالَ: قُلْتُ: أَرْسَلْتَ بِهَا إِلَيَّ،
وَقَدْ سَمِعْتَكَ قُلْتَ فِيهَا مَا قُلْتَ؟ قَالَ:
إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَسْتَمْتَعَ بِهَا».

[5407] (...) It was narrated from Sâlim bin ‘Abdullâh bin ‘Umar, from his father, that ‘Umar bin Al-Khatâb saw a man from the family of ‘Utârid wearing... a *Hadîth* like that of Yahyâ bin Sa‘eed (no. 5406), except that he said: “I only sent it to you so that you could benefit from it, I did not send it to you so that you could wear it.”

٥٤٠٧ [(...)] وَحَدَّثَنَا ابْنُ نُعْمَانَ
حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعبَةُ: حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ حَفْصٍ عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ بْنِ
عُمَرَ، عَنْ أَيْهِ، أَنَّ عُمَرَ [ابن الخطاب]
رَأَى عَلَى رَجُلٍ مِنْ آلِ عُطَارِدٍ، بِمِثْلِ
حَدِيثِ يَحْيَى بْنِ سَعِيدٍ، غَيْرَ أَنَّهُ قَالَ:
إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَتَفَقَّعَ بِهَا، وَلَمْ
أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبِسَهَا».

[5408] (...) Yahyâ bin Abî Ishâq said: “Sâlim bin ‘Abdullâh asked me about *Istabraq*. I said: ‘It is the coarse type of *Dibâj*.’ He said: ‘But I heard ‘Abdullâh bin ‘Umar say: “Umar saw a man wearing a *Hullah* of *Istabraq*, and he brought it to the Messenger of Allâh ﷺ...”’ and he mentioned a similar *Hadîth* (as no. 5407), except that he said: “I only sent it to you so that you could get money by selling it.”

٥٤٠٨ [(...)] حَدَّثَنِي [مُحَمَّدٌ] بْنُ
الْمُنْتَهَى: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: سَمِعْتُ
أَبِي يُحَدِّثُ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي
إِسْحَاقَ قَالَ: قَالَ لِي سَالِمُ ابْنُ عَبْدِ اللَّهِ
فِي الْإِسْبَرِقِ؟، قَالَ: قُلْتُ: مَا غَلُظَ مِنَ
الْدِيَاجِ وَخُشْنَ مِنْهُ، فَقَالَ: سَمِعْتُ عَبْدَ
اللَّهِ بْنَ عُمَرَ يَقُولُ: رَأَى عُمَرُ عَلَى رَجُلٍ
حُلَّةً مِنْ إِسْبَرِقٍ، فَأَتَى بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فَذَكَرَ نَحْوَ حَدِيثِهِمْ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ:
إِنَّمَا بَعَثْتُ إِلَيْكُ لِتُصَبِّطَ بِهَا مَالًا».

[٥٤٠٩] ١٠ - [٢٠٦٩) حدثنا يحيى

ابن يحيى: أخبرنا خالد بن عبد الله عن عبد الملك، عن عبد الله مؤلى أسماء بنت أبي بكر وكان حال ولد عطاء، قال: أرسنني أسماء إلى عبد الله بن عمر، فقالت: بلعني أنك تحرم أشياء ثلاثة: العلم في الثوب، وميشة الأرجوان، وصوم رجب كله، فقال لي عبد الله: أما ما ذكرت من رجب، فكيف يمن الصوم الأبد، وأما ما ذكرت من العلم في الثوب، فإني سمعت عمر بن الخطاب يقول: إنما يتبس الحرير من لا خلاق له فأخفت أن يكون العلم منه، وأما ميشة الأرجوان، فهو ميشة عبد الله، فإذا هي أرجوان.

فرجعت إلى أسماء فأخبرتها فقالت: هذه جبة رسول الله ﷺ، فاخربت إلى جبة طالسة يكرنوانية، لها لينة ديباج، وفرجتها مكفوئين بالديباج، فقالت: هذه كانت عند عائشة حتى قبضت،

[5409] 10 - (2069) It was narrated that 'Abdullâh, the freed slave of Asmâ' bint Abî Bakr, who was the maternal uncle of the son of 'Âtâ', said: "Asmâ' sent me to 'Abdullâh bin 'Umar, and saying: 'I have heard that you regard three things as *Harâm*: Borders on garments, *Mîtharat Al-Arjuwân*,^[1] and fasting the whole (month) of Rajab.' 'Abdullâh said to me: 'As for what you have mentioned about Rajab, what about one who fasts continually? As for what you said about borders on garments, I heard 'Umar bin Al-Khaṭîb say: "I heard the Messenger of Allâh ﷺ say: 'Silk is only worn by one who has no share in the Hereafter,'" and I was afraid that borders were included in that. As for *Mîtharat Al-Arjuwân*, this is the *Mîtharah* of 'Abdullâh, and it is *Arjuwân*'.

I went back to Asmâ' and told her, and she said: 'This is the *Jubbah* (a type of cloak) of the Messenger of Allâh ﷺ,' and she brought out to me a Tayâlisah cloak which had pockets lined with *Dibâj* and its sleeves were edged with *Dibâj*. She said: 'This was in 'Aishah's possession until she died, and when she died, I took it. The Prophet ﷺ used to

^[1] Saddle cloths made of bright red cloth

wear it, and now we wash it for the sick and seek healing thereby.””

فَلَمَّا قُضِيَتْ فَبَضْطَهَا، وَكَانَ النَّبِيُّ ﷺ يَلْبِسُهَا، فَتَحَنَّ نَغْسِلُهَا لِلْمَرْضَى لِسِنْسَشْفَى بِهَا.

[5410] 11 - (...) It was narrated that Khalîfah bin Ka'b, Abû Dhubyâن, said: “Do not dress your women in silk, for I heard ‘Umar bin Al-Khaṭâb say: ‘The Messenger of Allâh ﷺ said: “Do not wear silk, for whoever wears it in this world will not wear it in the Hereafter.””

أَبْنُ أَبِي شَيْعَةَ: حَدَّثَنَا عَبْدُ الدُّمَيْعِ بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ خَلِيفَةَ بْنِ كَعْبٍ، أَبِي ذِيَّبَانَ قَالَ: سَمِعْتُ عَنْدَ اللَّهِ أَبْنَ الزُّبَيرِ يَخْطُبُ يَقُولُ: أَلَا لَا تُلْبِسُوا نِسَاءَكُمُ الْحَرِيرَ، فَإِنِّي سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تُلْبِسُوا الْحَرِيرَ، فَإِنَّهُ مَنْ لَبَسَهُ فِي الدُّنْيَا، لَمْ يَلْبِسْهُ فِي الْآخِرَةِ».

[5411] 12 - (...) It was narrated that Abû ‘Uthmân said: “‘Umar wrote to us when we were in Azerbaijan, (saying): ‘O ‘Utbah bin Farqad, it is not by your efforts or by the efforts of your father or the efforts of your mother. Feed the Muslims in their places from that which you feed yourself in your place. Beware of luxury and the garments of the people of Shirk and garments of silk, for the Messenger of Allâh ﷺ forbade garments of silk and said except this much, and the Messenger of Allâh ﷺ held up his forefinger and middle finger, holding them together.’” Zuhair said: “Âsim said: ‘It is in the book,’” and Zuhair held up his two fingers.

عَبْدُ الدُّمَيْعِ بْنُ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا عَاصِمُ الْأَحْوَالِ عَنْ أَبِي عُثْمَانَ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ وَنَحْنُ بِأَذْرِيْحَانَ: يَا عُتْتَةَ بْنَ فَرِقَدٍ! إِنَّهُ لَيْسَ مِنْ كَدَّكَ وَلَا مِنْ كَدَّ أَبِيكَ وَلَا مِنْ كَدَّ أُمِّكَ، فَأَشْعِنِ الْمُسْلِمِينَ فِي رِحَالِهِمْ، مِمَّا تَشْبِعُ مِنْهُ فِي رَحْلِكَ، وَإِنَّكُمْ وَالشَّنَعُومُ، وَزَوَّيْ أَهْلِ الشَّرْكِ، وَلَبُوسُ الْحَرِيرِ فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ لَبُوسِ الْحَرِيرِ، قَالَ إِلَّا هُكَدَا، وَرَفَعَ لَنَا رَسُولُ اللَّهِ ﷺ إِصْبَاعَيْهِ الْوُسْطَى وَالسَّبَابَةَ وَضَمَّهُمَا، قَالَ زُهَيرٌ: قَالَ عَاصِمٌ: هُوَ فِي الْكِتَابِ [قَالَ]: وَرَفَعَ زُهَيرٌ إِصْبَاعَيْهِ.

[5412] 13 - (...) A similar report (as no. 5412) was narrated from 'Âsim with this chain of narrators, from the Prophet ﷺ, concerning silk.

[٥٤١٢] ١٣ - (...) وَحَدَّثَنِي زُهْيرٌ
ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ
الْحَمِيدِ؛ وَحَدَّثَنَا ابْنُ نُعْمَرٍ: حَدَّثَنَا حَفْصُ
ابْنُ غَيَاثٍ، كِلَاهُمَا عَنْ عَاصِمٍ يَهْذَا
الْإِسْنَادِ، عَنِ النَّبِيِّ ﷺ فِي الْحَرِيرِ،
بِمُثْلِهِ.

[5413] (...) It was narrated that Abû 'Uthmân said: "We were with 'Utbah bin Farqad when the letter of 'Umar came to us, saying that the Messenger of Allâh ﷺ said: 'No one wears silk but one who will have no share of it in the Hereafter, except this much.'" Abû 'Uthmân gestured with the two fingers that are next to the thumb. I thought it meant the patterns on the Tayâlisah until I was shown the Tayâlisah.

[٥٤١٣] (...) وَحَدَّثَنَا ابْنُ أَبِي شَيْبَةَ
[وَهُوَ عُثْمَانُ] وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ
الْحَحْظَلِيُّ، كِلَاهُمَا عَنْ جَرِيرٍ - وَاللَّفْظُ
لِإِسْحَاقَ - : أَخْبَرَنَا جَرِيرٌ عَنْ سُلَيْمَانَ
الْتَّمِيِّيِّ، عَنْ أَبِي عُثْمَانَ قَالَ: كُنَّا مَعَ
عَتْبَةَ بْنِ فَرْقَدٍ فَجَاءَنَا كِتَابٌ عُمَرٌ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَلْبِسُ الْحَرِيرَ
إِلَّا مَنْ لَيْسَ لَهُ مِنْهُ شَيْءٌ فِي الْآخِرَةِ إِلَّا
هُكَذَا» قَالَ أَبُو عُثْمَانَ: يَأْصِبَعُهُ اللَّذِينَ
تَلَيَّا إِلَيْهِمْ، فَرَئَيْتُهُمَا أَرْرَارَ الطَّيَالِسَةِ،
حَتَّى رَأَيْتُ الطَّيَالِسَةَ.

[5414] (...) Abû 'Uthmân said: "We were with 'Utbah bin Farqad" - a *Hadîth* like that of Jarîr (no. 5413).

[٥٤١٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ
الْأَعْلَى: حَدَّثَنَا الْمُعَمِّرُ عَنْ أَبِيهِ: حَدَّثَنَا
أَبُو عُثْمَانَ. قَالَ: كُنَّا مَعَ عَتْبَةَ بْنِ فَرْقَدٍ،
بِمُثْلِ حَدِيثِ جَرِيرٍ.

[5415] 14 - (...) It was narrated that Qatâdah said: "I heard Abû 'Uthmân An-Nahdî say: 'The letter of 'Umar came to us when we were in Azerbaijan with

[٥٤١٥] ١٤ - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُشَنَّى وَابْنُ بَشَارٍ - وَاللَّفْظُ لِابْنِ
الْمُشَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

'Utbah bin Farqad, or in Ash-Shâm, (saying): 'The Messenger of Allâh ﷺ forbade silk except so much'" - two fingers.

Abû 'Uthmân said: "We had no doubt that he meant silk borders."

حدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ الْهَدَيِّيَ قَالَ: جَاءَنَا كِتَابٌ عُمَرَ وَنَحْنُ يَأْذِنُ بِإِرْبِيجَانَ مَعَ عُتْبَةَ بْنِ فَوْقَدٍ، أَوْ بِالشَّامِ: أَمَّا بَعْدُ، إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْحَرِيرِ إِلَّا هَكَذَا، إِصْبَعَيْنِ . قَالَ أَبُو عُثْمَانَ: فَمَا عَتَّمَا أَنَّهُ يَعْنِي الْأَعْلَامَ .

[5416] (...) A similar report (as no. 5415) was narrated from Qatâdah with this chain of narrators, but he did not mention the words of Abû 'Uthmân.

[٥٤١٦] (...) وَحدَّثَنَا أَبُو غَسَانَ الْمُسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُنْتَهَى قَالَ: حَدَّثَنَا مَعَاذٌ وَهُوَ ابْنُ هِشَامٍ. حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، يَهْدَا إِلِّي سَنَادِ، مِثْلَهُ، وَلَمْ يَذْكُرْ قَوْلَ أَبِي عُثْمَانَ .

[5417] 15 - (...) It was narrated from Suwaid bin Ghafalah that 'Umar bin Al-Khaṭṭâb gave a speech in Al-Jâbiyah and said: "The Prophet of Allâh ﷺ forbade wearing silk, except a space the width of two fingers, or three, or four."

[٥٤١٧] (...) حَدَّثَنَا عَبْيَضُ اللَّهِ أَبْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو غَسَانَ الْمُسْمَعِيُّ وَزَهْرَيُّ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُشَنَّى وَابْنُ بَشَارٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا مَعَاذُ بْنُ هِشَامَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ عَامِرِ الشَّعْبِيِّ، عَنْ سُوَيْدِ بْنِ غَفَّالَةَ؛ أَنَّ عُمَرَ ابْنَ الْخَطَّابِ خَطَبَ بِالْجَابِيَّةِ فَقَالَ: نَهَى نَبِيُّ اللَّهِ ﷺ عَنْ لُسِنِ الْحَرِيرِ، إِلَّا مَوْضِعَ إِصْبَعَيْنِ، أَوْ ثَلَاثَةَ، أَوْ أَرْبَعَ .

[5418] (...) A similar report (as

[٥٤١٨] (...) وَحدَّثَنَا مُحَمَّدُ بْنُ

no. 5417) was narrated from Sa‘eed, from Qatâdah, with this chain of narrators.

عَبْدُ اللهِ الرُّزْيُّ: أَخْبَرَنَا عَبْدُ الْوَهَابِ بْنُ عَطَاءٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهَذَا الإِسْنَادِ، مِثْلُهُ.

[5419] 16 - (2070) Jâbir bin ‘Abdullâh said: “One day the Prophet ﷺ wore a *Qabâ’* (a type of cloak) of *Dîbâj* silk that had been given to him, but soon he took it off and sent it to ‘Umar bin Al-Khaṭṭâb. It was said to him: ‘How quickly you took it off, O Messenger of Allâh.’ He said: ‘Jibrîl told me not to wear it.’ ‘Umar came weeping and said: O Messenger of Allâh, you disliked something but you gave it to me. What is the matter with me?’ He said: ‘I did not give it to you for you to wear it, rather I gave it to you for you to sell it.’ So he sold it for two thousand Dirham.”

[٥٤١٩-١٦] (٢٠٧٠) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَيَحْيَى بْنُ حَيْبٍ وَحَجَاجُ بْنُ الشَّاعِرِ - وَاللَّفْظُ لِابْنِ حَيْبٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَوْنَ: حَدَّثَنَا رَفِيقُ بْنُ عَبَادَةَ: حَدَّثَنَا ابْنُ حُرَيْبٍ: أَخْبَرَنِي أَبُو الرُّزْيَّ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: لَيْسَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا قَبَاءً مِنْ دَيْنَاجِ أَهْدَى لَهُ، ثُمَّ أَوْشَكَ أَنْ يَنْزِعَهُ، فَأَرْسَلَ بِهِ إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَقَيْلَ [لَهُ]: قَدْ أَوْشَكَ مَا نَزَعْتَهُ يَا رَسُولَ اللهِ! فَقَالَ: «نَهَايِي عَنِّهِ جِبْرِيلُ» عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَجَاءَهُ عُمَرُ يَبْكِي، فَقَالَ: يَا رَسُولَ اللهِ! كَرِهْتَ أَمْرًا وَأَعْطَيْتَنِيهِ، فَمَا لِي؟ فَقَالَ: «إِنِّي لَمْ أُعْطِكَهُ لِتَنْبَسِهُ، إِنَّمَا أَعْطَيْتُكَ تَبِيعَهُ» فَبَاعَهُ بِالْفَنِي درْهَمٌ.

[5420] 17 - (2071) It was narrated that ‘Ali said: “The Messenger of Allâh ﷺ was given a *Hullah* of striped silk, and he sent it to me and I put it on. Then I could see anger on his face, and he said: “I did not send

[٥٤٢٠-١٧] (٢٠٧١) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُئْنَى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنَى قَالَ: سَيَعْتُ أَبَا صَالِحٍ يُحَدِّثُ عَنْ

it to you for you to wear it, rather I sent it to you so that you could cut it up and make head covers for your womenfolk.””

[5421] (...) It was narrated from Abû ‘Awn with this chain of narrators. In the *Hadîth* of Mu‘âdh it says: “He told me to divide it among my womenfolk.” In the *Hadîth* of Muhammad bin Ja‘far it says: “So I divided it among my womenfolk,” but he did not mention: “He told me to.”

[5422] 18 - (...) It was narrated from ‘Alî that Ukaidir of Dûmah gave the Prophet ﷺ a silken garment, and he gave it to ‘Alî and said: “Cut it up to make head covers for the Fâtimahs (i.e., for your family).”

Abû Bakr and Abû Kuraib said: “Among the womenfolk.”

[5423] 19 - (...) It was narrated that ‘Alî bin Abî Tâlib said: “The Messenger of Allâh ﷺ gave me a

عَلَيْ، فَقَالَ: أَهْدِيَتْ لِرَسُولِ اللَّهِ ﷺ حُلَةً سِيرَاءً، فَبَعَثَ بِهَا إِلَيَّ فَلِسْتُهَا، فَعَرَفَتُ الْغَضَبَ فِي وَجْهِهِ، فَقَالَ: إِنِّي لَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَأْبِسَهَا، إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتُشَقَّقَهَا حُمْرًا بَيْنَ النِّسَاءِ».

[٥٤٢١] (...) وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مَعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي أَبْنَى جَعْفَرٍ قَالَ: حَدَّثَنَا شُعبَةُ عَنْ أَبِي عَوْنَى، بِهَذَا الْإِسْنَادِ، فِي حَدِيثِ مَعَاذٍ: فَأَمَرَنِي فَأَطْرَتُهَا بَيْنَ نِسَائِي، وَفِي حَدِيثِ مُحَمَّدٍ بْنِ جَعْفَرٍ: فَأَطْرَتُهَا بَيْنَ نِسَائِي، وَلَمْ يَذْكُرْ: فَأَمَرَنِي.

[٥٤٢٢] (...) وَحَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْءَةَ وَأَبُو كُرَيْبٍ وَزَهْيِرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِزَهْيِرٍ - قَالَ أَبُو كُرَيْبٍ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - وَكَيْفَ عَنْ مَسْعِرٍ، عَنْ أَبِي عَوْنَى التَّقْفِيِّ، عَنْ أَبِي صَالِحِ الْحَنْفِيِّ، عَنْ عَلَيِّ؛ أَنَّ أُكَيْدَرَ دُومَةَ أَهْدَى إِلَى النَّبِيِّ ﷺ تَوْبَ حَرِيرٍ، فَأَعْطَاهُ عَلَيَا، فَقَالَ: (شَقَقَهُ حُمْرًا بَيْنَ الْفَوَاطِمِ) . وَقَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ: بَيْنَ النِّسَوَةِ.

[٥٤٢٣] (...) حَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْءَةَ: حَدَّثَنَا غُنَّدَرٌ عَنْ شُعبَةَ،

Hullah of striped silk, and I went out in it, but I saw anger on his face, so I cut it up and distributed it among my womenfolk.”

عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: كَسَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُلَّةً سِيرَاءً، فَخَرَجْتُ فِيهَا، فَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، قَالَ فَشَفَقْتُهُ بَيْنَ نِسَانِي.

[5424] 20 - (2072) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ sent ‘Umar a *Hullah* of *Sundus* silk, and ‘Umar said: ‘Have you sent it to me when you said what you said about it?’ He said: ‘I did not send it to you for you to wear it; rather I sent it to you for you to benefit from its price.’”

[٥٤٢٤]-٢٠ [٢٠٧٢] وَحَدَّثَنَا شَيْبَانُ بْنُ فَرْوَحَ وَأَبُو كَامِلٍ - وَاللَّفْظُ لِأَبِي كَامِلٍ - قَالًا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْمَمِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَبَّةَ سُندُسٍ، فَقَالَ عُمَرُ: بَعَثْتَ بِهَا إِلَيَّ وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ؟ قَالَ: «إِنِّي لَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبِسَهَا، وَإِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَتَسْعَعَ بِشَمَانَهَا».

[5425] 21 - (2073) It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘Whoever wears silk in this world will not wear it in the Hereafter.’”

[٥٤٢٥]-٢١ [٢٠٧٣] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَرُزْهَيْرُ بْنُ حَرْبٍ قَالًا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُلَيَّةَ عَنْ عَبْدِ الْعَزِيزِ بْنِ صَهِيبٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ لِيَسَ الْحَرِيرَ فِي الدُّنْيَا، لَمْ يَلْبِسْهُ فِي الْآخِرَةِ».

[5426] 22 - (2074) Abû Umâmah narrated that the Messenger of Allâh ﷺ said: “Whoever wears silk in this world will not wear it in the Hereafter.”

[٥٤٢٦]-٢٢ [٢٠٧٤] وَحَدَّثَنِي إِبْرَاهِيمَ بْنُ مُوسَى الرَّازِيِّ: أَخْبَرَنَا شَعِيبُ ابْنُ إِسْحَاقَ الدَّمْشَقِيَّ عَنْ الْأَوْزَاعِيِّ: حَدَّثَنِي شَدَادُ أَبُو عَمَارٍ: حَدَّثَنِي أَبُو

[5427] 23 - (2075) It was narrated from ‘Uqbah bin ‘Amir that he said: “A silk *Farrûkh* (a type of cloak) was given to the Messenger of Allâh ﷺ and he put it on and prayed in it, then he tore it off as if he disliked it. Then he said: ‘This is not befitting for the pious.’”

[5428] (...) Yazîd bin Abî Habîb narrated it with this chain of narrators.

Chapter 3. The Permissibility Of Wearing Silk For Men, If A Man Has A Skin Disease Or Similar Problem

[5429] 24 - (2076) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ granted a concession to ‘Abdur-Rahmân bin ‘Awf and Az-Zubair bin Al-‘Awwâm, allowing them to wear silk shirts during a journey, because of a skin disease that they had, or a pain that they had.

أُمَّامَةً؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ لَيْسَ الْحَرِيرَ فِي الدُّنْيَا، لَمْ يَلْبِسْهُ فِي الْآخِرَةِ».

[٥٤٢٧] ٢٣ - (٢٠٧٥) حَدَّثَنَا قُتْبَيْهُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ ابْنِ أَبِي حَيْثِ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنَ عَامِرٍ؛ أَنَّهُ قَالَ: أَهْدَى لِرَسُولِ اللهِ ﷺ فَرُوْجَ حَرِيرٍ، فَلَيْسَهُ ثُمَّ صَلَّى فِيهِ، ثُمَّ انْصَرَفَ فَتَرَاهُ تَرْعَى شَدِيدًا، كَالْكَارِهِ لَهُ، ثُمَّ قَالَ: «لَا يَتَبَغِي هَذَا لِلْمُتَقِينَ».

[٥٤٢٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَنَّى: حَدَّثَنَا الصَّحَافُوكَ يَعْنِي أَبَا عَاصِمٍ: أَخْبَرَنَا عَبْدُ الْحَمِيدَ بْنُ جَعْفَرٍ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَيْبٍ، بِهَذَا الإِسْنَادِ.

(المعجم ٣) - (باب إباحة لبس الحرير للرجل، إذا كان به حكة أو نحوها) (التحفة ٢)

[٥٤٢٩] ٢٤ - (٢٠٧٦) وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ سَعِيدِ بْنِ أَبِي عَرْوَةَ: حَدَّثَنَا قَتَادَةُ أَنَّ أَنْسَ بْنَ مَالِكٍ أَنْبَأَهُمْ، أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَلِلرَّبِيعِ بْنِ الْعَوَامِ فِي الْقُمُصِ الْحَرِيرِ، فِي السَّفَرِ، مِنْ حِكَمَةٍ كَانَتْ بِهِمَا، أَوْ وَجَعَ كَانَ بِهِمَا.

[5430] (...) Sa'eed narrated it with this chain of narrators (a similar *Hadîth* as no. 5429), but he did not mention (the words) "during a journey."

[5431] 25 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ granted a concession, or a concession was granted, to Az-Zubair bin Al-'Awwâm and 'Abdur-Râhmân bin 'Awf, allowing them to wear silk, because of a skin condition that they had."

[5432] (...) Shu'bah narrated a similar report (as no. 5431) with this chain of narrators.

[5433] 26 - (...) Anas narrated that 'Abdur-Râhmân bin 'Awf and Az-Zubair bin Al-'Awwâm complained to the Prophet ﷺ about lice, and he granted them a concession allowing them to wear silk shirts, during a campaign that they went on.

Chapter 4. The Prohibition Of A Man Wearing A Garment Dyed With Safflower

[5434] 27 - (2077) 'Abdullâh bin 'Amr bin Al-'Âs narrated that the Messenger of Allâh ﷺ saw 'Alî wearing two garments that

[٥٤٣٠] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِيرٍ: حَدَّثَنَا سَعِيدٌ، بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ فِي السَّفَرِ.

[٥٤٣١] ٢٥ - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَّسٍ قَالَ: رَخَصَ رَسُولُ اللَّهِ ﷺ، أَوْ رُخْصَ لِلزَّبِيرِ بْنِ الْعَوَامِ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فِي لُبْسِ الْحَرِيرِ، لِحَكَّةِ كَانَتْ بِهِمَا.

[٥٤٣٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى وَابْنُ يَسْرَارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةَ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[٥٤٣٣] ٢٦ - (...) وَحَدَّثَنِي زُهَيرٌ ابْنُ حَرْبٍ: حَدَّثَنَا عَفَانُ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا قَتَادَةُ، أَنَّ أَنَّسًا أَخْبَرَهُ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَالزَّبِيرَ ابْنَ الْعَوَامِ شَكَوَا إِلَى النَّبِيِّ ﷺ الْقَمْلَ، فَرَخَصَ لَهُمَا فِي قُمْصِ الْحَرِيرِ، فِي غَرَاءٍ لَهُمَا.

(المعجم ٤) - (باب النهي عن لبس الرجل الثوب المغضفر) (التحفة ٣)

[٥٤٣٤] ٢٧ - (٢٠٧٧) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى: حَدَّثَنَا مَعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى: حَدَّثَنِي مُحَمَّدُ بْنُ

had been dyed with safflower and he said: "These are garments of the disbelievers; do not wear them."

[5435] (...) It was narrated from Yahya bin Abî Kathîr with this chain of narrators, and they said: From Khâlid bin Ma'dân.

[5436] 28 - (...) It was narrated that 'Abdullâh bin 'Amr said: "The Prophet ﷺ saw me wearing two garments that had been dyed with safflower and he said: 'Did your mother tell you to do this?' I said: 'Should I wash them?' He said: 'No, burn them.'"

[5437] 29 - (2078) It was narrated from 'Alî bin Abî Tâlib that the Messenger of Allâh ﷺ forbade wearing Qasî and garments dyed with safflower, and wearing gold rings, and reciting Qur'ân while bowing.

إِبْرَاهِيمَ بْنِ الْحَارِثِ؛ أَنَّ ابْنَ مَعْدَانَ أَخْبَرَهُ؛ أَنَّ جُبَيْرَ بْنَ نُفَيْرَ أَخْبَرَهُ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرُو بْنِ الْعَاصِ أَخْبَرَهُ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ عَلَيَّ ثَوْبَيْنِ مَعْصَفَرَيْنِ، فَقَالَ: «إِنَّ هَذِهِ مِنْ نِيَابِ الْكُفَّارِ، فَلَا تَأْسِسْهَا».

[٥٤٣٥] (...) وَحَدَّثَنَا زُهْرَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا هِشَامٌ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ عَلَيِّ بْنِ الْمُبَارَكِ، كِلَاهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَذَا إِلْسَنَادِ وَقَالَا: عَنْ خَالِدِ بْنِ مَعْدَانَ.

[٥٤٣٦]-[٢٨] (...) وَحَدَّثَنَا دَاوُدُ بْنُ رُشِيدٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ الْمُؤْسِلِيُّ: حَدَّثَنَا إِبْرَاهِيمَ بْنُ نَافِعٍ عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ طَاوُسٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرُو قَالَ: رَأَى الْبَيْتَ ﷺ عَلَيَّ ثَوْبَيْنِ مَعْصَفَرَيْنِ فَقَالَ: «أَأَمُّكَ أَمْرَتْكَ بِهَذَا؟ قُلْتُ: أَغْسِلُهُمَا؟، قَالَ: «بَلْ أَخْرُقُهُمَا».

[٥٤٣٧]-[٢٩] (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لُبْسِ الْقَسْسِيِّ

وَالْمُعْصِفَرِ، وَعَنْ تَخْتِمِ الدَّهْبِ، وَعَنْ قِرَاءَةِ الْقُرْآنِ فِي الرُّكُوعِ.

[٥٤٣٨] ٣٠ - (...) وَحَدَّثَنِي

حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّهُ سَمِعَ عَلَيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: نَهَانِي النَّبِيُّ ﷺ عَنِ الْقِرَاءَةِ وَأَنَا رَاكِعٌ، وَعَنْ لُبْسِ الدَّهْبِ وَالْمُعْصِفَرِ.

[٥٤٣٩] ٣١ - (...) حَدَّثَنَا عَبْدُ بْنُ

حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمُرٌ عَنِ الرُّهْبَرِيِّ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلَيَّ بْنِ أَبِي طَالِبٍ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ التَّخْتِمِ بِالْدَّهْبِ، وَعَنْ لِبَاسِ الْقَسْسِيِّ، وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ، وَعَنْ لِبَاسِ الْمُعْصِفَرِ.

(المعجم ٥) - (بابُ فضل لباس

الثياب الحبرة) (التحفة ٤)

[٥٤٤٠] ٣٢ - (٢٠٧٩) حَدَّثَنَا هَدَّابُ

ابْنُ خَالِدٍ: حَدَّثَنَا هَمَامُ: حَدَّثَنَا قَنَادُهُ قَالَ: قُلْنَا لِأَنَسِ بْنِ مَالِكٍ: أَيُّ الْلِبَاسِ

[٥٤٣٩] ٣١ - (...) It was narrated that 'Alî bin Abî Tâlib said: "The Messenger of Allâh ﷺ forbade me to wear gold rings, to wear *Qasî*, to recite Qur'ân while bowing and prostrating, and to wear garments dyed with safflower."

Chapter 5. The Virtue Of Wearing The *Hibarah*^[1]

[٥٤٤٠] ٣٢ - (٢٠٧٩) Qatâdah said: We said to Anas bin Mâlik: "Which garments were most liked by the Messenger of Allâh ﷺ, or which did the Messenger of Allâh

^[1] The *Hibarah* was a garment of linen or cotton that was adorned with a pattern or stripes.

"like best?" He said: "The *Hibarah*."

[5441] 33 - (...) It was narrated that Anas said: "The garment most liked by the Messenger of Allâh ﷺ was the *Hibarah*."

Chapter 6. Humility In Dress And Sticking To Coarse And Simple Clothes, Furnishings Etc., Permissibility Of Wearing Clothes Made From Camel Hair And Those On Which There Are Markings

[5442] 34 - (2080) It was narrated that Abû Al-Burdah said: "I entered upon 'Âishah and she brought out to us a coarse *Izâr* of the type that is made in Yemen, and a cloak of the type that is called *Mulabbaðah* and she swore by Allâh that the Messenger of Allâh ﷺ had died wearing these two garments."

[5443] 35 - (...) It was narrated that Abû Burdah said: "'Âishah brought out to us an *Izâr* and a *Mulabbaðah* cloak, and said: In these the Messenger of Allâh ﷺ died."

Ibn Hâtim said in his *Hadîth*: "A coarse *Izâr*."

كَانَ أَحَبَّ إِلَيْنَا رَسُولُ اللهِ ﷺ، أَوْ أَعْجَبَ إِلَيْنَا رَسُولُ اللهِ ﷺ؟ قَالَ: الْجِبَرَةُ.

[٥٤٤١] ٣٣- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُمْشَىٰ: حَدَّثَنَا مُعاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ فَتَادَةَ، عَنْ أَسِّي قَالَ: كَانَ أَحَبَّ الشَّيْءَ إِلَيْنَا رَسُولُ اللهِ ﷺ الْجِبَرَةُ.

(المعجم ٦) - (باب التواضع في اللباس، والاقتصار على الغليظ منه واليسير، في اللباس والفراش وغيرهما، وجواز لبس الثوب الشعر، وما فيه أعلام) (التحفة ٥)

[٥٤٤٢] ٣٤- (٢٠٨٠) حَدَّثَنَا شَيْبَانُ ابْنُ فَرْوَخٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغَيْرَةِ: حَدَّثَنَا حَمِيدٌ عَنْ أَبِي بُرْدَةَ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَأَخْرَجْتُ إِلَيْنَا إِزارًا غَلِيلًا مِمَّا يُضْعَنُ بِالْيَمِينِ، وَكَسَاءً مِنْ الَّتِي يُسْمُونَهَا الْمُلَبَّدَةَ، قَالَ: فَأَفَقَسَمْتَ بِاللهِ!؛ إِنَّ رَسُولَ اللهِ ﷺ قُبِضَ فِي هَذِينِ التَّوْبَيْنِ.

[٥٤٤٣] ٣٥- (...) حَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَمُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبْنِ عُلَيَّةَ - قَالَ أَبْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ - عَنْ أَيُّوبَ، عَنْ حَمِيدٍ بْنِ هِلَالٍ، عَنْ

أَبِي بُرْدَةَ قَالَ: أَخْرَجْتُ إِلَيْنَا عَائِشَةُ إِزَارًا
وَكِسَاءً مُلَبَّدًا، فَقَالَتْ: فِي هَذَا فُضِّلَ
رَسُولُ اللَّهِ ﷺ.

قَالَ ابْنُ حَاتِمٍ فِي حَدِيثِهِ: إِزَارًا
غَلِيلِيَّا.

[5444] (...) A similar report (as no. 5443) was narrated from Ayyûb with this chain of narrators, and he said: “A coarse *Izâr*.”

[٥٤٤٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ
رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرُ
عَنْ أَيُوبَ، بِهَذَا إِلَاسْنَادِ، مِثْلُهُ، وَقَالَ:
إِزَارًا غَلِيلِيَّا.

[5445] 36 - (2081) It was narrated that ‘Âishah said: “The Prophet ﷺ went out one morning, wearing a striped garment made of black hair.”

[٥٤٤٥] [٣٦-٢٠٨١] وَحَدَّثَنِي
سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ
أَبِي زَائِدَةَ عَنْ أَبِيهِ؛ وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ
مُوسَى: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ
أَبِيهِ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى
ابْنُ زَكَرِيَّاءَ: أَخْبَرَنِي أَبِي عَنْ مُضَعِّبٍ بْنِ
شَيْيَةَ، عَنْ صَفِيَّةَ بْنَتِ شَيْيَةَ، عَنْ عَائِشَةَ
قَالَتْ: خَرَجَ النَّبِيُّ ﷺ ذَاتَ غَدَاءٍ، وَعَلَيْهِ
مِرْطُ مُرَحْلٌ مِنْ شَعَرٍ أَسْوَدَ.

[5446] 37 - (2082) It was narrated that ‘Âishah said: “The pillow of the Messenger of Allâh ﷺ, on which he reclined, was made of leather and stuffed with palm fibres.”

[٥٤٤٦] [٣٧-٢٠٨٢] حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْيَةَ: حَدَّثَنَا عَبْدُهُ بْنُ
سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،
عَنْ عَائِشَةَ قَالَتْ: كَانَ وِسَادَةُ رَسُولِ
اللَّهِ ﷺ، الَّتِي يَنْكِحُ عَلَيْهَا، مِنْ آدَمَ
حَشْوُهُ لِيفُ.

[5447] 38 - (...) It was narrated that ‘Aishah said: “The mattress of the Messenger of Allâh ﷺ, on which he slept, was of leather stuffed with palm fibres.”

[٥٤٤٧]-[٣٨] وَحَدَّثَنِي عَلَيْهِ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلَيْهِ ابْنُ مُسْبِرٍ عَنْ هَشَامَ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّمَا كَانَ فِرَاشُ رَسُولِ اللَّهِ ﷺ، الَّذِي يَئَامُ عَلَيْهِ، أَدَمًا حَشُوْهُ لِفْ.

[5448] (...) It was narrated from Hishâm bin ‘Urwah with this chain of narrators (a *Hadîth* similar to no. 5447).

[٥٤٤٨]-[٣٩] وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُعَيْرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعاوِيَةَ، كَلَّا هُمَا عَنْ هَشَامَ [ابْنِ عُرْوَةَ]، يَهْذَا إِلَّا سَنَادِ، وَقَالَا: ضِيَاجُ رَسُولِ اللَّهِ ﷺ، وَفِي حَدِيثِ أَبِي مُعاوِيَةَ: يَئَامُ عَلَيْهِ.

(المعجم ٧) - (باب جواز اتخاذ الأنماط) (التحفة ٦)

Chapter 7. The Permissibility Of Using Blankets

[5449] 39 - (2083) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said to me, when I got married: ‘Have you acquired any blankets?’ I said: ‘Where would we get blankets from?’ He said: ‘It will come.’”

[٥٤٤٩]-[٣٩] حَدَّثَنَا قُتْبَيْهُ ابْنُ سَعِيدٍ وَعَمْرُو النَّاقِدُ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعَمْرُو - قَالَ عَمْرُو وَقُتْبَيْهُ: حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - سُفِيَّانُ عَنِ ابْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ، لَمَّا تَرَوْجَتْ: «أَتَتَحَدَّثَ أَنْمَاطًا؟» قُلْتُ: وَأَنَّى لَنَا أَنْمَاطًا؟ قَالَ: «أَمَا إِنَّهَا سَتَكُونُ». .

[5450] 40 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “When I got married, the Messenger of Allâh ﷺ said to me:

[٥٤٥٠]-[٤٠] وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُعَيْرٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفِيَّانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ

'Have you acquired any blankets?' I said: 'Where would we get blankets from?' He said: 'It will come.'"

Jâbir said: "My wife had a blanket, and I said: 'Keep it away from me.' But she said: 'The Messenger of Allâh ﷺ said: 'It will come.'

[5451] (...) Sufyân narrated it with this chain of narrators (a similar *Hadîth* as no. 5450) and added: "And I let her (keep it)."

Chapter 8. It Is Disliked To Have More Furniture And Bedding Than One Needs

[5452] 41 - (2084) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said to him: "A bed for the man, a bed for his wife, a third for the guest, and the fourth is for the *Shaitân*."

Chapter 9. The Prohibition Of Letting One's Garment Drag Out Of Pride, And The Extent To Which It Is Permissible To Let It Hang Down And The Extent To Which It Is Recommended

[5453] 42 - (2085) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said:

ابن عَبْدِ اللَّهِ قَالَ: لَمَّا تَرَوْجَتْ قَالَ لِي رَسُولُ اللَّهِ ﷺ: أَتَخَذْتَ أَنْمَاطًا؟ قُلْتُ: وَأَنَّى لَنَا أَنْمَاطٌ؟ قَالَ: أَمَا إِنَّهَا سَتَكُونُ . قَالَ جَابِرٌ: وَعِنْدَ امْرَأَتِي نَمَطٌ، فَأَنَا أَقُولُ: نَحِيَ عَنِّي، وَتَقُولُ: قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّهَا سَتَكُونُ .

[٥٤٥١] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُئْنَى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، بِهَذَا الْإِسْنَادِ، وَرَأَدَ: فَأَدْعُهَا.

(المعجم ٨) - (باب كراهة ما زاد على الحاجة من الفراش واللباس)
(التحفة ٧)

[٥٤٥٢] ٤١-(٢٠٨٤) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنُ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أَبُو هَانِئٍ؛ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبْلَيَّ يَقُولُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «فِرَاشٌ لِلرَّجُلِ، وَفِرَاشٌ لِامْرَأَتِهِ، وَالثَّالِثُ لِلضَّيْفِ، وَالرَّابِعُ لِلشَّيْطَانِ». .

(المعجم ٩) - (باب تحريم جر الشوب خيلاء، وبيان حد ما يجوز إرخاؤه إليه، وما يستحب) (التحفة ٨)

[٥٤٥٣] ٤٢-(٢٠٨٥) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ

"Allâh, Exalted is He, will not look as the one who lets his garment drag out of pride."

عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ وَرَبِيدِ بْنِ أَسْلَمَ، كُلُّهُمْ يُخْبِرُونَ عَنْ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَنْظُرُ اللَّهُ تَعَالَى إِلَى مَنْ جَرَّ ثُوبَهُ خُلِيلًا».

[٥٤٥٤] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى وَعَبْيَدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَانُ، كُلُّهُمْ عَنْ عَبْيَدِ اللَّهِ؛ وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادٌ؛ وَحَدَّثَنِي زَهِيرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ، كِلَاهُمَا عَنْ أَئُوبَ؛ وَحَدَّثَنَا قُتْبَيْهُ وَابْنُ رُمْحَرِ عَنِ الْلَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا هَرُونُ الْأَلْيُونِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أَسَامَةُ، كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يُمْثِلُ حَدِيثَ مَالِكَ، وَزَادَ فِيهِ: «يَوْمُ الْقِيَامَةِ».

[٥٤٥٥] ٤٣ - (...) وَحَدَّثَنِي أَبُو الطَّاَهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ وَسَالِمِهِ بْنِ عَبْدِ اللَّهِ وَنَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ الَّذِي يَجْرُ ثِيَابَهُ مِنَ الْخِلِيلَاءِ، لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

[5454] (...) A *Hadîth* like that of Mâlik (no. 5453) was narrated from Ibn 'Umar from the Prophet ﷺ, and he added: "On the Day of Resurrection."

[5455] 43 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "The one who lets his garment drag out of pride, Allâh will not look at him on the Day of Resurrection."

[5456] (...) A *Hadîth* like theirs (no. 5455) was narrated from Ibn ‘Umar from the Prophet ﷺ.

٥٤٥٦ [.] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ ; وَحَدَّثَنَا ابْنُ الْمُقْتَنِيِّ : حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ : حَدَّثَنَا شَعْبَةُ ، كِلَاهُمَا عَنْ مُحَارِبٍ ابْنِ دِنَارٍ وَجَلَّةَ بْنِ سُحَيْمٍ ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ ، يُمْثِلُ حَدِيثَهُمْ .

[5457] 44 - (...) It was narrated that Ibn ‘Umar said: The Messenger of Allâh ﷺ said: “Whoever lets his garment drag out of pride, Allâh will not look at him on the Day of Resurrection.”

٤٤ [.] (...) حَدَّثَنَا ابْنُ نُمَيْرٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا حَنْظَلَةُ قَالَ : سَمِعْتُ سَالِمًا عَنْ ابْنِ عُمَرَ قَالَ : قَالَ رَسُولُ اللهِ ﷺ : «مَنْ جَرَ ثُوبَهُ مِنَ الْخُلَاءِ لَمْ يَنْظُرْ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ» .

[5458] (...) Ibn ‘Umar said: “I heard the Messenger of Allâh ﷺ say...” a similar report (as no. 5457).

٤٥ [.] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ : حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ : حَدَّثَنَا حَنْظَلَةُ ابْنُ أَبِي سُفْيَانَ قَالَ : سَمِعْتُ سَالِمًا قَالَ : سَمِعْتُ ابْنَ عُمَرَ يَقُولُ : سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ مِثْلُهُ ، غَيْرُ أَنَّهُ قَالَ : ثَيَابَهُ .

[5459] 45 - (...) It was narrated from Ibn ‘Umar that he saw a man letting his *Izâr* drag, and he said: “Where are you from?” He told him which tribe he belonged to and he was from Banû Laith, and Ibn ‘Umar recognized him. He said: “I heard with my own two ears the Messenger of Allâh ﷺ say: ‘Whoever lets his garment drag with no intention but pride, Allâh will not look at him on the Day of Resurrection.’”

٤٥ [.] (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُقْتَنِيِّ قَالَ : حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ : حَدَّثَنَا شَعْبَةُ قَالَ : سَمِعْتُ مُسْلِمَ ابْنَ يَنَافِقَ يُحَدِّثُ عَنْ ابْنِ عُمَرَ ، أَنَّهُ رَأَى رَجُلًا يَجْرِي إِزَارَهُ ، فَقَالَ : مَمْنَ أَنْتَ ؟ فَأَنْسَبَ لَهُ ، فَإِذَا رَجُلٌ مِنْ بَنْيِ لَيْثٍ ، فَعَرَفَهُ ابْنُ عُمَرَ فَقَالَ : سَمِعْتُ رَسُولَ اللهِ ﷺ يَأْذِنُ هَاتَيْنِ ، يَقُولُ : «مَنْ جَرَ

إِذَارَةٌ، لَا يُرِيدُ بِذَلِكَ إِلَّا الْمَخْيلَةَ، فَإِنَّ
اللهَ لَا يَنْظُرُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

[5460] (...) A similar report (as no. 5459) was narrated from Ibn 'Umar from the Prophet ﷺ, but in the *Hadîth* of Abû Yûnus it says: "From Muslim Abul-Hasan," and in both their reports it says: 'Whoever lets his *Izâr* drag,' and they did not say: 'His garment.'"

[٥٤٦٠] (...) وَحَدَّثَنَا أَبْنُ نُعْمَيْرٍ:
حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ يَعْنِي أَبْنَ
أَبِي سُلَيْمَانَ؛ وَحَدَّثَنَا عُيْدُ اللَّهِ بْنُ مَعَاذٍ:
حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو يُونُسَ؛ وَحَدَّثَنَا أَبْنُ
أَبِي خَلَفٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكْرٍ:
حَدَّثَنِي إِبْرَاهِيمُ يَعْنِي أَبْنَ نَافِعٍ، كُلُّهُمْ عَنْ
مُسْلِمٍ بْنِ يَنَاقَ، عَنْ أَبْنِ عُمَرَ عَنِ
النَّبِيِّ ﷺ، بِمُثْلِهِ، غَيْرَ أَنَّ فِي حِدِيثٍ
أَبِي يُونُسَ: عَنْ مُسْلِمٍ أَبِي الْحَسَنِ،
وَفِي رِوَايَتِهِمْ جَمِيعًا «مَنْ جَرَ إِذَارَةً» وَلَمْ
يَقُولُوا: «تَوْبَةً».

[5461] 46 - (...) Muhammad bin 'Abbâd bin Ja'far said: "I told Muslim bin Yasâr, the freed slave of Nâfi' bin 'Abdul-Hârichth, to ask Ibn 'Umar, while I was sitting between them, did you hear anything from the Messenger of Allâh ﷺ about the one who lets his *Izâr* drag out of pride? He said: I heard him say: 'Allâh will not look at him on the Day of Resurrection.'"

[٥٤٦١] (...) وَحَدَّثَنِي مُحَمَّدُ
أَبْنُ حَاتِمَ وَهَرُونَ بْنُ عَبْدِ اللَّهِ وَأَبْنُ أَبِي
خَلَفٍ، وَالْفَاظُهُمْ مُتَقَارِبَةٌ قَالُوا: حَدَّثَنَا
رَوْحُ بْنُ عَبَادَةَ: حَدَّثَنَا أَبْنُ جُرَيْجَ قَالَ:
سَمِعْتُ مُحَمَّدَ بْنَ عَبَادٍ بْنِ جَعْفَرٍ يَقُولُ:
أَمْرَتُ مُسْلِمَ بْنَ يَهَارِ، مَوْلَى نَافِعٍ بْنِ
عَبْدِ الْحَارِثِ أَنْ يَسْأَلَ أَبْنَ عُمَرَ، [قَالَ]
وَأَنَا جَالِسٌ بَيْنَهُمَا: أَسْمَعْتَ مِنَ
النَّبِيِّ ﷺ، فِي الَّذِي يَجْرُ إِذَارَةً مِنَ
الْخُلَاءِ، شَيْئًا؟ قَالَ: سَمِعْتُهُ يَقُولُ: «لَا
يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

[5462] 47 - (2086) It was narrated that Ibn ‘Umar said: “I passed by the Messenger of Allâh ﷺ and my *Izâr* was trailing. He said: ‘O ‘Abdullâh, lift up your *Izâr*.’ So I lifted it up, then he said: ‘More.’ So I lifted it some more, and then more and more. One of the people said: ‘Up to where?’ He (ﷺ) said: ‘Halfway up the calf.’”

[٥٤٦٢] ٤٧ - (٢٠٨٦) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ وَاقِدٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: مَرَرْتُ عَلَى رَسُولِ اللَّهِ ﷺ، وَفِي إِزَارِي اسْتَرْخَاءً، فَقَالَ: «يَا عَبْدَ اللَّهِ! ارْفَعْ إِزَارَكَ» فَرَفَعَهُ، ثُمَّ قَالَ: «زِدْ» فَرِدَتْ، فَمَا زِلْتُ أَنْجَرَاهَا بَعْدُ، فَقَالَ بَعْضُ الْقَوْمِ: [إِلَى] أَيْنَ؟ فَقَالَ: أَنْصَافِ السَّائِقَيْنِ.

[5463] 48 - (2087) Ibn Ziyâd said, I saw Abû Hurairah - when he was the governor of Bahrain - when he saw a man letting his *Izâr* drag and saying: “The *Amîr* has come, the *Amîr* has come,” he started striking the ground with his feet and say: “The Messenger of Allâh ﷺ said: ‘Allâh will not look at the one who lets his *Izâr* drag out of pride.’”

[٥٤٦٣] ٤٨ - (٢٠٨٧) حَدَّثَنَا عَبْيَدُ اللَّهِ بْنُ مُعاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةُ عَنْ مُحَمَّدٍ وَهُوَ أَبْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، وَرَأَى رَجُلًا يَجْرُ إِزَارَهُ، فَجَعَلَ يَضْرِبُ الْأَرْضَ بِرِجْلِهِ، وَهُوَ أَمِيرٌ عَلَى الْبَحْرَيْنِ، وَهُوَ يَقُولُ: جَاءَ الْأَمِيرُ، جَاءَ الْأَمِيرُ، قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى مَنْ يَجْرُ إِزَارَهُ بَطَرًا.

[5464] (...) It was narrated from Shu‘bah with this chain of narrators (a *Hadîth* similar to no. 5463). In the *Hadîth* of Ibn Ja‘far it says: “Marwân used to appoint Abû Hurairah to govern in his absence.” And in the *Hadîth* of Ibn Al-Muthanna it says: “Abû Hurairah used to be appointed in charge of Al-Madînah.”

[٥٤٦٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي أَبْنَ جَعْفَرٍ؛ وَحَدَّثَنَا أَبْنُ الْمُتَّنَّى: حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ، كِلَّا هُمَا عَنْ شُعبَةَ، بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ أَبْنِ جَعْفَرٍ: كَانَ مَرْوَانُ يَسْتَخْلِفُ أَبَا هُرَيْرَةَ، وَفِي حَدِيثِ أَبْنِ الْمُتَّنَّى: كَانَ أَبُو هُرَيْرَةَ يَسْتَخْلِفُ عَلَى الْمَدِينَةِ.

Chapter 10. The Prohibition Against Strutting With Pride, And Being Amazed With One's Clothes

[5465] 49 - (2088) It was narrated from Abû Hurairah that the Prophet ﷺ said: "While a man was walking, admiring his long hair and his fine *Ridâ'*, the earth swallowed him up, and he will continue to sink down into the earth until the Day of Resurrection."

[5466] (...) A similar report (as no. 5465) was narrated from Abû Hurairah, from the Prophet ﷺ.

[5467] 50 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "While a man was strutting proudly in his two *Ridâ'*s, admiring himself, Allâh caused the earth to swallow him up, and he will continue sinking into it until the Day of Resurrection."

(المعجم ١٠) - (باب تحريم التبخر في المشي، مع إعجابه بشيابه)
(التحفة ٩)

[٥٤٦٥-٤٩] حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَامَ الْجَمَحِيُّ: حَدَّثَنَا الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي، قَدْ أَعْجَبَتْهُ جُمْهُورُهُ وَبُرْدَاهُ، إِذْ خُسِفَ بِهِ الْأَرْضُ، فَهُوَ يَتَجَلَّجُ فِي الْأَرْضِ حَتَّى تَقُومَ السَّاعَةُ».

[٥٤٦٦] (....) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ؛ وَحَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُنْتَئِ: حَدَّثَنَا ابْنُ أَبِي عَدَى قَالُوا جَمِيعًا: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، يَنْحُوا هَذَا.

[٥٤٦٧-٥٠] حَدَّثَنَا قُتْبَيَةُ [ابْنُ سَعِيدٍ]: حَدَّثَنَا الْمُغَиْرَةُ يَعْنِي الْحِزَامِيُّ عَنْ أَبِي الرَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَتَبَخَّرُ، يَمْشِي فِي بُرْدَاهِهِ، قَدْ أَعْجَبَتْهُ نَفْسُهُ، فَخَسَفَ اللَّهُ بِهِ الْأَرْضَ، فَهُوَ يَتَجَلَّجُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ».

[5468] (...) Ma'mar narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," - and he mentioned a number of *Aḥadîth*, including the following: "The Messenger of Allâh ﷺ said: 'While a man was strutting proudly in two *Ridâ's*,' then he mentioned something similar (to *Hadîth* no. 5467).

[5469] (...) It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'A man from among those who came before you was strutting proudly in a *Hullah*,'" then he (the sub narrator) mentioned a *Hadîth* similar to theirs.

Chapter 11. The Prohibition Of Gold Rings For Men, And Abrogation Of Their Allowance After The Beginning Of Islam

[5470] 51 - (2089) It was narrated from Abû Hurairah, from the Prophet ﷺ, that he forbade gold rings.

[5471] (...) Shu'bah narrated it with this chain narrators.

[٥٤٦٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامَ بْنِ مُنْبَهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَمَا رَجُلٌ يَتَبَخَّرُ فِي بُرْدَيْنِ»، ثُمَّ ذَكَرَ بِمِثْلِهِ.

[٥٤٦٩] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَوْغَتْ رَسُولُ اللَّهِ ﷺ يَقُولُ: «إِنَّ رَجُلًا مِمَّنْ كَانَ قَبْلَكُمْ يَتَبَخَّرُ فِي حُلَّةٍ»، ثُمَّ ذَكَرَ مِثْلَ حَدِيثِهِمْ.

(المعجم ١١) - (باب تحرير خاتم الذهب على الرجال، ونسخ ما كان من إياحته في أول الإسلام) (التحفة ١٠)

[٥٤٧٠-٥١] (٢٠٨٩) حَدَّثَنَا عَبْيَضُ اللَّهِ بْنُ مُعاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شَعْبَةُ عَنْ قَتَادَةَ، عَنِ النَّصْرِيِّ بْنِ أَنَسٍ، عَنْ بَشِيرِ ابْنِ نَهَيْكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ نَهَى عَنْ خَاتِمِ الذَّهَبِ.

[٥٤٧١] (...) وَحَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُشَنَّى وَابْنُ شَارِيٍّ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ، بِهَذَا الإِسْنَادِ، وَفِي

حدِيث ابن المُشَّى قال: سمعت النَّضرَ
ابنَ أَنَسٍ.

[5472] 52 - (2090) It was narrated from 'Abdullâh bin 'Abbâs that the Messenger of Allâh ﷺ saw a gold ring on a man's hand. He took it off and threw it aside, and said: "Would one of you go and pick up a live ember of fire and hold it in his hand?" After the Messenger of Allâh ﷺ had left, it was said to the man: "Take your ring and benefit from it (by selling it)." He said: "No, by Allâh, I will never pick it up when the Messenger of Allâh ﷺ has thrown it aside."

ابن سهيل التميمي: حَدَثَنَا ابْنُ أَبِي مَرِيَمَ:
أَخْبَرَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي إِبْرَاهِيمُ
ابن عقبة عن كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ
عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى
خَاتِمًا مِنْ ذَهَبٍ فِي يَدِ رَجُلٍ، فَنَزَعَهُ فَطَرَحَهُ
وَقَالَ: «يَعْمَدُ أَحَدُكُمْ إِلَى جَمْرَةٍ مِنْ تَارٍ
فَيَجْعَلُهَا فِي يَدِهِ» فَقَبَلَ لِلرَّجُلِ بَعْدَ مَا ذَهَبَ
رَسُولُ اللَّهِ ﷺ: خُذْ خَاتِمَكَ اتَّفَعْ بِهِ،
قَالَ: لَا، وَاللَّهِ! لَا أَخْذُهُ أَبَدًا، وَقَدْ طَرَحَهُ
رَسُولُ اللَّهِ ﷺ.

[5473] 53 - (2091) It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ had a ring made of gold, and he used to put its *Fâss* (stone or engraving) against his palm when he wore it, and the people did likewise. Then he sat on the *Minbar* and took it off, and said: "I used to wear this ring and put its *Fâss* next to my palm." Then he threw it away and said: "By Allâh, I will never wear it again." And the people threw away their rings too.

ابن يحيى التميمي و محمد بن رفعه قالا :
أَخْبَرَنَا الْيَثْ؛ وَحَدَثَنَا قُتْبَيْهُ: حَدَثَنَا لَيْثٌ
عَنْ تَافِعٍ، عَنْ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ
اصطَانَعَ خَاتِمًا مِنْ ذَهَبٍ، فَكَانَ يَجْعَلُ
فَصَّهُ فِي بَاطِنِ كَفِهِ إِذَا لَيْسَ، فَصَانَعَ
النَّاسُ، ثُمَّ إِنَّهُ جَلَسَ عَلَى الْمِنْبَرِ فَنَزَعَهُ،
فَقَالَ: «إِنِّي كُنْتُ أَبْسُ هَذَا الْخَاتَمَ
وَأَجْعَلُ فَصَّهُ مِنْ دَاخِلٍ» فَرَمَيْهِ، ثُمَّ قَالَ:
«وَاللَّهِ! لَا أَبْسُ أَبَدًا» فَبَذَ النَّاسُ
خَوَاتِيمَهُمْ، وَلَفِظُ الْحَدِيثِ لِيَحْيَى.

[5474] (...) This *Hadîth* was narrated from Ibn ‘Umar, from the Prophet ﷺ, concerning gold rings (a narration similar to no. 5473), and in the *Hadîth* of ‘Uqbah bin Khâlid it adds: “He wore it on his right hand.”

[٥٤٧٤] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شِعْرٍ : حَدَّثَنَا مُحَمَّدٌ بْنُ عَنْ سَعِيدٍ ; وَحَدَّثَنَا أَبُونَ حَرْبٍ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ ; وَحَدَّثَنَا أَبُنَ الْمُتَشَّنِي : حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ ; وَحَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرٍ عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ، فِي حَاتِمِ الدَّهْبِ، وَرَأَدَ فِي حَدِيثِ عُقْبَةِ بْنِ خَالِدٍ: وَجَعَلَهُ فِي يَدِهِ الْأُسْنَى .

[5475] (...) A *Hadîth* like that of Al-Laith (no. 5473) was narrated from Ibn ‘Umar from the Prophet ﷺ, concerning gold rings.

[٥٤٧٥] (...) وَحَدَّثَنَاهُ أَخْمَدُ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبُو يُوبُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسْتَبِّيُّ: حَدَّثَنَا أَنَسُ بْنُ عَيَّاضٍ عَنْ مُوسَى بْنِ عُقْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَادٍ: حَدَّثَنَا حَاتِمٌ؛ وَحَدَّثَنَا هَرُونُ الْأَيْلَيْثِيُّ: أَخْبَرَنَا أَبْنُ وَهْبٍ، كِلَاهُمَا عَنْ أَسَامَةَ، جَمَاعَتُهُمْ عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرٍ عَنِ النَّبِيِّ ﷺ، فِي حَاتِمِ الدَّهْبِ، نَحْوَ حَدِيثِ الْلَّيْثِ .

(المعجم ١٢) - (باب لبس النبي صلى الله عليه وسلم حاتماً من ورق نقشه محمد رسول الله، ولبس الخلفاء له من بعده) (التحفة ١١)

[٥٤٧٦] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ

Chapter 12. The Prophet ﷺ Wore A Ring Of Silver On Which Was Inscribed The Words ‘Muhammad Rasûl Allâh’ (Muhammad the Messenger of Allâh), And The Caliphs Wore It After He Died

[5476] 54 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ acquired

a ring of silver which was on his hand, then it was on the hand of Abû Bakr, then it was on the hand of ‘Umar, then it was on the hand of ‘Uthmân until it fell from (his hand) into the well of Arîs, and its inscription said *Muhammad Rasûl Allâh*.”

Ibn Numair said: “Until it fell into a well,” and he did not say, “from (his hand).”

عَبِيدُ اللَّهِ؛ وَحَدَّثَنَا أَبْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي :
حَدَّثَنَا عَبِيدُ اللَّهِ عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ
قَالَ: اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتِمًا مِنْ
وَرِقٍ فَكَانَ فِي يَدِهِ، ثُمَّ كَانَ فِي يَدِ أَبِي
بَكْرٍ، ثُمَّ كَانَ فِي يَدِ عُمَرَ، ثُمَّ كَانَ فِي
يَدِ عُثْمَانَ، حَتَّى وَقَعَ مِنْهُ فِي بَئْرِ أَرِيسِ،
نَفْسُهُ - مُحَمَّدُ رَسُولُ اللَّهِ -

قَالَ أَبْنُ نُمَيْرٍ: حَتَّى وَقَعَ فِي بَئْرٍ، لَمْ
يَقُلْ: مِنْهُ .

[5477] 55 - (...) It was narrated that Ibn ‘Umar said: “The Prophet ﷺ acquired a ring of gold, then he threw it away and acquired a ring of silver, on which was engraved ‘*Muhammad Rasûl Allâh*.’ And he said: ‘No one should have an engraving like this engraving of mine.’ When he wore it, he put the stone towards his palm, and this is the ring that fell from the hand of Mu‘aiqib into the well of Arîs.”

٥٤٧٧-٥٥ [.] حَدَّثَنَا أَبُو بَكْرٍ
أَبْنُ أَبِي شَيْبَةَ وَعَمْرُو التَّاقِدُ وَمُحَمَّدُ بْنُ
عَبَادٍ وَأَبْنُ أَبِي عُمَرَ - وَاللَّفظُ لِأَبِي بَكْرٍ
- قَالُوا: حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ عَنْ
أَيُوبَ بْنِ مُوسَى، عَنْ نَافِعٍ، عَنْ أَبْنِ
عُمَرَ قَالَ: اتَّخَذَ النَّبِيُّ ﷺ خَاتِمًا مِنْ
ذَهَبٍ، ثُمَّ الْفَاهُ، ثُمَّ اتَّخَذَ خَاتِمًا مِنْ
وَرِقٍ، وَقَسَّ فِيهِ - مُحَمَّدُ رَسُولُ اللَّهِ -
وَقَالَ: «لَا يَقْشُّ أَحَدٌ عَلَى نَقْشٍ خَاتِمِي
هَذَا» وَكَانَ إِذَا لَسَّهُ جَعَلَ فَصَهُ مِمَّا يَلِي
بَطْنَ كَفِهِ، وَهُوَ الَّذِي سَقَطَ مِنْ مُعِيقِبٍ،
فِي بَئْرِ أَرِيسِ .

[5478] (2092) It was narrated from Anas bin Mâlik that the Prophet ﷺ acquired a ring of silver, on which was engraved ‘*Muhammad Rasûl Allâh*’, and he

٥٤٧٨ [.] حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى وَخَلْفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ
الْعَتَكِيِّ، كُلُّهُمْ عَنْ حَمَادٍ، - قَالَ يَحْيَى :

said to the people: "I have acquired a ring of silver and engraved on it '*Muhammad Rasûl Allâh*', and no one should have an engraving like this."

أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ - عَنْ عَبْدِ الْعَزِيزِ
ابْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ
النَّبِيَّ ﷺ أَتَحَذَّرَ خَاتَمًا مِنْ فِضَّةٍ، وَنَقَشَ
فِيهِ - مُحَمَّدٌ رَسُولُ اللهِ - وَقَالَ لِلنَّاسِ:
إِنِّي أَتَحَذَّرُ خَاتَمًا مِنْ فِضَّةٍ، وَنَقَشَ
فِيهِ - مُحَمَّدٌ رَسُولُ اللهِ - فَلَا يَنْقُشْ أَحَدٌ
عَلَى نَقْشِهِ.

[5479] (...) This was narrated from Anas, from the Prophet ﷺ, but he did not mention in the *Hadîth*: '*Muhammad Rasûl Allâh*'.

٥٤٧٩ [.....] وَحَدَّثَنَا أَحْمَدُ بْنُ
حَبْلَيْ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَرُهْبَرْ أَبْنَ
حَرْبٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ أَبْنَ
عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ
أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِهَذَا، وَلَمْ يَذْكُرْ فِي
الْحَدِيثِ: مُحَمَّدٌ رَسُولُ اللهِ.

Chapter 13. The Prophet ﷺ Acquired An (inscribed) Ring When He Wanted To Send Letters To The Non-Arabs

[5480] 56 - (...) It was narrated that Anas bin Mâlik said: "When the Messenger of Allâh ﷺ wanted to send a letter to the Byzantines, they (the people) said: 'They do not read any letter unless it is sealed.' So the Messenger of Allâh ﷺ acquired a ring of silver. It is as if I can see its brightness on the hand of the Messenger of Allâh ﷺ, and its inscription said: '*Muhammad Rasûl Allâh*'.

(المعجم (١٣) - (باب في اتخاذ
النبي ﷺ خاتماً، لما أراد أن يكتب
إلى العجم (التحفة (١٢)

٥٤٨٠ [.....] حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُنْتَهَى وَابْنُ بَشَارٍ، قَالَ ابْنُ الْمُشَنَّى:
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ
قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ
مَالِكٍ قَالَ: لَمَّا أَرَادَ رَسُولُ اللهِ ﷺ أَنْ
يَكْتُبَ إِلَى الرُّومِ، قَالَ: قَالُوا: إِنَّهُمْ لَا
يَقْرَءُونَ كِتَابًا إِلَّا مَخْتُومًا، قَالَ: فَاتَّخَذَ
رَسُولُ اللهِ ﷺ خَاتَمًا مِنْ فِضَّةٍ، كَانَ

أَنْظُرْ إِلَى بَيَاضِهِ فِي يَدِ رَسُولِ اللَّهِ ﷺ،
نَفْسُهُ - مُحَمَّدٌ رَسُولُ اللَّهِ -

[5481] 57 - (...) It was narrated from Anas that the Prophet of Allâh ﷺ wanted to send a letter to the non-Arabs, and it was said to him: "The non-Arabs do not read any letter unless it has a seal on it." So he had a ring of silver made.

He said: "It is as if I can see its brightness on his hand."

[5482] 58 - (...) It was narrated from Anas that the Prophet ﷺ wanted to send a letter to Chosroes, Caesar and the Negus, and it was said: "They do not accept any letter without a seal." So the Messenger of Allâh ﷺ had a ring made of silver, on which was engraved: 'Muhammad Rasûl Allâh'.

Chapter 14. Discarding Rings

[5483] 59 - (2093) It was narrated from Anas bin Mâlik that one day he saw a ring of silver on the hand of the Messenger of Allâh ﷺ, and the people made rings of silver and wore them, then the Prophet ﷺ discarded his ring and the people discarded their rings.

[5481] 57 - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُشَنْوَى: حَدَّثَنَا مُعاذُ بْنُ هِشَامٍ:
حَدَّثَنِي أَبِي عَنْ قَاتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ نَبِيَّ
اللَّهِ ﷺ كَانَ أَرَادَ أَنْ يَكْتُبَ إِلَى الْعَجَمِ،
فَقَيْلَ لَهُ: إِنَّ الْعَجَمَ لَا يَقْبَلُونَ إِلَّا كِتَابًا
عَلَيْهِ خَاتِمًا، فَاصْطَبَّنَ حَاتِمًا مِنْ فَضَّةٍ.
قَالَ: كَأَنِّي أَنْظُرْ إِلَى بَيَاضِهِ فِي يَدِهِ.

[5482] 58 - (...) حَدَّثَنَا نَصْرُ بْنُ
عَلِيِّ الْجَهْضَمِيِّ: حَدَّثَنَا نُوحُ ابْنُ فَيْسٍ عَنْ
أَخِيهِ حَالِدٍ بْنِ فَيْسٍ، عَنْ قَاتَادَةَ، عَنْ أَنَسٍ؛
أَنَّ النَّبِيَّ ﷺ أَرَادَ أَنْ يَكْتُبَ إِلَى كِشْرَى
وَقِصْرَ وَالنَّجَاشِيِّ، فَقَيْلَ: إِنَّهُمْ لَا يَقْبَلُونَ
كِتَابًا إِلَّا بِخَاتِمٍ، فَصَاعَ رَسُولُ اللَّهِ ﷺ خَاتِمًا
حَلْقَةً فَضَّةً، وَنَقَشَ فِيهِ - مُحَمَّدٌ رَسُولُ اللَّهِ -

(المعجم ١٤) - (باب في طرح
الخواتم) (التحفة ١٣)

[5483] 59 - (2093) حَدَّثَنِي أَبُو
عِمْرَانَ مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ زِيَادٍ: أَخْبَرَنَا
إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ عَنْ ابْنِ شَهَابٍ،
عَنْ أَنَسٍ بْنِ مَالِكٍ؛ أَنَّهُ أَبْصَرَ فِي يَدِ
رَسُولِ اللَّهِ ﷺ خَاتِمًا مِنْ وَرِقٍ، يَوْمًا
وَاحِدًا، قَالَ فَصَعَّنَ التَّاسُ� الْخَوَاتِمَ مِنْ

وَرِيقٌ فَلَيْسُوهُ، فَطَرَحَ النَّبِيُّ ﷺ حَاتِمَهُ
فَطَرَحَ النَّاسُ حَوَاتِمَهُمْ.

[5484] 60 - (...) Anas bin Mâlik narrated that one day he saw a ring of silver on the hand of the Messenger of Allâh ﷺ, then the people had rings of silver made, and they wore them. Then the Prophet ﷺ discarded his ring, and the people discarded their rings.

[٥٤٨٤]-٦٠ [.] حَدَّثَنِي مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ نُعْمَىْ: حَدَّثَنَا رَوْخُ:
أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ، أَنَّ ابْنَ
شَهَابٍ أَخْبَرَهُ: أَنَّ أَنَسَ بْنَ مَالِكٍ
أَخْبَرَهُ، أَنَّهُ رَأَىٰ فِي يَدِ رَسُولِ اللَّهِ ﷺ
حَاتِمًا مِنْ وَرِيقٍ يَوْمًا وَاحِدًا، ثُمَّ إِنَّ
النَّاسَ اضْطَرَبُوا الْحَوَاتِمَ مِنْ وَرِيقٍ،
فَلَيْسُوْهَا، فَطَرَحَ النَّبِيُّ ﷺ حَاتِمَهُ، فَطَرَحَ
النَّاسُ حَوَاتِمَهُمْ.

[5485] (...) A similar report (as no. 5484) was narrated from Ibn Juraij, with this chain of narrators.

[٥٤٨٥] (...) وَحَدَّثَنَا عَقْبَةُ بْنُ
مُكْرَمٍ الْعَمَىْ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ
جُرَيْجٍ، يَهْدَا إِلَىْ السَّنَادِ، مِثْلُهُ.

(المعجم ١٥) - (بابٌ في خاتم الورق
فصه حبشي) (التحفة ١٤)

[٥٤٨٦]-٦١ [.] حَدَّثَنَا يَحْيَى
ابْنُ أَيُوبَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ
الْوَضْرِيُّ أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنْ ابْنِ
شَهَابٍ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَ
حَاتِمُ رَسُولِ اللَّهِ ﷺ مِنْ وَرِيقٍ، وَكَانَ
فَصْهُ حَبْشِيًّا.

[٥٤٨٧]-٦٢ [.] وَحَدَّثَنَا عُثْمَانُ
ابْنُ أَبِي شَيْبَةَ وَعَبَادُ بْنُ مُوسَى قَالَ:

Chapter 15. Silver Ring With An Abyssinian Stone

[5486] 61 - (2094) Anas bin Mâlik said: "The ring of the Messenger of Allâh ﷺ was made of silver, and its stone was Abyssinian."

[5487] 62 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ wore a

silver ring on his right hand, in which was an Abyssinian stone, and he wore the stone against his palm.

حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى وَهُوَ الْأَنْصَارِيُّ ثُمَّ الرَّوْقَيُّ عَنْ يُونُسَ، عَنْ ابْنِ شَهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ لَيْسَ حَاطِمَ فِضَّةً فِي يَمِينِهِ، فِيهِ فِصْ حَبَشِيُّ، كَانَ يَجْعَلُ فِصَّهُ مِمَّا يَلِي كَفَّهُ.

[5488] (...) A *Hadîth* like that of *Talhah* bin *Yahyâ* (no. 5487) was narrated from *Yûnus* bin *Yazîd* with this chain of narrators.

[٥٤٨٨] (...) وَحَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنِي إِشْمَاعِيلُ بْنُ أَبِي أُوينِ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يُونُسَ بْنِ يَزِيدَ، بِهَذَا الْإِشْنَادِ، مِثْلَ حَدِيثِ طَلْحَةَ ابْنِ يَحْيَى.

Chapter 16. Wearing Rings On The Little Finger

(المعجم ١٦) - (باب في لبس الخاتم في الخنصر من اليد) (التحفة ١٥)

[5489] 63 - (2095) It was narrated that *Anas* said: The ring of the Prophet ﷺ was on this - and he pointed to the little finger on his left hand.

[٥٤٨٩] ٦٣ - (٢٠٩٥) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ خَلَادِ الْبَاهِلِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ حَاطِمُ النَّبِيِّ ﷺ فِي هَذِهِ، وَأَشَارَ إِلَى الْخِنْصِيرِ مِنْ يَدِهِ الْيُسْرَىِ.

Chapter 17. The Prohibition Of Wearing Rings On The Middle Finger And The One That Is Next To It

(المعجم ١٧) - (باب النهي عن التختم في الوسطى والتي تليها) (التحفة ١٦)

[5490] 64 - (2078) It was narrated that ‘Alî said: “He” - meaning the Prophet ﷺ - “forbade

[٥٤٩٠] ٦٤ - (٢٠٧٨) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرْيَبٍ،

me to wear my ring on this or the one that is next to it” - ‘Âsim (one of the narrators) did not know which of the two it was - “and he forbade me to wear *Qasî*, and to sit on *Miyâthir*.

He^[1] said: “As for *Qasî*, it is a striped garment that is brought from Egypt and *Ash-Shâm*. As for *Miyâthir*, that is something that women used to make for their husbands’ mounts, like *Al-Arjûn*^[2] velvet (cushions).”

جَمِيعًا عَنْ ابْنِ إِدْرِيسَ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - : حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ : سَمِعْتُ عَاصِمَ بْنَ كُلَيْبٍ عَنْ أَبِي بُرْدَةَ ، عَنْ عَلَيِّ قَالَ : نَهَانِي ، يَعْنِي النَّبِيَّ ﷺ أَنْ أَجْعَلَ حَاتَّمِي فِي هَذِهِ ، أَوِ الَّتِي تَلِهَا - لَمْ يَدْرِ عَاصِمٌ فِي أَيِّ النَّسْتَنِ - وَنَهَانِي عَنْ لُبْسِ الْفَسَّيِّ ، وَعَنْ جُلُوسٍ عَلَى الْمَيَاثِرِ .

قَالَ : فَأَمَّا الْفَسَّيِّ فَشَيْءٌ مُضَلَّعٌ يُؤْتَى بِهَا مِنْ مَصْرَ وَالشَّامَ فِيهَا شُبْهٌ كَذَا ، وَأَمَّا الْمَيَاثِرُ فَشَيْءٌ كَانَتْ تَجْعَلُهُ النِّسَاءُ لِبَعْلَتِهِنَّ عَلَى الرَّحْلِ ، كَالْفَطَائِفِ الْأُرْجُوَانِ .

[5491] (...) It was narrated that a son of Abû Mûsâ said: “I heard ‘Alî say...” and he narrated a similar *Hadîth* (as no. 5490) from the Prophet ﷺ.

[٥٤٩١] (...) وَحَدَّثَنَا ابْنُ أَبِي عَمَّرَ : حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ ، عَنْ ابْنِ لِأَبِي مُوسَى قَالَ : سَمِعْتُ عَلَيَا ، فَذَكَرَ هَذَا الْحَدِيثَ عَنِ النَّبِيِّ ﷺ ، بِتَحْمُوهِ .

[٥٤٩٢] (...) وَحَدَّثَنَا ابْنُ الْمُشَّى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُبْهٌ عَنْ عَاصِمِ بْنِ كُلَيْبٍ قَالَ : سَمِعْتُ أَبَا بُرْدَةَ قَالَ : سَمِعْتُ عَلَيَّ بْنَ

[5492] (...) Abû Burdah said: “I heard ‘Alî bin Abî Tâlib say: ‘He’ - meaning the Prophet ﷺ - ‘forbade’ - or ‘he forbade me...’” and he mentioned something similar (to *Hadîth* no. 5490).

[1] According to a version *Al-Bukhârî* mentioned without a chain (before no. 5838) this is ‘Alî giving the definition.

[2] They say it is “dyed red.”

أَبِي طَالِبٍ قَالَ: نَهَى، أَوْ نَهَايِي، يَعْنِي
النَّبِيُّ ﷺ، فَذَكَرَ حَوْهَ.

[5493] 65 - (...) It was narrated that Ibn Abî Burdah said: “Alî said: ‘The Messenger of Allâh ﷺ forbade me to wear a ring on this finger” or this one - and he pointed to the middle finger “and the one that is next to it.”

٦٥ [٥٤٩٣] - (...) حَدَّنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو الْأَخْوَصِ عَنْ
عَاصِمٍ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ قَالَ:
قَالَ عَلَيْهِ: نَهَايِي رَسُولُ اللَّهِ ﷺ أَنْ
أَتَخَمَ فِي إِصْبَاعِي هَذِهِ أَوْ هَذِهِ، قَالَ:
فَأَوْمَأْ إِلَى الْوُسْطَى وَالَّتِي تَلِيهَا.

Chapter 18. It Is Recommended To Wear Sandals Etc.

[5494] 66 - (2096) It was narrated that Jâbir said: “I heard the Prophet ﷺ say, during a campaign that we fought: ‘Wear shoes a great deal, for a man is still riding, as it were, when he wears shoes.’”

(المعجم ١٨) - (بابُ استحباب لبس
النعال وما في معناها) (التحفة ١٧)

٦٦ [٥٤٩٤] - (٢٠٩٦) حَدَّنِي سَلَمَةُ
ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ:
حَدَّثَنَا مَعْقُلٌ عَنْ أَبِي الرَّزِيرِ، عَنْ جَابِرٍ،
قَالَ: سَمِعْتُ النَّبِيًّا ﷺ [يَقُولُ] فِي عَزْوَةٍ
غَزَوْنَاها: «إِشْكُنُوا مِنَ النَّعَالِ، فَإِنَّ
الرَّجُلَ لَا يَرَأُ رَأِيكَ مَا اتَّعَلَ».

Chapter 19. It Is Recommended To Put Shoes On The Right Foot First, And To Take Them Off From The Left Foot First, And It Is Disliked To Walk In One Shoe

[5495] 67 - (2097) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When one of you puts his shoes on, let him start on the right, and

(المعجم ١٩) - (بابُ استحباب لبس
النعل في اليمني أولاً، والخلع من
اليسرى أولاً، وكراهة المشي في نعل
واحدة) (التحفة ١٨)

٦٧ [٥٤٩٥] - (٢٠٩٧) حَدَّثَنَا عَبْدُ
الرَّحْمَنِ بْنُ سَلَامٍ الْجُمَحِيُّ: حَدَّثَنَا
الرَّبِيعُ بْنُ مُسْلِمٍ عَنْ مُحَمَّدٍ يَعْنِي ابْنِ

when he takes them off, let him start on the left, and let him wear them both or take them both off.”

[5496] 68 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “No one of you should walk in one shoe. Let him wear them both, or take them both off.”

[5497] 69 - (2098) It was narrated that Abû Razîn said: “Abû Hurairah came out to us and put his hand on his forehead and said: ‘Do you not say to one another that I am telling lies about the Messenger of Allâh ﷺ so that you will be guided while I go astray? I bear witness that I heard the Messenger of Allâh ﷺ say: “If the sandal strap of one of you breaks, let him not walk in the other until he has fixed it.”

[5498] (...) Something similar (to *Hadîth* no. 5497) was narrated from Abû Hurairah, from the Prophet ﷺ.

رِبَادٌ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا اتَّعَلَ أَحَدُكُمْ فَلْيَنْدِدْ أَيْمَنَهُ، وَإِذَا حَلَّعَ فَلْيَنْدِدْ شَمَائِلَهُ، وَلْيُنْعَلِّمَهُمَا جَمِيعًا، أَوْ لِيَخْلُعَهُمَا جَمِيعًا».

[٥٤٩٦] ٦٨ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ، لِيُنْعَلِّمَهُمَا جَمِيعًا، أَوْ لِيَخْلُعَهُمَا جَمِيعًا».

[٥٤٩٧] ٦٩ - (٢٠٩٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَ: حَدَّثَنَا أَبْنُ إِذْرِيسَ عَنِ الْأَعْمَشِ، عَنْ أَبِي رَزِينَ. قَالَ: خَرَجَ إِلَيْنَا أَبُو هُرَيْرَةَ فَضَرَبَ يَدِهِ عَلَى جَبَهَتِهِ فَقَالَ: أَلَا إِنَّكُمْ تَحَدَّثُونَ أَنِّي أَكْذِبُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِتَهْتَدُوا وَأَضِلَّ، أَلَا وَإِنِّي أَشْهُدُ لَسْمَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِذَا انْقَطَعَ شِسْنُ أَحَدُكُمْ، فَلَا يَمْشِي فِي الْأُخْرَى حَتَّى يُصْلِحَهَا».

[٥٤٩٨] (...) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ [السَّعْدِيُّ]: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا الْأَعْمَشُ عَنْ أَبِي رَزِينَ وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِهَذَا الْمَعْنَى.

Chapter 20. The Prohibition Of *Ishtimâl As-Sammâ'* (Wrapping Oneself Up Entirely In One's Garment With No Room For The Arms To Emerge),^[1] And *Al-Ihtibâ'* (Wrapping Oneself Up) In A Single Garment With The Legs Drawn Up To The Belly Exposing Part Of The 'Awrah, And The Ruling On Lying On One's Back With One Leg On Top Of The Other

[5499] 70 - (2099) It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade eating with the left hand, walking in one shoe, *Ishtimâl As-Sammâ'*, and *Al-Ihtibâ'* in a single garment, exposing one's private parts.

[5500] 71 - (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said” - or “I heard the Messenger of Allâh ﷺ say - : ‘If the sandal strap of one of you breaks, let him not walk in one sandal until he has fixed his other sandal; let him not walk in one *Khuff*; let him not eat with his left hand; let him not do *Ihtibâ'* in a single garment, and let him not do *Itlihaf As-Sammâ'*.”

(المعجم ٢٠) - (باب النهي عن اشتمال الصماء، والاحباء في ثوب واحد كاشفاً بعض عورته وحكم الاستلقاء على ظهره رافعاً إحدى رجليه على الأخرى) (التحفة ١٩ ، ٢٠)

[٥٤٩٩-٧٠] وَحَدَّثَنَا قُتْبَيْهُ أَبْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ أَبِي الرُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَأْكُلَ الرَّجُلُ بِشَمَائِلِهِ، أَوْ يَمْشِي فِي نَعْلٍ وَاحِدَةٍ، وَأَنْ يَشْتَمِلَ الصَّمَاءَ، وَأَنْ يَحْجِيَ فِي ثُوبٍ وَاحِدٍ، كَاشِفًا عَنْ فَرْجِهِ.

[٥٥٠٠-٧١] حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا أَبُو الرُّبَيْرِ عَنْ جَابِرٍ؛ وَحَدَّثَنَا يَحْمَيْ بْنُ يَحْمَيْ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الرُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ - أَوْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ - : «إِذَا انْقَطَعَ شِسْعُ أَحَدُكُمْ - أَوْ مَنْ انْقَطَعَ شِسْعُ نَعْلِهِ - فَلَا يَمْشِي فِي نَعْلٍ وَاحِدَةٍ حَتَّى يُصْلِحَ شِسْعَهُ، وَلَا يَمْشِي فِي

^[1] Some of the linguist define it differently.

خُفٌّ وَاحِدَةٌ، وَلَا تُأْكُلُ بِشَمَالِهِ، وَلَا يَحْتَبِي
بِالثُّوبِ الْوَاحِدِ، وَلَا يَلْتَحِفُ الصَّمَاءَ».

[5501] 72 - (...) It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade *Ishtimâl As-Sammâ'* and *Al-Ihtibâ'* in a single garment, with the legs drawn up to the belly, and (he forbade) putting one leg on top of the other when lying on one's back.

[٥٥٠١] [٧٢] حَدَّثَنَا قُتْبَيْهُ:
حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا
اللَّيْثُ عَنْ أَبِي الرُّبِّيرِ، عَنْ جَابِرٍ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ اشْتِمَالِ الصَّمَاءِ،
وَالْأَحْبَيْاءِ فِي ثُوبٍ وَاحِدٍ، وَأَنَّ يَرْفَعَ
الرَّجُلُ إِحدَى رِجْلَيْهِ عَلَى الْأُخْرَى، وَهُوَ
مُسْتَلِقٌ عَلَى ظَهِيرَهُ.

[5502] 73 - (...) Jâbir bin 'Abdullâh narrated that the Prophet ﷺ said: "Do not walk in one shoe, do not do *Ihtibâ'* in a single *Izâr*, do not eat with your left hand, do not do *Ishtimâl As-Sammâ'* and do not put one leg on top of the other when you are lying on your back."

[٥٥٠٢] [٧٣] وَحَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ - قَالَ
إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا
- مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ:
أَخْبَرَنِي أَبُو الرُّبِّيرُ، أَنَّهُ سَمِعَ جَابِرَ بْنَ
عَبْدِ اللَّهِ يُحَدِّثُ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا
تَمْشِ فِي نَعْلٍ وَاحِدَةٍ، وَلَا تَحْتَبِ في
إِزارٍ وَاحِدٍ، وَلَا تُأْكُلُ بِشَمَالِكَ، وَلَا
تَشْتَمِلُ الصَّمَاءَ، وَلَا تَصْبِعُ إِحدَى رِجْلَيْكَ
عَلَى الْأُخْرَى، إِذَا اسْتَلَقْتَ».

[5503] 74 - (...) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ said: "No one of you should lie on his back then place one leg on top of the other."

[٥٥٠٣] [٧٤] وَحَدَّثَنِي
إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا رَوْحُ بْنُ
عُبَادَةَ: حَدَّثَنِي عُبَيْدُ اللَّهِ يَعْنِي ابْنَ
الْأَخْنَسِ عَنْ أَبِي الرُّبِّيرِ، عَنْ جَابِرِ بْنِ
عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَسْتَلِقُ

أَحَدُكُمْ ثُمَّ يَضْعُ إِحْدَى رِجْلَيْهِ عَلَى
الْأُخْرَىٰ».

Chapter 22. The Permissibility Of Lying Down And Placing One Leg On Top Of The Other

(المعجم ٢٢) - (باب في إباحة الاستلقاء، ووضع إحدى الرجلين على الأخرى) (التحفة ٢١)

[5504] 75 - (2100) It was narrated from ‘Abbâd bin Tamîm, from his paternal uncle, that he saw the Messenger of Allâh ﷺ lying on his back in the *Masjid*, putting one leg on top of the other.

[5505] 76 - (...) A similar report (as no. 5504) was narrated from Az-Zuhri, with this chain of narrators.

٤٥٠٤-[٧٥] حَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: فَرَأَتُ عَلَى مَالِكٍ عَنْ أَبْنِ شَهَابٍ، عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ؛ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ مُسْتَلِقًا فِي الْمَسْجِدِ، وَاضْعِفَ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَىٰ.

٤٥٠٥-[٧٦] حَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبْنُ نُمَيْرٍ وَرَهْبَرٍ أَبْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ كُلُّهُمْ عَنْ أَبْنِ عُيُّونَةَ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَةً قَالَا: أَخْبَرَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا إِسْحَاقُ أَبْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حَمْيَدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرُ، كُلُّهُمْ عَنِ الرَّهْبَرِيِّ، بِهَذَا الإِسْنَادِ، مِثْلُهُ.

(المعجم ٢٣) - (باب نهي الرجل عن التزعر) (التحفة ٢٢)

Chapter 23. The Prohibition Of A Man Dyeing From With Saffron

[5506] 77 - (2101) It was narrated from Anas bin Mâlik that the Prophet ﷺ forbade (dyeing with) saffron. Hammâd said: “Meaning, for men.”

٤٥٠٦-[٧٧] حَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ وَأَبُو الرَّبِيعِ وَقُتْبَيْهُ بْنُ سَعِيدٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا حَمَادٌ بْنُ زَيْدٍ، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا حَمَادٌ - عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَّهُ

ابن مالِكٍ؛ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ التَّرَغُفِ، قَالَ فُتُّهْيَةُ: قَالَ حَمَادٌ: يَعْنِي لِلرِّجَالِ.

[5507] (...) It was narrated that Anas said: “The Messenger of Allâh ﷺ forbade men (from dyeing with) saffron.”

[٥٥٠٧] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْهَةَ وَعَمِّرُو النَّاقِدُ وَزَهْيُرُ بْنُ حَرْبٍ وَأَبْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُلَيَّةَ عَنْ عَبْدِ الْعَزِيزِ أَبْنِ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يَتَرَغَّفَ الرَّجُلُ.

(المعجم ٢٤) - (باب استحباب خضاب الشيب بصفرة و حمرة، وتحريمها بالسوداد) (التحفة ٢٣)

Chapter 24. It Is Recommended To Dye White Hair With Yellow Or Red Dye, But Black Dye Is *Harâm*

[5508] 78 - (2102) It was narrated that Jâbir said: “Abû Quhâfah was brought during the year of the Conquest or on the Day of the Conquest, and his hair and beard were white like hyssop. He (ﷺ) ordered him, or his womenfolk were ordered, saying: ‘Change this with something.’”

[٥٥٠٨] ٧٨-(٢١٠٢) حَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو حَيْمَةَ عَنْ أَبِي الرَّبِّيرِ، عَنْ جَابِرٍ، قَالَ: أُتِيَ بِأَبِي فَحَافَةَ، وَجَاءَ، عَامُ الْفَتْحِ أَوْ يَوْمُ الْفَتْحِ، وَرَأْسُهُ وَلْحِينُهُ مِثْلُ الشَّاغَمِ أَوِ الشَّاغَمَةِ، فَأَمَرَ، أَوْ فَأْمَرَ بِهِ إِلَى نِسَائِهِ، قَالَ: «غَيِّرُوا هَذَا بِشَيْءٍ».

[5509] 79 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “Abû Quhâfah was brought on the day of the Conquest of Makkah, and his hair and beard were white like hyssop. The Messenger of Allâh ﷺ said: ‘Change this with something, but avoid black.’”

[٥٥٠٩] ٧٩- (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ أَبِي جُرَيْجٍ، عَنْ أَبِي الرَّبِّيرِ، عَنْ جَابِرٍ بْنِ عَبْدِ اللهِ قَالَ: أُتِيَ بِأَبِي فَحَافَةَ يَوْمَ فَتْحِ مَكَّةَ، وَرَأْسُهُ وَلْحِينُهُ كَالشَّاغَمَةِ بِيَاضًا،

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَيْرُوا هَذَا بِشْنِيْعَ،
وَاجْتَبِيُوا السَّوَادَ».

Chapter 25. Differing From The Jews With Regard To Dyeing

[5510] 80 - (2103) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Jews and the Christians do not dye (their hair), so be different from them.”

(المعجم ٢٥) - (باب في مخالفته
اليهود في الصبغ) (التحفة ٢٤)

[٥٥١٠] [٨٠-٢١٠٣] حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعُمَرُ
النَّاقِدُ وَزُهْيرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِيَحْيَى
قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخْرُونَ:
حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ
أَبِي سَلَمَةَ وَسُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي
هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ الْيَهُودَ
وَالنَّصَارَى لَا يَصْبِغُونَ، فَحَالُفُوْهُمْ».

Chapter 26. The Prohibition Of Making Images Of Living Beings, And The Prohibition Of Using Images That Are Not Subjected To Disrespect In Furnishings And The Like; The Angels (Peace Be Upon Them) Do Not Enter A House In Which There Is An Image Or A Dog

[5511] 81 - (2104) It was narrated that ‘Aishah said: “Jibrîl, ﷺ, promised to come to the Messenger of Allâh ﷺ at a certain hour, and that time came but he did not arrive. He (the Messenger ﷺ) had a stick in his hand which he threw down and said: ‘Allâh does not break His promise, and neither do His Messengers.’ Then

(المعجم ٢٦) - (باب تحرير تصوير
صورة الحيوان، وتحرير اتخاذ ما فيه
صور غير ممتهنة بالفرش ونحوه، وأن
الملائكة عليهم السلام لا يدخلون بيتا
فيه صورة أو كلب) (التحفة ٢٥)

[٥٥١١] [٨١-٢١٠٤] حَدَّثَنِي سُوَيْدٌ
ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزَ ابْنُ أَبِي
حَازِمٍ عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: وَاعْدَ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي
سَاعَةٍ يَأْتِيهِ فِيهَا، فَجَاءَتْ تِلْكَ السَّاعَةُ

he turned and saw a puppy beneath a bed. He said: 'O 'Aishah, when did this dog get in here?' She said: 'By Allâh, I do not know.' He ordered that it be taken out, and Jibrîl ﷺ came. The Messenger of Allâh ﷺ said: 'You made an appointment with me and I waited for you but you did not come.' He said: 'I was prevented by the dog that was in your house. We do not enter a house in which there is a dog or an image.'"

وَلَمْ يَأْتِهِ، وَفِي يَدِهِ عَصَمًا فَأَلْقَاهَا مِنْ يَدِهِ، وَقَالَ: «مَا يُخْفِفُ اللَّهُ وَعْدَهُ، وَلَا رُسُلُهُ» ثُمَّ الْتَّفَتَ فَإِذَا جَرَوْ كَلْبٌ تَحْتَ سَرِيرِهِ، فَقَالَ: «يَا عَائِشَةُ! مَتَى دَخَلَ هَذَا الْكَلْبُ هُنَّا؟» فَقَاتَ: وَاللَّهِ! مَا ذَرَيْتُ، فَأَمَرَ بِهِ فَأَخْرَجَ، فَجَاءَ جِبْرِيلُ، عَلَيْهِ السَّلَامُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاعْدَنِي فَجَلَسْتُ لَكَ فَلَمْ تَأْتِ» فَقَالَ: مَعْنَيِ الْكَلْبِ الَّذِي كَانَ فِي بَيْتِكَ، إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةً.

[5512] (...) It was narrated from Abû Hâzim with this chain of narrators (a *Hadîth* similar to no. 5511) that Jibrîl ﷺ promised to come to the Messenger of Allâh ﷺ... and he (the sub narrator) mentioned the *Hadîth*, but it was not as long as the *Hadîth* of Ibn Abî Hâzim.

[5513] 82 - (2105) It was narrated that 'Abdullâh bin 'Abbâs said: "Maimûnah told me that the Messenger of Allâh ﷺ got up one morning looking subdued and Maimûnah said: 'O Messenger of Allâh, I see a change in your mood today.' The Messenger of Allâh ﷺ said: 'Jibrîl promised me that he would meet me last night, but he did not meet me. But, by Allâh, he would not break his promise to

[٥٥١٢] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا الْمَخْرُومِيُّ: حَدَّثَنَا وُهَيْبٌ عَنْ أَبِي حَازِمٍ، بِهَذَا إِسْنَادٍ؛ أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ وَعَدَ رَسُولَ اللَّهِ ﷺ أَنْ يَأْتِيهِ، فَذَكَرَ الْحَدِيثَ، وَلَمْ يُطَوِّلْ كَتَطُوِيلِ ابْنِ أَبِي حَازِمٍ.

[٥٥١٣] (٢١٠٥)-٨٢) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا يُونُسُ عَنْ ابْنِ شَهَابٍ، عَنْ ابْنِ السَّبَاقِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: أَخْبَرْتُنِي مَيْمُونَةً؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَصْبَحَ يَوْمًا وَاجِمًا، فَقَاتَ مَيْمُونَةً: يَا رَسُولَ اللَّهِ! لَقِدْ أَسْتَنْكِرْتُ هَيْتَكَ مُنْذُ الْيَوْمِ، قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ جِبْرِيلَ كَانَ وَعَدَنِي أَنْ يَلْقَانِي

me.' The Messenger of Allâh ﷺ spent that day like that, then it occurred to him that there was a puppy beneath a bed of ours. He ordered that it be taken out, then he took some water in his hand and sprinkled it in the place where it had been. When evening came, Jibrîl ﷺ met him, and he said to him: 'You promised that you would meet me yesterday.' He said: 'Yes, but we do not enter any house in which there is a dog or an image.' The next morning, the Messenger of Allâh ﷺ ordered that all dogs be killed, and he even ordered that dogs kept for (guarding) small gardens be killed, but he left the dogs kept for (guarding) large gardens."

[5514] 83 - (2106) It was narrated from Ibn 'Abbâs, from Abû Talhah, that the Prophet ﷺ said: "The angels do not enter a house in which there is a dog or an image."

[5515] 84 - (...) Ibn 'Abbâs said: "I heard Abû Talhah say: 'I heard the Messenger of Allâh ﷺ say: "The angels do not enter a house in which there is a dog or an image."

اللَّيْلَةَ، فَلَمْ يَلْقَنِي، أَمَّا وَاللَّهِ! مَا أَحْلَفَنِي
قَالَ: فَظَلَّ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ يَوْمَهُ ذَلِكَ عَلَى
ذَلِكَ، ثُمَّ وَقَعَ فِي نَفْسِهِ حَرْوَ كَلْبٌ تَحْتَ
فُسْطَاطِ لَنَا، فَأَمَرَ بِهِ فَأُخْرَجَ، ثُمَّ أَخْدَى بِيَدِهِ
مَاءً فَنَضَحَ مَكَانَهُ، فَلَمَّا أَمْسَى لَقِيَهُ جِبْرِيلُ
عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: «قَدْ كُنْتَ وَعَدْتَنِي
أَنْ تَلْقَنِي الْبَارِحةَ» قَالَ: أَجْلُنَّ، وَلَكُنَا لَا
نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةً، فَأَصْبَحَ
رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ، يَوْمَئِذٍ، فَأَمَرَ بِقَتْلِ
الْكِلَابِ، حَتَّى إِنَّهُ يَأْمُرُ بِقَتْلِ كَلْبِ الْحَائِطِ
الصَّغِيرِ، وَيَرْثُكُ كَلْبُ الْحَائِطِ الْكَبِيرِ.

[٥٥١٤] [٨٣-٢١٠٦] حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعُمَرُ
النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ يَحْيَى
وَإِسْحَاقُ: أَخْبَرَنَا وَقَالَ الْأَخْرَانُ: حَدَّثَنَا
- سُفِينَانُ بْنُ عُيَيْنَةَ عَنِ الرُّهْرِيِّ، عَنْ عُبَيْدِ
اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ أَبِي طَلْحَةَ عَنْ
النَّبِيِّ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا
فِيهِ كَلْبٌ وَلَا صُورَةً».

[٥٥١٥] [٨٤-...] حَدَّثَنِي أَبُو
الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا
ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ
شَهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ

عُتْبَةَ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ أَبَا طَلْحَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَدْخُلُ الْمَلَائِكَةَ بَيْنَاهُ فِيهِ كَلْبٌ وَلَا صُورَةً».

[5516] (...) A *Hadîth* like that of Yûnus (no. 5515) was narrated from Az-Zuhri with this chain of narrators.

[٥٥١٦] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، بِهَذَا إِلَسْنَادِ، مِثْلَ حَدِيثِ يُونُسَ، وَذِكْرِهِ الْأَخْبَارُ فِي إِلَسْنَادِ.

[5517] 85 - (...) It was narrated that Abû Talhah, the Companion of the Messenger of Allâh ﷺ, said: “The Messenger of Allâh ﷺ said: ‘The angels do not enter a house in which there is an image.’”

Busr said: “Then Zaid fell sick after that, and we visited him, and at his door there was a curtain with an image on it. I said to ‘Ubaidullâh Al-Khawlâni, who was raised by Maimûnah, the wife of the Prophet ﷺ: ‘Did Zaid not tell us about images yesterday?’ ‘Ubaidullâh said: ‘Did you not hear him when he said: “Except patterns on cloth?”’

[5518] 86 - (...) Abû Talhah narrated that the Messenger of Allâh ﷺ said: “The angels do not enter a house in which there is an image.”

[٥٥١٧] ٨٥- (...) وَحَدَّثَنَا قَتْبِيَّةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ بُكَيْرٍ، عَنْ بُشْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ، عَنْ أَبِي طَلْحَةَ صَاحِبِ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ لَا تَدْخُلُ بَيْنَاهُ فِيهِ صُورَةً». قَالَ بُشْرٌ: ثُمَّ اسْتَكَى زَيْدٌ [بَعْدُ] فَعَدْنَاهُ، فَإِذَا عَلَى بَابِهِ سِتْرٌ فِيهِ صُورَةً، قَالَ فَقْلَتْ لَعَبِيْدِ اللَّهِ الْخَوَلَانِيِّ رَبِيبِ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ: أَلَمْ يُخْبِرَنَا زَيْدٌ عَنِ الصُّورِ يَوْمَ الْأَوَّلِ؟ فَقَالَ عَبِيْدُ اللَّهِ: أَلَمْ تَسْمَعْ حِينَ قَالَ: إِلَّا رَفِعْنَا فِي ثَوْبٍ؟

[٥٥١٨] ٨٦- (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ: أَنَّ بُكَيْرَ بْنَ الْأَشْجَعِ

Busr said: "Zaid bin Khâlid fell sick and we visited him, and in his house we saw a curtain on which there were images. I said to 'Ubaidullâh Al-Khawlânî: 'Did he not narrate to us about images?'" He said: (Yes, but) "He (i.e., Zaid) said: 'Except patterns on cloth; did you not hear him?' I said: 'No.' He said: 'But he did mention that.'"

حدَّثَنَا، أَنَّ بُشْرَ بْنَ سَعِيدٍ حَدَّثَهُ، أَنَّ زَيْدَ
ابْنَ خَالِدِ الْجُهْنَى حَدَّثَهُ، وَمَعَ بُشْرٍ عَيْدُ
اللَّهِ الْخَوَلَانِيَّ؛ أَنَّ أَبَا طَلْحَةَ حَدَّثَهُ، أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةَ
بَيْتًا فِيهِ صُورَةً».

قَالَ بُشْرٌ: فَمَرِضَ زَيْدُ بْنُ خَالِدٍ،
فَعُذِّنَاهُ، فَإِذَا نَحْنُ فِي بَيْتِهِ بِسْرٌ فِيهِ
تَصَاوِيرُ، فَقُلْتُ لِعَيْدِ اللَّهِ الْخَوَلَانِيَّ: أَلَمْ
يُحَدِّثْنَا فِي التَّصَاوِيرِ؟ قَالَ: إِنَّهُ قَالَ: إِلَّا
رَقْمًا فِي ثُوبٍ، أَلَمْ تَسْمَعْهُ؟ قُلْتُ: لَا،
قَالَ: بَلَى، قَدْ ذَكَرَ ذَلِكَ.

[5519] 87 - (...) It was narrated from Zaid bin Khâlid Al-Juhnî, from Abû Talhah Al-Anṣârî who said: "I heard the Messenger of Allâh ﷺ say: 'The angels do not enter a house in which there is a dog or images.'"

[٥٥١٩]-٨٧ حَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ سُهْلِ بْنِ
أَبِي صَالِحٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، أَبِي
الْجُبَابِ، مَوْلَى بَنِي النَّجَارِ، عَنْ زَيْدِ بْنِ
خَالِدِ الْجُهْنَى، عَنْ أَبِي طَلْحَةَ
الْأَنْصَارِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى
يَقُولُ: «لَا تَدْخُلُ الْمَلَائِكَةَ بَيْتًا فِيهِ كَلْبٌ
وَلَا تَمَاثِيلُ».

[5520] (2107) I (Zaid) came to 'Âishah and said: "This man told me that the Prophet ﷺ said: 'The angels do not enter a house in which there is a dog or images.' Did you hear the Messenger of Allâh ﷺ say that?" She said: "No, but I will tell you

[٥٥٢٠]-٢١٠٧ قَالَ: فَأَتَيْتُ عَائِشَةَ
فَقُلْتُ: إِنَّ هَذَا يُخْرِنِي أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ قَالَ:
«لَا تَدْخُلُ الْمَلَائِكَةَ بَيْتًا فِيهِ كَلْبٌ وَلَا
تَمَاثِيلُ» فَهَلْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى
ذَلِكَ؟ فَقَالَتْ: لَا، وَلَكِنْ سَأُحَدِّثُكُمْ مَا

what I saw him do. I saw him go out on his campaign, and I took a blanket and hung it over the door. When he came back and saw the blanket, I saw displeasure in his face. He pulled it down and tore it or cut it, and said: 'Allâh has not commanded us to clothe stones and clay.'" She said: "We cut it up and made two pillows with it, and I stuffed them with palm fibres, and he did not criticize me for that."

[5521] 88 - (...) It was narrated that 'Aishah said: "We had a curtain on which there were images of birds, and when anyone came in, it would be facing him. The Messenger of Allâh ﷺ said: 'Change this, for every time I come in I see it, and it reminds me of worldly adornments.' We had a blanket which we used to say had a border of silk, and we used to cover ourselves with it."

[5522] 89 - (...) Ibn Abî 'Adiyy and 'Abdul-A'lâ narrated it with this chain of narrators (a *Hadîth* similar to no. 5221). Ibn Al-Muthanna said: "And he" - meaning 'Abdul-A'lâ - "added: 'The Messenger of Allâh ﷺ did not tell us to cut it.'"

[5523] 90 - (...) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ came from a journey,

رَأَيْتُهُ فَعَلَ، رَأَيْتُهُ خَرَجَ فِي غَزَّاتِهِ، فَأَخْذَتُ نَمَطًا فَسَرَّتُهُ عَلَى الْبَابِ، فَلَمَّا قَدِمَ فَرَأَى النَّمَطَ، عَرَفَتُ الْكُرَاهِيَّةَ فِي وَجْهِهِ، فَجَذَبَهُ حَتَّى هَنَّكَهُ أَوْ قَطَعَهُ، وَقَالَ: «إِنَّ اللَّهَ لَمْ يَأْمُرْنَا أَنْ نَكْسُو الْحِجَارَةَ وَالطِّينَ» قَالَتْ: فَقَطَعْنَا مِنْهُ وِسَادَتِينِ وَحَشَوْنُهُمَا لِيَقًا، فَلَمْ يَعْبُ ذَلِكَ عَلَيَّ.

[5521]-٨٨ [.] حَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاؤِدَ، عَنْ عَزْرَةَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، قَالَتْ : كَانَ لَنَا سِرْتُرْ فِيهِ تِمْثَالٌ طَائِرٌ، وَكَانَ الدَّاخِلُ إِذَا دَخَلَ اسْتَقْبَلَهُ، فَقَالَ لِي رَسُولُ اللهِ ﷺ : «حَوْلِي هَذَا، فَإِنِّي كُلَّمَا دَخَلْتُ فَرَأَيْتُهُ ذَكَرُتُ الدُّنْيَا» قَالَتْ : وَكَانَتْ لَنَا قَطِيقَةٌ كُتَّانَ نَقُولُ عَلَمُهَا حَرِيرٌ، فَكُنَّا نَبْسُهَا .

[5522]-٨٩ [.] حَدَّثَنِي مُحَمَّدُ بْنُ الْمُشَنَّى : حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ وَعَبْدُ الْأَعْلَى، بِهَذَا الْإِسْنَادِ، قَالَ أَبْنُ الْمُشَنَّى : وَرَأَدْ فِيهِ - يُرِيدُ عَبْدَ الْأَعْلَى - فَلَمْ يَأْمُرْنَا رَسُولُ اللهِ ﷺ بِقَطَعِهِ .

[5523]-٩٠ [.] حَدَّثَنَا أَبُو بَكْرِ بْنِ أَبِي شِيمَةَ وَأَبُو كُرَيْبٍ قَالَا : حَدَّثَنَا

and I had hung over my door a curtain on which there were images of winged horses, and he told me to take it down."

[5524] (...) Waki' narrated it with this chain of narrators (a *Hadîth* similar to no. 5523), and in the *Hadîth* of 'Abdah it does not say: He came from a journey.

[5525] 91 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ entered upon me and I had hung up a thin curtain on which there was an image. His face changed color, then he tore down the curtain and said: 'Among the people who will be most severely punished on the Day of Resurrection will be those who imitate the creation of Allâh.'"

[5526] (...) It was narrated from Al-Qâsim bin Muâmmad that 'Âishah told him that the Messenger of Allâh ﷺ entered upon her... a *Hadîth* like that of Ibrâhîm bin Sa'd (no. 5525), except that he said: "Then he went to the curtain and tore it down with his own hand."

[5527] (...) It was narrated from Az-Zuhri with this chain of narrators (a *Hadîth* similar to no.

أبو أُسامة عنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَايَشَةَ، قَالَتْ: قَدِمَ رَسُولُ اللهِ ﷺ مِنْ سَفَرٍ، وَقَدْ سَرَّتْ عَلَى بَابِي دُرُونِكَا فِيهِ الْحَيْلُ ذَوَاتُ الْأَجْيَحَةِ، فَأَمَرَنِي فَنَزَعْتُهُ.

[٥٥٢٤] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، يَهْلَدَا إِلَيْهِ الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثٍ عَبْدَةَ: قَلِيمٌ مِنْ سَفَرٍ.

[٥٥٢٥] ٩١- (...) حَدَّثَنَا مَنْصُورٌ أَبْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ أَبْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنِ الْفَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَايَشَةَ، قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَأَنَا مُسْتَرَّةٌ يَقْرَأُ فِيهِ صُورَةً، فَتَلَوَّنَ وَجْهُهُ، ثُمَّ تَنَاؤلَ السُّرُرَ فَهَتَّكَهُ، ثُمَّ قَالَ: «إِنَّ مَنْ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ، الَّذِينَ يُشَبِّهُونَ بِخَلْقِ اللهِ».

[٥٥٢٦] (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ أَبْنِ شَهَابٍ، عَنِ الْفَاسِمِ بْنِ مُحَمَّدٍ؛ أَنَّ عَايَشَةَ حَدَّثَتْهُ: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَلَيْهَا يَمْلِي حَدِيثَ إِبْرَاهِيمَ بْنِ سَعْدٍ، غَيْرَ أَنَّهُ قَالَ: ثُمَّ أَهْوَى إِلَى الْقِرَامَ فَهَتَّكَهُ بِيَدِهِ.

[٥٥٢٧] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَزُهْيرٍ أَبْنُ

5525). In their *Hadîth* it says: "The people who will be most severely punished." It does not say: "Among the people".

[5528] 92 - (...) ‘Âishah said: "The Messenger of Allâh ﷺ entered upon me and I had covered a niche of mine with a thin curtain on which there were images. When he saw it, he tore it down, and his face changed color and he said: 'O ‘Âishah, the people who will be most severely punished by Allâh on the Day of Resurrection will be those who imitate the creation of Allâh.'"

‘Âishah said: "We cut it up and made one or two pillows from it."

[5529] 93 - (...) It was narrated from ‘Âishah that she had a cloth on which there were images, which she had placed over a niche. The Prophet ﷺ used to offer prayers facing it, and he said: "Take it away from me." She said: "So I tore it up and made it into cushions."

حَرْبٌ، جَمِيعًا عَنْ ابْنِ عُيُّونَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ ابْنِ حُمَيْدٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمُورٌ عَنِ الرَّهْرِيِّ، بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِهِمَا: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا» لَمْ يَذْكُرَا: «مِنْ».

[٥٥٢٨] ٩٢ - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: وَزَهْيرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُيُّونَةَ - وَاللَّفْظُ لِزَهْيرٍ - : حَدَّثَنَا سُفِيَّانُ بْنُ عُيُّونَةَ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْقَاسِمِ، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَقَدْ سَرَّتْ سَهْوَةً لِي بِقَرَامٍ فِيهِ تَمَاثِيلُ، فَلَمَّا رَأَهَا هَتَّكَهُ وَتَلَوَّنَ وَجْهُهُ وَقَالَ: «يَا عَائِشَةً! أَشَدُ النَّاسِ عَذَابًا عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ، الَّذِينَ يُضَاهُؤُنَ بِخُلُقِ اللهِ تَعَالَى». قَالَتْ عَائِشَةُ: فَقَطَّعْنَاهُ فَجَعَلْنَا مِنْهُ وِسَادَةً أَوْ وِسَادَتَينَ.

[٥٥٢٩] ٩٣ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَتَّنِي: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ قَالَ سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ؛ أَنَّهُ كَانَ لَهَا ثَوْبٌ فِيهِ تَصَاوِيرُ، مَمْدُودٌ إِلَى سَهْوَةٍ وَكَانَ النَّبِيُّ ﷺ يُضَالِّي إِلَيْهِ، فَقَالَ: «أَخْرِيَهُ عَنِّي»، قَالَتْ: فَأَخَرَّهُ فَجَعَلْتُهُ وِسَادَةً.

[5530] (...) It was narrated from Shu'bah with this chain of narrators (a *Hadîth* similar to no. 5529).

[٥٥٣٠] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَقْبَةُ بْنُ مُكْرِمٍ عَنْ سَعِيدِ بْنِ عَامِرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، جَمِيعاً عَنْ شَعْبَةَ، بِهَذَا الْإِسْنَادِ.

[5531] 94 - (...) It was narrated that 'Aishah said: "The Prophet ﷺ entered upon me and I had hung up a blanket on which there were images. He removed it, and I took it and made two pillows out of it."

[٥٥٣١] (...) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلَيَّ وَقَدْ سَرَّتْ نَمَطًا فِيهِ تَصَاوِيرُ، فَنَحَّاهُ، فَأَتَتْهُ دُخْلُسٌ مِنْهُ وَسَادَتِينِ.

[5532] 95 - (...) It was narrated from Bukair, that 'Abdur-Rahmân bin Al-Qâsim narrated from his father, from 'Aishah, the wife of the Prophet ﷺ, that she put up a curtain on which there were images, and the Messenger of Allâh ﷺ came in and took it down. She said: "I cut it up and made two pillows." A man in the gathering that day who was called Rabî'ah bin 'Atâ', the freed slave of Banû Zuhrah, said: "Did you hear Abû Muhammad say that 'Aishah said: 'The Messenger of Allâh ﷺ used to recline on them?' Ibn Al-Qâsim said: 'No, but I heard him,' meaning Al-Qâsim bin Muhammâd."

[٥٥٣٢] (...) [وَ] حَدَّثَنَا هَرُونُ ابْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ بَكِيرًا حَدَّثَهُ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْفَاسِمَ حَدَّثَهُ، أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّهَا نَصَبَتْ سِرْتَرًا فِيهِ تَصَاوِيرُ، فَدَخَلَ رَسُولُ اللهِ ﷺ فَنَزَعَهُ، قَالَتْ: فَقَطَعْتُهُ وَسَادَتِينِ، فَقَالَ رَجُلٌ فِي الْمَجْلِسِ حِيَثِنِي، يُقَالُ لَهُ رَبِيعَةُ بْنُ عَطَاءِ، مَوْلَى بَنِي زُهْرَةَ: أَفَمَا سَمِعْتَ أَبَا مُحَمَّدَ يَذْكُرُ أَنَّ عَائِشَةَ قَالَتْ: فَكَانَ رَسُولُ اللهِ ﷺ يَرْتَفِقُ عَلَيْهِمَا؟ قَالَ ابْنُ الْفَاسِمِ: لَا، قَالَ: لَكِنِي قَدْ سَمِعْتُهُ. يُرِيدُ الْفَاسِمَ بْنَ مُحَمَّدٍ.

[5533] 96 - (...) It was narrated from 'Aishah that she bought a cushion on which there were images. When the Messenger of Allâh ﷺ saw it, he stood at the door and did not enter. I recognized (or she recognized) displeasure in his face. She said: "O Messenger of Allâh, I ask Allâh and His Messenger for forgiveness, what have I done wrong?" The Messenger of Allâh ﷺ said: "What is this pillow?" She said: "I bought it for you to sit on and recline on." The Messenger of Allâh ﷺ said: "The makers of these images will be punished and it will be said to them: 'Bring to life that which you have created.'" Then he said: "The house in which there are images is not entered by the Angels."

[5534] (...) This *Hadîth* was narrated from 'Aishah. Some of them (sub narrators) narrated a more complete *Hadîth* than others. In the *Hadîth* of Ibn Akhil -Mâjishûn it adds: "She said: 'I took it and made it into two cushions, and he used to recline on them in the house.'"

[٥٥٣٣-٩٦] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ: أَنَّهَا اسْتَرَتْ نُمُرُقَةً فِيهَا تَصَاوِيرًا، فَلَمَّا رَأَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ قَامَ عَلَى الْبَابِ فَلَمْ يَدْخُلْ، فَعَرَفَتْ، أَوْ فَعَرِفَتْ، فِي وَجْهِهِ الْكَرَاهِيَّةَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَتُوْبُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ، فَمَاذَا أَذْبَتْ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ: «مَا بَالُ هَذِهِ النُّمُرُقَةِ؟» قَالَتْ: اسْتَرَيْتُهَا لَكَ، تَقْعُدُ عَلَيْهَا وَتَوَسَّدُهَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ: «إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يُعَذَّبُونَ، وَيُنَاقَلُ لَهُمْ: أَخْبُوا مَا حَلَقْتُمْ» ثُمَّ قَالَ: «إِنَّ الْبَيْتَ الَّذِي فِيهِ الصُّورُ لَا تَدْخُلُهُ الْمَلَائِكَةُ».

[٥٥٣٤] (....) وَحَدَّثَنَا قُتْبَيْهُ وَابْنُ رُمْحَهُ عَنِ الْلَّئِثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا التَّقْفِيُّ حَدَّثَنَا أَبْيَوبُ؛ وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبِي عَنْ جَدِّي، عَنْ أَبْيَوبَ؛ وَحَدَّثَنَا هَرُونُ بْنُ سَعِيدِ الْأَنْثَيِّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَسَامَةُ بْنُ زَيْدٍ؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنِ إِسْحَاقَ: حَدَّثَنَا أَبُو سَلَمَةَ الْخُرَاعَيِّ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ

ابن أخي الماجسون عن عبيد الله بن عمر، كلهم عن نافع، عن القاسم، عن عايشة بهذا الحديث، وبعضهم أئم حديثاً له من بعض، وزاد في حديث ابن أخي الماجسون؛ قالت: فأخذته فجعلته مرفقين، فكان يرتقى بهما في البيت.

[٥٥٣٥] ٩٧ - [٢١٠٨] ٩٧ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيْهِ بْنُ مُشَهِّرٍ؛ وَحَدَّثَنَا أَبْنُ الْمُتَّقَىٰ: حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَانُ، جَمِيعًا عَنْ عَبْدِ اللَّهِ؛ وَحَدَّثَنَا أَبْنُ تَمِيرٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدِ اللَّهِ عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الَّذِينَ يَصْنَعُونَ الصُّورَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَخْيُوا مَا حَلَفْتُمْ».

[٥٥٣٦] (...) حَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادٌ؛ وَحَدَّثَنِي رُهْبَرُ بْنُ حَرْبٍ: أَخْبَرَنَا إِسْمَاعِيلُ، يَعْنِي ابْنَ عَلِيَّةَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا التَّقْفِيُّ، كُلُّهُمْ عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يُوَمِّلُ حَدِيثَ عَبْدِ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[٥٥٣٧] ٩٨ - [٢١٠٩] ٩٨ حَدَّثَنَا عُثْمَانُ أَبْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ

[٥٥٣٥] ٩٧ - [٢١٠٨] It was narrated from Nâfi' that Ibn 'Umar told him that the Messenger of Allâh ﷺ said: "Those who make images will be punished on the Day of Resurrection, and it will be said to them: 'Bring to life that which you have created.'"

[٥٥٣٦] (...) It was narrated from Ibn 'Umar from the Prophet ﷺ... a *Hadîth* like that of 'Ubaidullâh, from Nâfi', from Ibn 'Umar (no. 5535), from the Prophet ﷺ.

[٥٥٣٧] ٩٨ - [٢١٠٩] It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'The

people who will be most severely punished on the Day of Resurrection will be *Al-Muṣawwirūn* (the image-makers).”

[5538] (...) It was narrated from Abū Mu‘âwiyah: “Among the people of Hell who will be most severely punished on the Day of Resurrection will be the image-makers.”

The *Hadîth* of Sufyân is like the *Hadîth* of Wakî’ (no. 5537).

[5539] (...) It was narrated that Muslim bin Šubaih said: “I was with Masrûq in a house in which there were images of Mariam, and Masrûq said: ‘Are these images of Chosroes?’ I said: ‘No, these are images of Mariam.’ Masrûq said: ‘I heard ‘Abdullâh bin Mas‘ûd say: ‘The Messenger of Allâh ﷺ said: ‘The people who will be most severely punished on the Day of Resurrection will be the image-makers.’”

الأَعْمَشِ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجُعُ : حَدَّثَنَا وَكَيْعُ : حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي الصُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَشَدَ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوَّرُونَ» وَلَمْ يَذْكُرِ الْأَشْجُعُ: «إِنَّ».

[٥٥٣٨] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، كُلُّهُمْ عَنْ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَانُ، كِلَّاهُمَا عَنِ الْأَعْمَشِ يَهْدَا الْإِسْنَادَ، وَفِي رِوَايَةِ يَحْيَى وَأَبِي كُرَيْبٍ عَنْ أَبِي مُعَاوِيَةَ: «إِنَّ مِنْ أَشَدَّ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ عَذَابًا، الْمُصَوَّرُونَ».

وَحَدِيثُ سُفِيَانَ كَحَدِيثِ وَكَيْعٍ .

[٥٥٣٩] (...) وَحَدَّثَنَا نَصْرُ بْنُ عَلَيٍ الْجَهْضَمِيُّ : حَدَّثَنَا عَبْدُ الْعَزِيزِ أَبْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا مَنْصُورٌ عَنْ مُسْلِمٍ بْنِ صُبَيْحٍ، قَالَ: كُنْتُ مَعَ مَسْرُوقًا فِي بَيْتِ فِيهِ تَمَاثِيلُ مَرْيَمَ فَقَالَ مَسْرُوقٌ: هَذَا تَمَاثِيلُ كَسْرَى؟ فَقُلْتُ: لَا، هَذَا تَمَاثِيلُ مَرْيَمَ، فَقَالَ مَسْرُوقٌ: أَمَا إِنِّي سَمِعْتُ عَبْدَ اللَّهِ أَبْنَ مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: أَشَدُ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوَّرُونَ» .

[5540] 99 - (2110) It was narrated that Sa'eed bin Abul-Hasan said: "A man came to Ibn 'Abbâs and said: 'I am a man who makes these images; advise me about that.' He said to him: 'Come close to me.' So he came closer to him. He said: 'Come closer to me.' So he came closer to him, until he put his hand on his head and said: 'I will tell you what I heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: "Every image maker will be in Hell, and for every image that he made, a soul will be created which will punish him in Hell."

He said: 'If you must do that, then make (images of) trees and inanimate things.'" Naṣr bin 'Alî approved of it.^[1]

[5541] 100 - (...) It was narrated that An-Nâdîr bin Anas bin Mâlik said: "I was sitting with Ibn 'Abbâs and he was giving advice but he did not say: 'The Messenger of Allâh ﷺ said,' until a man asked him: 'I am a man who makes these images.' Ibn 'Abbâs said: 'Come closer,' so the man came closer. Ibn 'Abbâs said: 'I heard the Messenger of

[5540] ٩٩ - (٢١١٠) [قال مُسْلِم]: قَرَأْتُ عَلَى نَصْرِ بْنِ عَلَيٍ الْجَهْضُومِيِّ عَنْ عَبْدِ الْأَعْلَى بْنِ عَبْدِ الْأَعْلَى: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ قَالَ: جَاءَ رَجُلٌ إِلَيْهِ أَبْنِ عَبَّاسٍ فَقَالَ: إِنِّي رَجُلٌ أَصْوَرُ هَذِهِ الصُّورَ, فَأَفْتَنَنِي فِيهَا, فَقَالَ لَهُ: اذْنُ مِنِّي, فَذَنَّا مِنْهُ, ثُمَّ قَالَ: اذْنُ مِنِّي, فَذَنَّا حَتَّى وَضَعَ يَدُهُ عَلَى رَأْسِهِ, وَقَالَ: أَنْبِئْنِي بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ, سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كُلُّ مُصَوَّرٍ فِي النَّارِ, يَجْعَلُ لَهُ, بِكُلِّ صُورَةٍ صَوْرَهَا, نَفْسًا فَتَعْدِيهُ فِي جَهَنَّمَ.

وَقَالَ: إِنْ كُنْتَ لَا بُدَّ فَاعِلًا, فَاضْطَرَّ الشَّجَرَ وَمَا لَا نَفْسَ لَهُ. فَأَفَرِبَهُ تَضَرُّبُ بْنِ عَلَيٍ. [وَ] حَدَّثَنَا [١٠٠ - (...)] [٥٥٤١] أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيُّ ابْنُ مُسْهِرٍ عَنْ سَعِيدِ بْنِ أَبِي عَرْوَةَ, عَنْ الْمَضْرِبِ بْنِ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبْنِ عَبَّاسٍ, فَجَعَلَ يُفْتَنِي وَلَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ, حَتَّى سَأَهُ رَجُلٌ فَقَالَ: إِنِّي رَجُلٌ أَصْوَرُ هَذِهِ

[1] That is because at the beginning of the chain of narration, Imâm Muslim said: "I read the following before Naṣr bin 'Abli Al-Jahḍamî." And his approval of it, means that he approved of it, and that it be narrated upon his authority.

Allâh ﷺ say: "Whoever makes an image in this world will be commanded to breathe the soul into it on the Day of Resurrection, and he will not be able to do that."

الصُّورَ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ : اذْنُهُ، فَذَنَّا
الرَّجُلُ، فَقَالَ ابْنُ عَبَّاسٍ : سَمِعْتُ رَسُولَ
اللهِ ﷺ يَقُولُ : مَنْ صَوَرَ صُورَةً فِي
الدُّنْيَا كُلُّفَ أَنْ يَنْفَخَ فِيهَا الرُّوحَ يَوْمَ
الْقِيَامَةِ، وَلَيْسَ بِنَافِخٍ".

[5542] (...) It was narrated from An-Nâdîr bin Anas that a man came to Ibn ‘Abbâs, and he narrated a similar report (as no. 5541) from the Prophet ﷺ.

[٥٥٤٢] (...) حَدَّثَنَا أَبُو غَسَّانَ
الْمُسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُشَّى قَالًا : حَدَّثَنَا
مَعَاذُ بْنُ هِشَامٍ : حَدَّثَنَا أَبِي عَنْ فَتَادَةَ،
عَنِ النَّضِيرِ بْنِ أَنَسٍ؛ أَنَّ رَجُلًا أَتَى ابْنَ
عَبَّاسٍ، فَذَكَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[5543] 101 - (2111) It was narrated that Abû Zur‘ah said: "I entered the house of Marwân along with Abû Hurairah and saw images therein. He said: 'I heard the Messenger of Allâh ﷺ say: "Allâh, Exalted and Glorified is He, said: 'Who does more wrong than the one who tries to imitate My creation? Let them create an ant, or let them create a grain of wheat, or let them create a grain of barley.'"'

[٥٥٤٣] ١٠١- (٢١١١) حَدَّثَنَا أَبُو
بَخْرٍ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ
لُمَيْرٍ وَأَبُو كُرْبَ، وَالْفَاظُهُمْ مُتَقَارِبٌ
قَالُوا : حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ عُمَارَةَ، عَنْ
أَبِي زُرْعَةَ قَالَ : دَخَلْتُ مَعَ أَبِي هُرَيْرَةَ فِي
دَارِ مَرْوَانَ فَرَأَيْ فِيهَا تَصَاوِيرَ، فَقَالَ :
سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ : «قَالَ اللَّهُ عَزَّ وَجَلَّ : وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَحْلُلُ
خَلْقًا كَخَلْقِي؟ فَلَيَخْلُقُوا ذَرَّةً، أَوْ لَيَخْلُقُوا
حَبَّةً، أَوْ لَيَخْلُقُوا شَعِيرَةً».

[5544] (...) It was narrated that Abû Zur‘ah said: "Abû Hurairah and I entered a house that was being built in Al-Madînah for Sa‘eed or for Marwân, and he saw an image maker making

[٥٥٤٤] (...) وَحَدَّثَنِي رُزَّهِيرُ بْنُ
حَرْبٍ : حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ، عَنْ أَبِي
زُرْعَةَ قَالَ : دَخَلْتُ أَنَا وَأَبُو هُرَيْرَةَ دَارًا
تُبَيَّنَ بِالْمَدِينَةِ، لِسَعِيدٍ أَوْ لِمَرْوَانَ، قَالَ :

images in the house. He said: "The Messenger of Allâh ﷺ said..." a similar report (as no. 5543), but he did not say: "or let them create a grain of barley."

[5545] 102 - (2112) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The angels do not enter a house in which there are statues or images.'"

Chapter 27. It Is Disliked To Take Dogs And Bells On A Journey

[5546] 103 - (2113) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The angels do not accompany any group with whom there is a dog or a bell."

[5547] (...) It was narrated from Suhail with this chain (a *Hadîth* similar to no. 5546).

[5548] 104 - (2114) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Bells are the musical instruments of the *Shaitân*."

فَرَأَى مُصَوِّرًا يُصَوِّرُ فِي الدَّارِ، فَقَالَ: قَالَ رَسُولُ اللهِ ﷺ، بِمِثْلِهِ، وَلَمْ يَذْكُرْ: «أَوْ لِيَخْفُقُوا شَعِيرَةً».

[٥٥٤٥] ١٠٢ - (٢١١٢) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلُدٍ عَنْ سُلَيْمَانَ بْنِ يَلَالٍ، عَنْ سُهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَذْخُلُ الْمَلَائِكَةَ يَتَّبَعُهَا تَمَاثِيلُ أَوْ تَصَاوِيرُ».

(المعجم ٢٧) - (باب كراهة الكلب والجرس في السفر) (التحفة ٢٦)

[٥٥٤٦] ١٠٣ - (٢١١٣) حَدَّثَنَا أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا يَشْرُبَ يَعْنِي ابْنَ مُقْتَلٍ: حَدَّثَنَا سُهْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَصْبِحُ الْمَلَائِكَةُ رُفْقَةً فِيهَا كَلْبٌ وَلَا جَرْسٌ».

[٥٥٤٧] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حَرْبٌ؛ وَحَدَّثَنَا قُبَيْلٌ: حَدَّثَنَا عَبْدُ الْعَرِيزِ يَعْنِي الدَّرَأَوْرَدِيُّ، كِلَاهُمَا عَنْ سُهْلٍ بِهَذَا الْإِسْنَادِ.

[٥٥٤٨] ١٠٤ - (٢١١٤) وَحَدَّثَنَا يَحْيَى ابْنُ أَئُوبَ وَقَبَيْهُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْجَرَسُ مَرَأِيمُ الشَّيْطَانِ».

Chapter 28. It Is Disliked To Hang Garlands On The Necks Of Camels

[5549] 105 - (2115) It was narrated from ‘Abbâd bin Tamîm that Abû Bashîr Al-Anṣârî told him that he was with the Messenger of Allâh ﷺ on one of his journeys, and the Messenger of Allâh ﷺ sent an envoy - ‘Abdullâh bin Abî Bakr said: “I think he said: ‘When the people were at their places of rest - (saying): “No camel is to be left among any group of people with a garland of sinew” or “a garland, but it is to be cut off.”

Mâlik said: “I think that this prohibition was for those who do it for protection against the evil eye.”

Chapter 29. The Prohibition Of Striking Or Branding Animals On The Face

[5550] 106 - (2116) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ forbade striking on the face or branding on the face.”

[5551] (...) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ forbade...” a similar report (as no. 5550).

(المعجم ٢٨) - (باب كراهة قلادة الوتر في رقبة البعير) (التحفة ٢٧)

[٥٥٤٩-١٠٥] (٢١١٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرِأتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَادِ بْنِ تَمِيمٍ؛ أَنَّ أَبَا بَشِيرَ الْأَنْصَارِيَّ أَخْبَرَهُ؛ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ، قَالَ فَأَرْسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولًا - قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ حَسِبْتُ؛ أَنَّهُ قَالَ: وَالنَّاسُ فِي مَيْتِهِمْ - (لَا تُقْعِنَ فِي رَقَبَةِ بَعِيرٍ قِلَادَةً مِنْ وَتِرٍ أَوْ قِلَادَةً - إِلَّا قُطِعْتُ). قَالَ مَالِكٌ: أَرَى ذَلِكَ مِنَ الْعَيْنِ.

(المعجم ٢٩) - (باب النهي عن ضرب الحيوان في وجهه، ووسمه فيه) (التحفة ٢٨)

[٥٥٥٠-١٠٦] (٢١١٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيرِ، عَنْ جَابِرٍ قَالَ: نَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الضرِبِ فِي الْوَجْهِ، وَعَنِ الْوَسْمِ فِي الْوَجْهِ.

[٥٥٥١] حَدَّثَنَا هَرُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَاجَاجُ بْنُ مُحَمَّدٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ،

كَلَّا لَهُمَا عَنِ الْبَنِ جُرَيْحٍ قَالَ: أَخْبَرَنِي أَبُو الرَّبِيعُ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ، يَمْثُلُهُ.

[٥٥٥٢] ١٠٧ - (٢١١٧) وَحدَثَنِي

سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ ابْنُ أَعْمَانَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبِيرِ، عَنْ جَابِرٍ: أَنَّ الْبَيْتَ ﷺ مَرَ عَلَيْهِ حِمَارٌ قَدْ وُسِمَ فِي وَجْهِهِ فَقَالَ: «لَعْنَ اللَّهِ الَّذِي وَسَمَهُ».

[٥٥٥٣] ١٠٨ - (٢١١٨) حَدَّثَنَا أَحْمَدُ

ابْنُ عِيسَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُ بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَيْبٍ: أَنَّ نَاعِمًا أَبَا عَبْدِ اللَّهِ مَوْلَى أُمِّ سَلَمَةَ حَدَّثَهُ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: وَرَأَى رَسُولُ اللَّهِ ﷺ حِمَارًا مَوْسُومَ الْوَجْهِ فَأَنْكَرَ ذَلِكَ قَالَ: فَوَاللهِ! لَا أَسِمُهُ إِلَّا فِي أَفْصَلِ شَيْءٍ مِنَ الْوَجْهِ، فَأَمَرَ بِحِمَارٍ لَهُ فَكَوَيٌ فِي حَاجِرَيْهِ، فَهُوَ أَوَّلُ مَنْ كَوَى الْحَاجِرَيْنَ.

(المعجم ٣٠) - (باب جواز وسم

الحيوان غير الآدمي في غير الوجه،
وندبه في نعم الزكاة والجزية) (التحفة ٢٩)

[٥٥٥٤] ١٠٩ - (٢١١٩) وَحدَثَنَا

مُحَمَّدُ بْنُ الْمُشَنَّى: حَدَّثَنِي مُحَمَّدُ ابْنُ أَبِي عَدَى عَنِ الْبَنِ عَوْنَى، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ قَالَ: لَمَّا وَلَدَتْ أُمُّ سُلَيْمٍ قَالَتْ

[٥٥٥٣] ١٠٧ - (٢١١٧) It was narrated from Jâbir that a donkey that had been branded on the face passed by the Prophet ﷺ and he said: “May Allâh curse the one who branded him.”

[٥٥٥٣] ١٠٨ - (٢١١٨) Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ saw a donkey that had been branded on the face and he denounced that and said: “By Allâh, I will not brand it except on the part that is farthest from the face.” So he branded it on the rump, and he was the first one to brand on the rump.

Chapter 30. The Permissibility Of Branding Animals Anywhere But On The Face, And This Is Recommended In The Case Of Animals Given As Zakât Or Jizyah

[٥٥٥٤] ١٠٩ - (٢١١٩) It was narrated that Anas said: “When Umm Sulaim gave birth, she said to me: ‘O Anas, look at this boy; he should not be given anything until you take him to the Prophet

in the morning so that he may perform *Tahnîk* for him.' So I took him in the morning and found (the Prophet ﷺ) in a garden, wearing a *Jawnî* cloak and branding the camels that had been brought to him from the spoils of war."

[5555] 110 - (...) Anas bin Mâlik narrated that when his mother gave birth, they took the child to the Prophet ﷺ so that he could perform *Tahnîk* for him. They found the Prophet ﷺ in a camel-pen, branding sheep. Shu'bah said: "As far as I know, he said: 'On their ears.'"

[5556] 111 - (...) It was narrated from Shu'bah: "Hishâm bin Zaid said: 'I heard Anas say: 'We entered upon the Messenger of Allâh ﷺ in a camel-pen and he was branding sheep.' He said: 'I think he said: 'On their ears.''"

[5557] (...) A similar report (as no. 5556) was narrated from Shu'bah with this chain of narrators.

[5558] 112 - (...) It was narrated that Anas bin Mâlik said: "I saw a branding iron in the hand of

لِي: يَا أَنَسُ! انْظُرْ هَذَا الْغَلَامَ، فَلَا يُصِينَ شَيْئًا حَتَّى تَعْدُوْ بِهِ إِلَى النَّبِيِّ ﷺ يُحَنِّكُهُ، قَالَ فَعَدَوْتُ فَإِذَا هُوَ فِي الْحَائِطِ، وَعَنْهُ خَمِيسَةُ جَوْنِيَّةٍ، وَهُوَ يَسْمُ الظَّهَرَ الَّذِي قَدَمَ عَلَيْهِ فِي الْفَسْحَةِ.

[5555] 110 - (...) حَدَّثَنَا مُحَمَّدٌ
ابْنُ الْمُمْتَنِي: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ هَشَامِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ أَنَسَّ ابْنَ مَالِكٍ يُحَدِّثُ: أَنَّ أُمَّةَ جِنِّ وَلَدَتْ انْطَلَقُوا بِالصَّيْرِ إِلَى النَّبِيِّ ﷺ يُحَنِّكُهُ، قَالَ: فَإِذَا النَّبِيُّ ﷺ فِي مَرْبَدٍ يَسْمُ غَنَّمًا، قَالَ شُعبَةُ: وَأَكْثَرُ عِلْمِي أَنَّهُ قَالَ: فِي آذَانِهَا.

[5556] 111 - (...) وَحَدَّثَنِي رُهْيَرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعبَةَ: حَدَّثَنِي هَشَامُ بْنُ زَيْدٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: دَخَلْنَا عَلَى رَسُولِ اللهِ ﷺ مَرْبَدًا وُهُوَ يَسْمُ غَنَّمًا، قَالَ أَخْسِبَهُ قَالَ: فِي آذَانِهَا.

[5557] (...) وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا حَالِدُ بْنُ الْحَارِثِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ وَيَحْيَى وَعَبْدُ الرَّحْمَنِ، كُلُّهُمْ عَنْ شُعبَةِ بِهَذَا إِلَاسْنَادِ، مِثْلُهُ.

[5558] 112 - (...) حَدَّثَنَا هَرْوُنُ ابْنُ مَعْرُوفٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ

the Messenger of Allâh ﷺ, when he was branding the *Sadaqah* (*Zakât*) camels.”

الأَوْزَاعِيُّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ فِي يَدِ رَسُولِ اللَّهِ ﷺ الْمُسَمَّ، وَهُوَ يَسِمُ إِلَيْلَ الصَّدَقَةِ.

(المعجم (٣١) - (باب كراهة القزع)

(التحفة (٣٠)

Chapter 31. It Is Disliked To Shave Part Of The Head And Leave Part

[5559] 113 - (2120) It was narrated from ‘Umar bin Nâfi‘ narrated from his father, from Ibn ‘Umar, that the Messenger of Allâh ﷺ forbade *Qaza*. He (‘Umar) said: “I said to Nâfi‘; ‘What is *Qaza*?’ He said: ‘Shaving part of a boy’s head and leaving part.’”

رُهْيَرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي عُمَرُ بْنُ نَافِعٍ عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْفَزْعِ، قَالَ: فُلُثٌ لِنَافِعٍ: وَمَا الْفَزْعُ؟ قَالَ: يُحَلِّقُ بَعْضُ رَأْسِ الصَّبِيِّ وَيَتَرُكُ بَعْضًا.

[5560] (...) ‘Ubaidullâh narrated it with this chain of narrators (a *Hadîth* similar to no. 5559), and the explanation in the *Hadîth* of Abû Usâmah was attributed to ‘Ubaidullâh.

..... () حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ؛ وَحَدَّثَنَا أَبْنُ نُعْمَرٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ بِهَذَا الْإِسْنَادِ، وَجَعَلَ التَّقْسِيرَ، فِي حَدِيثِ أَبِي أَسَامَةَ، مِنْ قَوْلِ عُبَيْدِ اللَّهِ.

[5561] (...) A similar report (as no. 5559) was narrated from ‘Umar bin Nâfi‘ with the chain of narrators of ‘Ubaidullâh, and they gave the explanation in the *Hadîth*.

..... () وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُشَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَانَ الْعَطْفَانِيُّ: حَدَّثَنَا عُمَرُ بْنُ نَافِعٍ؛ وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ رُزِيعَ: حَدَّثَنَا رَوْحٌ عَنْ عَمَرَ بْنِ نَافِعٍ يَإِسْنَادَ عُبَيْدِ اللَّهِ، مِثْلُهُ، وَالْحَقَّا التَّقْسِيرَ فِي الْحَدِيثِ.

[5562] (...) This was narrated from Nâfi‘, from Ibn ‘Umar, from the Prophet ﷺ.

[٥٥٦٢] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَحَجَاجُ بْنُ الشَّاعِرِ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَاقِ، عَنْ مَعْمِرٍ، عَنْ أَيُوبَ؛ وَحَدَّثَنَا أَبُو جَعْفَرٍ الدَّارِمِيُّ: حَدَّثَنَا أَبُو النُّعَمَانِ: حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ السَّرَّاجِ، كُلُّهُمْ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِذَلِكَ.

(المعجم ٣٢) - (باب النهي عن الجلوس في الطرقات، وإعطاء الطريق حقه) (التحفة ٣١)

Chapter 32. The Prohibition Of Sitting In The Street; And Giving The Street Its Rights

[5563] 114 - (2121) It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet ﷺ said: “Beware of sitting in the streets.” They said: “O Messenger of Allâh, we have no other choice but to sit there and engage in conversation there.” The Messenger of Allâh ﷺ said: “If you must sit there, then give the street its rights.” They said: “What are its rights?” He said; “Lowering the gaze, refraining from causing annoyance, returning greetings, enjoining what is good and forbidding what is evil.”

[٥٥٦٣] [١١٤-٢١٢١] حَدَّثَنِي سُوئِيدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيسَرَةَ عَنْ زَيْدِ بْنِ أَشْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالجلوسَ فِي الْطُّرُقَاتِ» قَالُوا: يَا رَسُولَ اللَّهِ! مَا لَنَا بُدُّ مِنْ مَجَالِسِنَا، تَحَدَّثُ فِيهَا، قَالَ رَسُولُ اللَّهِ ﷺ: «فَإِذَا أَبَيْتُمْ إِلَّا الْمَجَلسِنَ، فَأَغْطِطُوا الطَّرِيقَ حَفَّةً» قَالُوا: وَمَا حَفَّةً؟ قَالَ: «غَضْنُ الْبَصَرِ، وَكَفُّ الْأَدَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهُمَّ عَنِ الْمُنْكَرِ». [انظر: ٥٦٤٨]

[5564] (...) A similar report (as no. 5565) was narrated from Zaid bin Aslam with this chain.

[٥٥٦٤] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ

الْمَدَنِيُّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا
ابْنُ أَبِي فُدَيْلَةَ: أَخْبَرَنَا هِشَامٌ يَعْنِي ابْنَ
سَعْدٍ، كِلَّاهُمَا عَنْ زَيْدِ بْنِ أَشْلَمَ بِهَذَا
الِإِسْنَادِ، مِثْلُهُ.

Chapter 33. The Prohibition Of Adding Hair Extensions, Having Them Added, Tattooing, Being Tattooed, *An-Nâmiṣah*, *Al-Mutanâmiṣah*,^[1] Separating Teeth, And Changing The Creation Of Allâh

[5565] 115 - (2122) It was narrated that Asmâ' bint Abî Bakr said: "A woman came to the Prophet ﷺ and said: 'O Messenger of Allâh, I have a daughter who is about to get married, and she caught the measles and her hair has fallen out. Can I give her hair extensions?' He said: 'Allâh has cursed the one who adds hair extensions and the one who has them added.'"

[5566] (...) A *Hadîth* like that of Abû Mu'âwiyyah (no. 5565) was narrated from Hishâm bin 'Urwah with this chain of narrators.

(المعجم ٣٣) - (باب تحرير فعل الواصلة والمستوصلة، والواشمة والمستوشمة، والنامضة والمتنمصة، والمتفلجلات، والمغيرات خلق الله تعالى) (التحفة ٣٢)

٥٥٦٥ [١١٥ - ٢١٢٢] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مَعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: جَاءَتِي امْرَأَةٌ إِلَيَّ النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ لِي ابْنَةً عَرِيشًا، أَصَابَتْهَا حَصَبَةً فَتَمَرَّقَ شَعْرُهَا، أَفَأَصِلُّهُ؟ فَقَالَ: «لَعْنَ اللَّهِ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ».

٥٥٦٦ [....] وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَعْدَةً؛ وَحَدَّثَنَا أَبُو كُرَيْبَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا عَمْرُو التَّانِدُ: أَخْبَرَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا شُعبَةُ

^[1] *An-Nâmiṣah* is the woman *Nâmiṣ*, that is the person who removes hair, and some say it is the hair of the face only, and other say the hair of the eye-brows only. *Al-Mutanâmiṣah* is the woman who has it done by another.

كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَذَا الْإِسْنَادِ
نَحْنُ حَدَّيْتُ أَبِي مُعَاوِيَةَ، غَيْرَ أَنَّ وَكِيعًا
وَشُعْبَةَ فِي حَدِيثِهِمَا: فَتَمَرَّطَ شَعْرُهَا .

[٥٥٦٧] ١١٦ - (...). وَحَدَّثَنِي
أَحْمَدُ بْنُ سَعِيدِ الدَّارِمِيِّ: أَخْبَرَنَا
حَبَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مَنْصُورٌ
عَنْ أُمِّهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ؛ أَنَّ
امْرَأَةً أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: إِنِّي
رَوَجْتُ ابْنِي، فَتَمَرَّطَ شَعْرُ رَأْسِهَا ،
وَرَوَجْهُهَا يَسْتَحِسِنُهَا، أَفَأَصِلُّ شَعْرَهَا؟ يَا
رَسُولَ اللهِ! فَنَهَا هَا .

[٥٥٦٨] ١١٧ - (...). حَدَّثَنَا
مُحَمَّدُ بْنُ الْمُتَّفِى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا
أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا
يَحْيَى بْنُ أَبِي بَكْرٍ عَنْ شُعْبَةَ، عَنْ عَمْرِو
ابْنِ مُرَّةَ قَالَ: سَمِعْتُ الْحَسَنَ بْنَ مُسْلِمٍ
يُحَدِّثُ عَنْ صَفِيفَةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ:
أَنَّ جَارِيَةً مِنَ الْأَنْصَارِ تَرَوَجَتْ، وَأَنَّهَا
مَرِضَتْ فَتَمَرَّطَ شَعْرُهَا، فَأَرَادُوا أَنْ
يَصْلُوَا، فَسَأَلُوا رَسُولَ اللهِ ﷺ عَنْ ذَلِكَ؟
فَلَعِنَ الْوَالِصَلَةَ وَالْمُسْتَوْصِلَةَ .

[٥٥٦٩] ١١٨ - (...). حَدَّثَنِي زُهَيرُ بْنِ
حَرْبٍ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ إِبْرَاهِيمَ بْنِ

[5567] 116 - (...) It was narrated from Asmâ' bint Abî Bakr that a woman came to the Prophet ﷺ and said: "I married my daughter, but her hair has fallen out, and her husband loves her and wants her to look good. Can I add hair extensions to her hair, O Messenger of Allâh?" But he forbade her to do so.

[5568] 117 - (2123) It was narrated from 'Âishah that an Anṣârî girl got married, and she got sick and her hair fell out. They wanted to give her hair extensions and they asked the Messenger of Allâh ﷺ about that, and he cursed the one who adds hair extensions and the one who has that done.

[5569] 118 - (...) It was narrated from 'Âishah that an Anṣârî woman married her daughter off,

then she got sick and her hair fell out. She came to the Prophet ﷺ and said: "Her husband wants her to add hair extensions, can I do that for her?" The Messenger of Allâh ﷺ said: "Those who add hair extensions are cursed."

[5570] (...) It was narrated from Ibrâhîm bin Nâfi' with this chain of narrators, and he said: "Those who add hair extensions are cursed."

[5571] 119 - (2124) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ cursed the one who adds hair extensions and the one who has them added, and the one who does tattoos and the one who has them done.

[5572] (...) A similar report (as no. 5571) was narrated from 'Abdullâh from the Prophet ﷺ.

[5573] 120 - (2125) It was narrated that 'Abdullâh said: "May Allâh curse the one who does tattoos and the one who has a tattoo done, the *Nâmiṣah* and

نَافِعٌ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ بْنُ يَتَّاقَ عَنْ صَفِيفَةَ بْنِتِ شَيْبَةَ، عَنْ عَائِشَةَ، أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ رَوَّجَتِ ابْنَةً لَهَا، فَاسْتَكْثَرَتْ فَتَسَاقَطَ شَعْرُهَا، فَأَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: إِنَّ رَوْجَهَا يُرِيدُهَا، أَفَأَصْلِ شَعْرَهَا؟ فَقَالَ رَسُولُ اللهِ ﷺ: «لَعْنَ الْوَاصِلَاتِ».

[٥٥٧٠] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ بِهَذَا الْإِسْنَادِ، وَقَالَ: «لَعْنَ الْمُوْصِلَاتِ».

[٥٥٧١] ١١٩ - (٢١٢٤) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُعَيْرٍ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُيَيْدُ اللهُ وَحَدَّثَنَا زُهَيرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُشَى - وَاللَّفْظُ لِزُهَيرٍ - قَالًا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَانُ عَنْ عُيَيْدِ اللهِ: أَخْبَرَنِي نَافِعٌ عَنْ أَبْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ لَعْنَ الْوَاصِلَةِ وَالْمُسْتَوْصِلَةِ وَالْوَاشِمَةِ وَالْمُسْتَوْشِمَةِ.

[٥٥٧٢] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ تَرِيقٍ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا صَحْرُ بْنُ جُوَيْرِيَةَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ، يَمْثُلُهُ.

[٥٥٧٣] ١٢٠ - (٢١٢٥) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَعُثْمَانَ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِإِسْحَاقِ - : أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ

the *Mutanâmiṣah*, and those have their teeth separated for the purpose of beautification, changing the creation of Allâh.” News of that reached a woman of Banû Asad who was called Umm Ya‘qûb, who used to read the Qur’ân. She came to him and said: “What is this that I have heard about you cursing the one who does tattoos and the one who has a tattoo done, the *Nâmiṣah* and the *M’utânâmiṣah*, and those have their teeth separated for the purpose of beautification, changing the creation of Allâh?” ‘Abdullâh said: “Why should I not curse those whom the Messenger of Allâh ﷺ cursed, when it is in the Book of Allâh?” The woman said: “I have read the *Muṣḥaf* (the Noble Qur’ân) from cover to cover and I did not find it.” He said: “If you had read it you would have found it.” Allâh says: ‘And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).^[1]’ The woman said: “I think that I would see something of that on your wife now.” He said: “Go and look.” So she entered upon the wife of ‘Abdullâh and did not see anything. She came to him and said: “I did not see anything.” He said: “If that were the case, we would not live with her.”

إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَعْنَ اللَّهِ الْوَاسِمَاتِ وَالْمُسْتَوْشِمَاتِ، وَالنَّامِصَاتِ وَالْمُنَنِصَاتِ، وَالْمُتَنَلِّجَاتِ لِلْحُسْنَ الْمُعِيرَاتِ خَلْقُ اللَّهِ، قَالَ: فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ، يُقَالُ لَهَا: أُمٌّ يَعْقُوبَ، وَكَانَتْ تَقْرِئُ الْقُرْآنَ، فَأَتَتْهُ فَقَالَتْ: مَا حَدِيثُ بَلَغْنِي عَنْكَ أَنَّكَ لَعْنَتِ الْوَاسِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُنَنِصَاتِ وَالْمُتَنَلِّجَاتِ لِلْحُسْنَ الْمُعِيرَاتِ خَلْقُ اللَّهِ، فَقَالَ عَبْدُ اللَّهِ: وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ ﷺ؟ وَهُوَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ، فَقَالَتِ الْمَرْأَةُ: لَقَدْ قَرَأْتُ مَا بَيْنَ لَوْحَيِ الْمُصَحَّفِ فَمَا وَجَدْتُهُ، فَقَالَ: لَئِنْ كُنْتِ قَرَأْتِهِ لَقَدْ وَجَدْتَهُ، قَالَ اللَّهُ عَزَّ وَجَلَّ: «وَمَا أَنْتُمْ كُمُ الرَّسُولُ فَخَدُودُهُ وَمَا أَنْتُمْ عَنْهُ فَانْهَوْا» [الحشر الآية: 7]. فَقَالَتِ الْمَرْأَةُ: فَإِنِّي أُرِي شَيْئًا مِنْ هَذَا عَلَى امْرَأَتِكَ الْأَنَّ، قَالَ: اذْهَبِي فَانْظُرِي، قَالَ: فَدَخَلَتْ عَلَى امْرَأَةٍ عَبْدِ اللَّهِ فَلَمْ تَرِ شَيْئًا، فَبَجَاءَتْ إِلَيْهِ فَقَالَتْ: مَا رَأَيْتُ شَيْئًا، فَقَالَ: أَمَا لَوْ كَانَ ذَلِكَ، لَمْ تُجَامِعْهَا.

^[1] *Al-Hashr* 59:7.

[5574] (...) A *Hadîth* like that of Jarîr (no. 5573) was narrated from Manṣûr with this chain of narrators.

[٥٥٧٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّهَّنِ وَابْنُ بَشَّارٍ قَالًا : حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَهُوَ ابْنُ مَهْدَىٰ : حَدَّثَنَا سُفِيَّانُ ; وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ : حَدَّثَنَا يَحْيَى بْنُ آدَمَ : حَدَّثَنَا مُفَضْلٌ وَهُوَ ابْنُ مُهَلْلِلٍ ، كِلَّا هُمَا عَنْ مَنْصُورٍ فِي هَذَا الْإِسْنَادِ ، بِمَعْنَى حَدِيثِ جَرِيرٍ ، غَيْرَ أَنَّ فِي حَدِيثِ سُفِيَّانَ : الْوَاسِمَاتِ وَالْمُسْتَوْشَمَاتِ ، وَفِي حَدِيثِ مُفَضْلٍ : الْوَاسِمَاتِ وَالْمُؤْسُومَاتِ .

[5575] (...) This *Hadîth* was narrated from Manṣûr with this chain of narrators (a narration similar to no. 5573) from the Prophet ﷺ, without the story of Umm Ya'qûb.

[٥٥٧٥] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُتَّهَّنِ وَابْنُ بَشَّارٍ قَالُوا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شَعْبَةُ عَنْ مَنْصُورٍ بِهَذَا الْإِسْنَادِ ، الْحَدِيثُ عَنِ النَّبِيِّ ﷺ ، مُجَرَّدًا عَنْ سَائِرِ الْفِضَّةِ ، مِنْ ذِكْرِ أُمِّ يَعْقُوبَ .

[5576] (...) A *Hadîth* similar to theirs (no. 5573) was narrated from 'Abdullâh, from the Prophet ﷺ.

[٥٥٧٦] (...) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُوعَخٍ : حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ : حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ ، يَنْحُو حَدِيثَهُمْ .

[5577] 121 - (2126) Abû Az-Zubair narrated that he head Jâbir bin 'Abdullâh say: "The Prophet ﷺ forbade women to attach anything to their head."

[٥٥٧٧] [١٢١-٢١٢٦] وَحَدَّثَنَا الْحَسْنُ بْنُ عَلَيِّ الْحُلْوَانِيِّ وَمُحَمَّدُ ابْنُ رَافِعٍ قَالًا : حَدَّثَنَا عَبْدُ الرَّزَاقِ : أَخْبَرَنَا ابْنُ جُرَيْجٍ : أَخْبَرَنِي أَبُو الرُّبِّيرُ ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : زَجَرَ النَّبِيُّ ﷺ أَنْ تَصِلِ الْمَرْأَةُ بِرَأْسِهَا شَيْئًا .

[5578] 122 - (2127) It was narrated from Humaid bin ‘Abdur-Rahmân bin ‘Awf that he heard Mu‘âwiyah bin Abî Sufyân, during the season of *Hajj*, say when he was on the *Minbar*, and he held up a hair piece that he took from his guard’s hand: “O people of Al-Madînah, where are your scholars? I heard the Messenger of Allâh ﷺ forbid such as this, and he said: ‘The Children of Israel were doomed when their women adopted such things.’”

[5579] (...) A *Hadîth* like that of Mâlik (no. 5578) was narrated from Az-Zuhîrî, except that in the *Hadîth* of Ma‘mar it says: “The Children of Israel were punished.”

[5580] 123 - (...) Sa‘eed bin Al-Musayyab said: Mu‘âwiyah came to Al-Madînah and addressed us. He brought out a bunch of hair and said: “I did not think that anyone did this but the Jews. The Messenger of Allâh ﷺ heard of this and he called it falsehood.”

[٥٥٧٨]-[١٢٢] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شَهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، عَامَ حَجَّ، وَهُوَ عَلَى الْمِنْبَرِ، وَتَنَاؤلَ قُصَّةَ مِنْ شَعْرٍ كَاتَبَ فِي يَدِ حَرَسِيِّ، يَقُولُ: يَا أَهْلَ الْمَدِينَةِ! أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَا عَنْ مِثْلِ هَذِهِ، وَيَقُولُ: إِنَّمَا هَلَكْتُ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذُ هَذِهِ نِسَاءً هُمْ.

[٥٥٧٩]-[...] حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا يُونُسُ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرُ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِمِثْلِ حَدِيثِ مَالِكٍ، غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ: إِنَّمَا عَذَّبَ بَنُو إِسْرَائِيلَ.

[٥٥٨٠]-[...] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدُرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا ابْنُ الْمُشَنَّى وَابْنُ بَشَارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَبِّبِ قَالَ: قَدِيمَ مُعاوِيَةَ الْمَدِينَةَ فَخَطَبَنَا وَأَخْرَجَ كُبَّةَ مِنْ شَعْرٍ فَقَالَ: مَا كُنْتُ أُرَى

أَنَّ أَحَدًا يَفْعُلُهُ إِلَّا الْيَهُودَ، إِنَّ رَسُولَ اللهِ ﷺ بِلَعْنَةِ فَسَمَّاهُ الرُّورَ.

[5581] 124 - (...) It was narrated from Sa'eed bin Al-Musayyab that Mu'âwiyah said one day: "You have introduced an evil adornment, and the Messenger of Allâh ﷺ forbade falsehood." A man brought a stick on the end of which was a cloth, and Mu'âwiyah said: Verily this is falsehood. Qatâdah said: "He was referring to women using the cloth to increase the volume of their hair."

[٥٥٨١] [١٢٤] - (...) حَدَّثَنِي أَبُو عَسَانَ الْمُسْمَعِيٍّ وَمُحَمَّدُ بْنُ الْمُشَّى قَالَ: أَخْبَرَنَا مُعاذٌ وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ؛ أَنَّ مُعَاوِيَةَ قَالَ ذَاتَ يَوْمٍ: إِنَّكُمْ قَدْ أَخْدَثْتُمْ زَيَّ سَوْءَ، وَإِنَّ نَبِيَّ اللهِ ﷺ نَهَىٰ نَهْيًا عَنِ الرُّورِ، قَالَ: وَجَاءَ رَجُلٌ بِعَصَىٰ عَلَىٰ رَأْسِهَا حِرْفَةً، قَالَ مُعَاوِيَةَ: أَلَا وَهَذَا الرُّورُ. قَالَ قَتَادَةَ: يَعْنِي مَا تُكْرِرُ يَهُ النِّسَاءُ أَشْعَارَهُنَّ مِنَ الْخَرْقِ.

(المعجم ٣٤) - (باب النساء
الكافيات العاريات المائلات
الممیلات) (التحفة ٣٣)

Chapter 34. Women Who Are Clothed Yet Naked, Turning Away From Righteousness And Leading Others Astray

[5582] 125 - (2128) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There are two types of the people of Hell whom I have not seen, men with whips like the tails of cattle with which they strike the people, and women who are clothed yet naked, *Mumîlât Mâ'ilât*, (walking with an enticing gait or turning away from righteousness and leading others astray) with their heads like the humps of camels leaning to one side. They will not enter Paradise nor smell its fragrance,

[٥٥٨٢] [١٢٥] - (٢١٢٨) حَدَّثَنِي رُهْبَرٌ
ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صِنْفَانٌ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا، قَوْمٌ مَعْهُمْ سِيَاطٌ كَأَدَنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَأَسِيَّاتِ عَارِيَاتٍ، مُمِيلَاتٌ مَائِلَاتٌ، رُؤُوسُهُنَّ كَأَسِنِمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلُنَّ الْجَنَّةَ، وَلَا يَجِدْنَ رِيحَهَا، وَإِنْ رِيحَهَا لَتُوَجِّدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا» [انظر: ٧١٩٤].

and its fragrance may be detected from such and such a distance.””

Chapter 35. The Prohibition Of Wearing A Garment Of Falsehood Etc., And Pretending To Have That Which Has Not Been Given To One

[5583] 126 - (2129) It was narrated from ‘Aishah that a woman said: “O Messenger of Allâh, what if I say that my husband has given me something that he did not give me?” The Messenger of Allâh ﷺ said: “The one who pretends to have been given something that he was not given is like the one who wears two garments of falsehood.”

[5584] 127 - (2130) It was narrated from Asmâ’ that a woman came to the Prophet ﷺ and said: “I have a co-wife; is there any sin on me if I pretend that my husband has given me something that he did not give to me?” The Messenger of Allâh ﷺ said: “The one who pretends to have been given something that he was not given is like the one who wears two garments of falsehood.”

[5585] (...) It was narrated from Hishâm with this chain of narrators (a *Hadîth* similar to no. 5584).

(المعجم ٣٥) - (باب النهي عن التزوير في اللباس وغيره، والتتشيع بما لم يعط) (التحفة ٣٤)

[٥٥٨٣] [١٢٦-٢١٢٩] حَدَّثَنَا

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعَيْرٍ: حَدَّثَنَا وَكَيْعُ وَعَبْدَةُ عَنْ هِشَامٍ [ابْنٌ عُرْوَةً]، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ! أَقُولُ: إِنَّ زَوْجِي أَعْطَانِي مَا لَمْ يُعْطِنِي؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمُتَسَيِّعُ بِمَا لَمْ يُعْطِ، كَلَّا إِنِّي ثَوَّبَيْ زُورٍ».

[٥٥٨٤] [١٢٧-٢١٣٠] حَدَّثَنَا

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعَيْرٍ: حَدَّثَنَا عَبْدَةُ: حَدَّثَنَا هِشَامٌ عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ: جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ لِي ضَرَّةً، فَهَلْ عَلَيَّ جُنَاحٌ أَنْ أَتَشَبَّعَ مِنْ مَا لِي زَوْجِي مَا لَمْ يُعْطِنِي؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمُتَسَيِّعُ بِمَا لَمْ يُعْطِ، كَلَّا إِنِّي ثَوَّبَيْ زُورٍ».

[٥٥٨٥] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ

أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسْمَاءَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعاوِيَةَ، كِلَّا هُمَا عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ.

38. The Book Of *Al-Âdâb* (Manners And Etiquette)

٧ - (المعجم ٢٨) - كتاب الآداب
(التحفة ٢٧)

Chapter 1. The Prohibition Of Taking The *Kunyah* *Abul-Qâsim*, And The Names Which Are Recommended

[5586] 1 - (2131) It was narrated that Anas said: “A man called out to another man in Al-Baqî’: ‘O *Abul-Qâsim*!’ The Messenger of Allâh ﷺ turned to him. (But) he said: ‘O Messenger of Allâh, I did not mean you; I was calling so-and-so.’ The Messenger of Allâh ﷺ said: ‘You may call yourselves by my name but do not call yourselves by my *Kunyah*.’”

[5587] 2 - (2132) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘The most beloved of your names to Allâh are ‘Abdullâh and ‘Abdur-Râhmân.’”

[5588] 3 - (2133) It was

(المعجم ١) - (باب النهي عن التكني بأبي القاسم، وبيان ما يستحب من الأسماء) (التحفة ١)

[٥٥٨٦] ١- (٢١٣١) حَدَّثَنِي أَبُو كُرَيْبُ مُحَمَّدُ بْنُ الْعَلَاءِ وَابْنُ أَبِي عُمَرَ - قَالَ أَبُو كُرَيْبٍ أَخْبَرَنَا، وَقَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا مَرْوَانُ يَعْنَيَانَ الْفَزَارِيَّ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: نَادَى رَجُلٌ رَجُلًا بِالْتَّبَقِيِّ: يَا أَبَا الْقَاسِمِ! فَالْتَّقَتْ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي لَمْ أَعْنِكَ، إِنَّمَا دَعَوْتُ فُلَانًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَسْمَوْا بِاسْمِي وَلَا تَكْتُنُوا بِكُنْتِي».

[٥٥٨٧] ٢- (٢١٣٢) حَدَّثَنِي إِبْرَاهِيمُ ابْنُ زِيَادٍ [وَهُوَ الْمُلَقَّبُ بِسَبَلَانَ]: أَخْبَرَنَا عَبَادُ بْنُ عَبَادٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَأَخِيهِ عَبْدِ اللَّهِ: سَمِعْهُ مِنْهُمَا سَنَةً أَرْبَعَ وَأَرْبَعَ وَمَائَةً: يُحَدِّثَانِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَبَّ أَسْمَائِكُمْ إِلَيَّ اللَّهُ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ».

[٥٥٨٨] ٣- (٢١٣٣) حَدَّثَنَا عُمَانُ بْنُ

narrated from Sâlim bin Abû Ja'd that Jâbir bin 'Abdullâh said: "A boy was born to a man among us, and he called him Muhammâd. His people said to him: 'We will not let you call him by the name of the Messenger of Allâh ﷺ.' He took his son, carrying him on his back, and brought him to the Prophet ﷺ, and he said: 'O Messenger of Allâh, a boy had been born to me and I named him Muhammâd, but my people said to me: "We will not let you call him by the name of the Messenger of Allâh ﷺ."'" The Messenger of Allâh ﷺ said: 'You may call yourselves by my name but do not call yourselves by my *Kunyah*, for I am *Qâsim* (distributor), I distribute (Allâh's blessings) among you."

[5589] 4 - (...) It was narrated that Jâbir bin 'Abdullâh said: "A boy was born to a man among us and he called him Muhammâd. We said: 'We will not allow you to call him by the name of the Messenger of Allâh ﷺ until you consult him.' So he went to him and said: 'A boy has been born to me and I called him after the Messenger of Allâh, but my people refused to call me after him (i.e., Abû Muhammâd) until I ask permission from the Prophet ﷺ.' He (ﷺ) said: 'You may call yourselves by my name but not my *Kunyah*, for I have only been sent as a *Qâsim* (distributor), I distribute (Allâh's blessings) among you.'"

[5590] (...) It was narrated from

أبى شيبة واسحق بن إبراهيم، - قال
عثمان: حدثنا، وقال إسحق: أخبرنا
جرير عن متصور، عن سالم بن أبي
الجعد، عن جابر بن عبد الله قال: ولد
لرجل مثا غلام، فسماه محمدًا، فقال له
قومه: لا ندعك تسمى باسم رسول
الله ﷺ، فانطلق بابنه حامله على ظهره،
فأتى به النبي ﷺ، فقال: يا رسول الله! ولد
لبي غلام، فسميه محمدًا، فقال لي قومي:
لا ندعك تسمى باسم رسول الله ﷺ، فقال
رسول الله ﷺ: «تسموا باسمي ولا تكتبوا
بكتيني، فإنما أنا قاسم، أقسم بينكم».

[٥٥٨٩] ٤ - (...) حدثنا هناد بن
السرى: حدثنا عبير عن حصين، عن
سالم بن أبي الجعد، عن جابر بن عبد الله
قال: ولد لرجل مثا غلام، فسماه محمدًا،
فقلنا: لا نكتبك برسم رسول الله ﷺ، حتى
تشتهر، [قال] فاتاه، فقال: إنه ولد لي
غلام فسميته برسم رسول الله، وإن قومي أبوا أن
يكثونني به، حتى تشთرون النبي ﷺ، فقال:
«تسموا باسمي، ولا تكتبوا بكتيني، فإنما
بعثت قاسماً، أقسم بينكم».

[٥٥٩٠] (...) وحدثنا رفاعة بن

Husain with this chain (a *Hadîth* similar to no. 5589), but he did not mention (the phrase): “For I have been sent as a Qâsim (distributor), I distribute (Allâh’s blessings) among you.”

[5591] 5 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘You may call yourselves by my name but do not call yourselves by my *Kunyah*, for I am Abul-Qâsim, I distribute (Allâh’s blessings) among you.’”

[5592] - (...) It was narrated from Al-A‘mash with this chain of narrators, and he said: “I have only been appointed as a *Qâsim* (distributor), I distribute among you.”

[5593] 6 - (...) It was narrated from Jâbir bin ‘Abdullâh that a boy was born to an *Anṣârî* man and he wanted to call him Muḥammad, so he came to the Prophet ﷺ and asked him, and he (ﷺ) said: “The *Anṣâr* have done well; you may call yourselves by my name and you do not call yourselves by my *Kunyah*.”

[5594] 7 - (...) It was narrated from Jâbir bin ‘Abdullâh from the Prophet ﷺ... a *Hadîth* like that of Zakariyyâ. In the *Hadîth* of An-Nâdîr it is narrated that Shu‘bah said: “And Huṣain and

الهَمِيمُ الْوَاسِطِيُّ : حَدَّثَنَا حَالِدٌ يَعْنِي
الْطَّحَانَ، عَنْ حُصَيْنٍ بِهَذَا الْإِسْنَادِ - وَأَمَّ
يَدْكُرُ : «فَإِنَّمَا بَعْثَتُ قَاسِمًا، أَفْقِسْمَ بَيْنَكُمْ» .

٥٥٩١ - (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي
شِيهَةَ : حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ ؛ وَحَدَّثَنِي أَبُو
سَعِيدِ الْأَشْجَعِ : حَدَّثَنَا وَكِيعٌ : حَدَّثَنَا الْأَعْمَشُ ،
عَنْ سَالِمٍ بْنِ أَبِي الْجَعْدِ ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ
قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «تَسْمَوْا بِاسْمِي ،
وَلَا تَكْتُنُوا بِكُنْيَتِي ، فَإِنَّمَا أَنَا أَبُو الْقَاسِمِ ، أَفْقِسْمَ
بَيْنَكُمْ» . وَفِي رِوَايَةِ أَبِي بَكْرٍ «وَلَا تَكْتُنُوا» .

٥٥٩٢ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ :
حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ ،
وَقَالَ : «إِنَّمَا جَعَلْتُ قَاسِمًا أَفْقِسْمَ بَيْنَكُمْ» .

٥٥٩٣ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُشَنَّى وَمُحَمَّدُ بْنُ شَيْرَانَ قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ : حَدَّثَنَا شُعبَةُ : قَالَ سَيَعْتُ قَتَادَةَ عَنْ
سَالِمٍ ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ : أَنَّ رَجُلًا مِنَ
الْأَنْصَارِ وُلِدَ لَهُ غُلَامٌ ، فَأَرَادَ أَنْ يُسَمِّيَهُ مُحَمَّدًا ،
فَأَتَى النَّبِيَّ ﷺ فَسَأَلَهُ ، فَقَالَ : «أَخْسَتِ
الْأَنْصَارُ ، تَسْمَوْا بِاسْمِي وَلَا تَكْتُنُوا بِكُنْيَتِي» .

٥٥٩٤ - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شِيهَةَ وَمُحَمَّدُ بْنُ الْمُشَنَّى ، كِلَاهُمَا عَنْ
مُحَمَّدٍ بْنِ جَعْفَرٍ ، عَنْ شُعبَةَ ، عَنْ مَنْصُورٍ ؛
وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرُو بْنِ جَبَلَةَ : حَدَّثَنَا

Sulaimân added - Huşain said: 'The Messenger of Allâh ﷺ said: "I have only been sent as a *Qâsim* (distributor), I distribute (Allâh's blessings) among you." And Sulaimân said: "I am only a *Qâsim* (distributor), I distribute (Allâh's blessings) among you."

مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ قَالَ: وَحَدَّثَنَا ابْنُ الْمُشَّى: حَدَّثَنَا ابْنُ أَبِي عَدَى، كِلَّا هُمَا عَنْ شَعْبَةَ، عَنْ حُصَيْنٍ؛ وَحَدَّثَنِي يَشْرُبُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شَعْبَةَ عَنْ سُلَيْمَانَ، كُلُّهُمْ عَنْ سَالِمَ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ [بْنِ عَبْدِ اللَّهِ]، عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالًا: أَخْبَرَنَا النَّضْرُ بْنُ شَمَيْلٍ: حَدَّثَنَا شَعْبَةَ عَنْ فَتَادَةَ وَمَنْصُورِ وَسُلَيْمَانَ وَحُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ قَالُوا: سَمِعْنَا سَالِمَ بْنَ أَبِي الْجَعْدِ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، يَنْحُو حَدِيثُ مَنْ ذَكَرْنَا حَدِيثَهُمْ مِنْ قَبْلٍ، وَفِي حَدِيثِ النَّضْرِ عَنْ شَعْبَةَ قَالَ: وَزَادَ فِيهِ حُصَيْنُ وَسُلَيْمَانُ - قَالَ حُصَيْنٌ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا بَعْثَتُ فَاسِمًا أَقْسِمُ بَيْتَكُمْ»، وَقَالَ سُلَيْمَانُ: «فَإِنَّا أَنَا فَاسِمٌ أَقْسِمُ بَيْتَكُمْ».

[5595] (...) Jâbir bin ‘Abdullâh said: "A boy was born to a man among us, and he called him Al-Qâsim. We said: 'We will not call you Abul-Qâsim, and we will not give you that pleasure.' He went to the Prophet ﷺ and told him about that, and he said: 'Call your son 'Abdur-Rahmân.'"

[٥٥٩٥] (...) حَدَّثَنَا عَمْرُو التَّارِقُ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعْمَرٍ، جَمِيعًا عَنْ سُفِيَّانَ - قَالَ عَمْرُو: حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنِيَةَ: حَدَّثَنَا ابْنُ الْمُنْكَدِرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: وُلَدَ لِرَجُلٍ مِنَ الْغَلَامِ، فَسَمَّاهُ الْفَاسِمَ، فَقُلْنَا: لَا تَكْنِيَكَ أَبَا الْفَاسِمِ، وَلَا نُنْعَمَكَ عَيْنِيَا، فَأَنَّى النَّبِيِّ ﷺ، فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ: «أَقْسِمْ ابْنَكَ عَبْدَ الرَّحْمَنِ».

[5596] (...) وَحَدَّثَنِي أُمَيَّةُ بْنُ سَطَامٍ :

of Ibn ‘Uyaynah was narrated from Jâbir, except that he did not mention (the phrase) ‘we will not give you that pleasure.’

[5597] 8 - (2134) Abû Hurairah said: Abul-Qâsim ﷺ said: “You may call yourselves by my name but do not call yourselves by my Kunyah.”

[5598] 9 - (2135) It was narrated that Al-Mughîrah bin Shu‘bah said: “When I came to Najrân, they asked me: ‘You recite (the Verse) ‘O sister of Hârûn,^[1] but Mûsâ came such-and-such a number of years before ‘Eisâ.’ So when I returned I asked Allâh’s Messenger about that, and he said: ‘They used to name their children after the Prophets and the righteous who came before them.’”

حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ زُرْبَعٌ، وَحَدَّثَنِي عَلَيْهِ بُنْ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلٌ بْنُ عَيْنَةَ، كَلَاهُمَا عَنْ رَوْحَ بْنِ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، بِمِثْلِ حَدِيثِ أَبْنِ عَيْنَةَ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ: وَلَا نَعْمَلُ عَيْنَاً.

[5597] 8 - (2134) وَحَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْبَةَ وَعَمْرُو التَّاقِدُ وَزَهِيرُ بْنُ حَرْبٍ وَأَبْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا سُفِيَانُ بْنُ عَيْنَةَ عَنْ أَيُوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو الْقَاسِمِ عليه السلام: «سَمُوا بِاسْمِي وَلَا تَكْتُنُوا بِكُنْتِي» قَالَ عَمْرُو: عَنْ أَبِي هُرَيْرَةَ، وَلَمْ يَقُلْ: سَمِعْتُ.

[5598] 9 - (2135) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو سَعِيدِ الْأَشْجَعِ وَمُحَمَّدُ بْنُ الْمُتَّنَّى الْعَتَّيْ - وَاللَّفَظُ لِابْنِ نُمَيْرٍ - قَالُوا: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ أَبِيهِ، عَنْ سِيمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنَ وَائِلٍ، عَنْ الْمُغِيْرَةَ بْنِ شَعْبَةَ قَالَ: لَمَّا قَدِمْتُ نَجْرَانَ سَأَلْوَنِي، فَقَالُوا: إِنَّكُمْ تَقْرَوْنَ «يَأْتُخَاتُ هَرُونَ»، [مریم: ۲۸] وَمُوسَى قَبْلَ عِيسَى بِكَذَا وَكَذَا، فَلَمَّا قَدِمْتُ عَلَى رَسُولِ اللَّهِ صلوات الله عليه وآله وسلامه سَأَلْتُه عَنْ ذَلِكَ، فَقَالَ: «إِنَّهُمْ كَانُوا يُسَمُّونَ بِأَنْبِيائِهِمْ وَالصَّالِحِينَ قَبْلَهُمْ».

^[1] Mariam 19:28.

Chapter 2. It Is Disliked To Use Objectionable Names And Names Such As Nâfi' (Beneficial) Etc.

[5599] 10 - (2136) It was narrated that Samurah bin Jundab said: "The Messenger of Allâh ﷺ forbade us from giving our slaves four names: Aflâh (successful), Rabâh (profit), Yasâr (wealth) and Nâfi' (beneficial)."

[5600] 11 - (...) It was narrated that Samurah bin Jundab said: "The Messenger of Allâh ﷺ said: 'Do not call your boys Rabâh, Yasâr, Aflâh or Nâfi'.'"

[5601] 12 - (2137) It was narrated that Samurah bin Jundab said: "The Messenger of Allâh ﷺ said: 'The most beloved of words to Allâh are four: *Subhân-Allâh* (Glory be to Allâh), *Al-hamdu-Lillâh* (praise be to Allâh), *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and *Allâhu-Akbar* (Allâh is most Great), and it does not matter with which of them you start. And do not call your boys Yasâr, Rabâh, Najîh or Aflâh, for you will say: 'Is he there,' and if he is not you will say: 'No.''"

(المعجم ٢) - (باب كراهة التسمية
بالأسماء القبيحة، وبنافع ونحوه)
(التحفة ٢)

[٥٥٩٩-١٠] (٢١٣٦) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى
وَأَبُو بَكْرٍ بْنُ أَبِي شَيْهَةَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُعْتَصِرٌ
ابْنُ سُلَيْمَانَ عَنِ الرُّكَنِ، عَنْ أَبِيهِ، عَنْ سَمْرَةَ،
وَقَالَ يَحْيَى: أَخْبَرَنَا الْمُعْتَصِرُ بْنُ سُلَيْمَانَ قَالَ:
سَمِعْتُ الرُّكَنَ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ سَمْرَةَ بْنِ
جُنْدَبٍ - قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ سَمِّيَ رَبِيعَنَا
بِأَرْبَعَةِ أَسْمَاءٍ: أَفْلَحَ، وَرَبَاحٍ، وَيَسَارٍ، وَنَافِعٍ.

[٥٦٠٠-١١] (....) حَدَّثَنَا فَتِيَّةَ بْنَ
سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنِ الرُّكَنِ [ابْنِ
الرَّبِيعِ]، عَنْ أَبِيهِ، عَنْ سَمْرَةَ بْنِ جُنْدَبٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُسَمِّ غُلَامَكَ
رَبَاحًا، وَلَا يَسَارًا، وَلَا أَفْلَحَ، وَلَا نَافِعًا».

[٥٦٠١-١٢] (٢١٣٧) حَدَّثَنَا أَحْمَدُ بْنُ
عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا رُهْبَرٌ: حَدَّثَنَا مَنْصُورٌ
عَنْ هَلَالِ بْنِ يَسَافٍ، عَنْ رَبِيعٍ بْنِ عَمِيلَةَ، عَنْ
سَمْرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«أَحَبُّ الْكَلَامَ إِلَى اللَّهِ أَرْبَعَ: سُبْحَانَ اللَّهِ،
وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، لَا
يَصُرُّكَ بِإِيمَنِكَ بَدْأَتْ، وَلَا تُسَمِّنَ غُلَامَكَ
يَسَارًا، وَلَا رَبَاحًا، وَلَا نَجِيحاً، وَلَا أَفْلَحَ،
فَإِنَّكَ تَقُولُ: أَشَمْ هُو؟ فَلَا يَكُونُ، فَيَقُولُ: لَا».
إِنَّمَا هُنَّ أَرْبَعٌ، فَلَا تَرِيدُنَّ عَلَيَّ.

“They are only four, and do not ask me any more.”

[5602] (...) It was narrated from Mansûr with the chain of Zuhair. As for the *Hadîth* of Jarîr and Rawhî, it is like the *Hadîth* of Zuhair. As for the *Hadîth* of Shu’bah, it only mentions the naming of boys, it does not mention the four words.

[5603] 13 - (2138) Abû Az-Zubair narrated that Jâbir bin ‘Abdullâh said: “The Prophet ﷺ wanted to forbid using the names Ya’lâ (elevated), Barakah (blessing), Aflah (successful), Yasâr (wealth), Nâfi’ (beneficial) etc., then I saw that he remained quiet about them after that and did not say anything. Then the Messenger of Allâh ﷺ passed away without having forbidden that. Then ‘Umar wanted to forbid that but then he did not.”

Chapter 3. It Is Recommended To Change Bad Names To Good Names, And To Change The Name Barrah To Zainab, Juwairiyah And The Like

[5604] 14 - (2139) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ changed

[٥٦٠٢] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَحَدَّثَنِي أُمِّيَّهُ بْنُ بِسْطَامَ: حَدَّثَنَا يَزِيدُ بْنُ رَبِيعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَتَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنْ مَنْصُورٍ، يَاسِنَادِ رَهْيَرٍ، فَأَمَّا حَدِيثُ جَرِيرٍ وَرَوْحٍ، فَكَمِثْلُ حَدِيثِ رَهْيَرٍ بِقَصَّتِهِ، وَأَمَّا حَدِيثُ شُعْبَةِ فَلِيُسَّ فِيهِ إِلَّا ذِكْرُ تَسْمِيَةِ الْغَلَامِ، وَلَمْ يَذْكُرُ الْكَلَامَ الْأَرْبَعَةَ.

[٥٦٠٣] [٢١٣٨] حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الرُّبِّيرُ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَرَادَ النَّبِيُّ ﷺ أَنْ يَنْهَى عَنْ أَنْ يُسَمَّى بِيَعْلَى، وَبِرَكَةَ، وَبِأَفْلَحَ، وَبِيَسَارٍ، وَبِنَافِعَ، وَبِنَحْوِ ذَلِكَ، ثُمَّ رَأَيْتُهُ سَكَتَ بَعْدَ عَنْهَا، فَلَمْ يَقُلْ شَيْئًا، ثُمَّ قِضَ رَسُولُ اللَّهِ ﷺ وَلَمْ يَنْهَى عَنْ ذَلِكَ، ثُمَّ أَرَادَ عُمُرُ أَنْ يَنْهَى عَنْ ذَلِكَ، ثُمَّ تَرَكَهُ.

(المعجم ٣) - (بابُ استحباب تغيير

الاسم القبيح إلى حسن، وتغيير اسم برة
إلى زينب وجويرية ونحوهما) (التحفة ٣)

[٥٦٠٤] [٢١٣٩] حَدَّثَنَا أَحْمَدُ
ابْنُ حَنْبِلٍ وَزَهْيَرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُشَتَّى

the name of ‘Âsiyah (meaning disobedient) and said: “You are Jamîlah (meaning beautiful).”

[5605] 15 - (...) It was narrated from Ibn ‘Umar that a daughter of ‘Umar was called ‘Âsiyah, and the Messenger of Allâh ﷺ renamed her Jamîlah.

[5606] 16 - (2140) It was narrated that Ibn ‘Abbâs said: “Juwairiyah’s name was Barrah (meaning pious) and the Messenger of Allâh ﷺ changed her name to Juwairiyah. He did not like it to be said that he had left the company of a pious woman.”

[5607] 17 - (2141) It was narrated from Abû Hurairah that Zainab’s name was Barrah, and it was said: “She is praising herself.” So the Messenger of Allâh ﷺ named her Zainab.

وَعَيْدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ بَشَارٍ قَالُوا :
حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَيْدِ اللَّهِ : أَخْبَرَنِي
نَافِعٌ عَنْ ابْنِ عُمَرَ ، أَنَّ رَسُولَ اللَّهِ ﷺ غَيْرَ
اسْمَ عَاصِيَةً ، وَقَالَ : «أَنْتِ جَمِيلَةً» .
قَالَ أَخْمَدُ - مَكَانُ أَخْبَرَنِي - : عَنْ .

[5605] 15 - (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْءَةَ : حَدَّثَنَا الْحَسْنُ ابْنُ مُوسَى : حَدَّثَنَا
حَمَادُ بْنُ سَلَمَةَ عَنْ عَيْدِ اللَّهِ ، عَنْ نَافِعٍ ، عَنْ
ابْنِ عُمَرَ ; أَنَّ ابْنَةَ لِعُمَرَ كَانَتْ يُقَالُ لَهَا
عَاصِيَةً ، فَسَمِّاها رَسُولُ اللَّهِ ﷺ جَمِيلَةً .

[5606] 16 - (2140) حَدَّثَنَا عُمَرُ
النَّاقِدُ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِعُمَرِ - قَالَ :
حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَؤْنَى
آل طَحَّةَ ، عَنْ كُرَيْبٍ ، عَنْ ابْنِ عَبَّاسٍ قَالَ :
كَانَتْ جُوَيْرِيَةً اسْمُهَا بَرَّةٌ ، فَحَوَّلَ رَسُولُ
اللَّهِ ﷺ اسْمَهَا جُوَيْرِيَةً ، وَكَانَ يَكْرَهُ أَنْ يُقَالَ :
خَرَجَ مِنْ عِنْدِ بَرَّةَ - وَفِي حَدِيثِ ابْنِ أَبِي عُمَرَ
عَنْ كُرَيْبٍ قَالَ سَمِعْتُ ابْنَ عَبَّاسَ .

[5607] 17 - (2141) حَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْءَةَ وَمُحَمَّدُ بْنُ الْمُشَنَّى وَمُحَمَّدُ بْنُ بَشَارٍ
قَالُوا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعبَةُ عَنْ
عَطَاءِ بْنِ أَبِي مَيْمُونَةَ قَالَ : سَمِعْتُ أَبَا رَافِعَ
يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ ; وَحَدَّثَنَا عَيْدُ اللَّهِ بْنُ
مُعَاذٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا شُعبَةُ عَنْ عَطَاءِ بْنِ
أَبِي مَيْمُونَةَ ، عَنْ أَبِي رَافِعٍ ، عَنْ أَبِي هُرَيْرَةَ ; أَنَّ

رَبِّنَا كَانَ اسْمُهَا بَرَّةً، فَقَيْلٌ: تُرْكِي نَفْسَهَا، فَسَمَّاًهَا رَسُولُ اللَّهِ ﷺ رَبِّنَا - وَلَفْظُ الْحَدِيثِ لِهُؤُلَاءِ دُونَ ابْنِ بَشَارٍ - وَقَالَ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ.

[٥٦٠٨] ١٨ - [٢١٤٢] حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُوْسَعَ؛ وَحَدَّثَنَا أَبُو كُرْبَلَةَ: حَدَّثَنَا أَبُو أَسَامَةَ: قَالَ: حَدَّثَنَا الْوَلِيدُ أَبْنُ كَثِيرٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرُو بْنِ عَطَاءَ: حَدَّثَنِي رَبِّنَبُرْتُ أُمُّ سَلَمَةَ قَالَتْ: كَانَ اسْمِي بَرَّةً، فَسَمَّانِي رَسُولُ اللَّهِ ﷺ رَبِّنَبُرْتُ.

قَالَتْ: وَدَخَلْتُ عَلَيْهِ رَبِّنَبُرْتَ بِنْ جَحْشٍ، وَاسْمُهَا بَرَّةً، فَسَمَّاًهَا رَبِّنَبُرْتَ.

[٥٦٠٩] ١٩ - [..] حَدَّثَنَا عَمْرُو النَّادِيَ: حَدَّثَنَا هَاشِمُ بْنُ الْفَاسِمِ: حَدَّثَنَا الْلَّيْثُ عَنْ يَرِيدَ أَبْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرُو أَبْنِ عَطَاءَ: قَالَ: سَمِّيَتُ ابْنِتِي بَرَّةً، فَقَالَتْ لِي رَبِّنَبُرْتُ بِنْتُ أَبِي سَلَمَةَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ هَذَا الْاسْمِ، وَسَمِّيَتْ بَرَّةً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُرْكُوا أَنْفُسَكُمُ، اللَّهُ أَعْلَمُ بِأَهْلِ الْبَرِّ مِنْكُمْ» فَقَالُوا: يَمْ سُمِّيَهَا؟ قَالَ «سَمِّوْهَا رَبِّنَبُرْتَ».

(المعجم ٤) - (باب تحريم التسمي بملك الأملالك، أو بملك الملوك) (التحفة ٤)

[٥٦١٠] ٢٠ - [٢١٤٣] حَدَّثَنَا سَعِيدُ بْنُ عَمْرُو الْأَشْعَاشِيُّ وَأَحْمَدُ بْنُ حَبَيلٍ وَأَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ - وَلَفْظُ لِأَحْمَدَ - قَالَ

[5608] 18 - (2142) Zainab bint Umm Salamah said: "My name was Barrah, but the Messenger of Allâh ﷺ named me Zainab."

She said: "Zainab bint Jahsh joined his ﷺ household and her name was Barrah, but he renamed her Zainab."

[5609] 19 - (...) It was narrated that Muhammad bin 'Amr bin 'Atâ' said: "I called my daughter Barrah, but Zainab bint Abî Salamah told me that the Messenger of Allâh ﷺ had forbidden this name. (She said) 'I was given this name, but the Messenger of Allâh ﷺ said: "Do not praise yourselves, for Allâh knows best who among you is pious." They said: "What should we call her?" He said: "Call her Zainab."

Chapter 4. The Prohibition Of The Names *Malik Al-Amlâk* Or *Malik Al-Mulûk* (King Of Kings)

[5610] 20 - (2134) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The vilest of names before Allâh is that of a

man who is called *Malik Al-Amlâk*.” Ibn Abî Shaibah added in his report: “There is no King but Allâh, Glorified and Exalted is He.”

Al-Âshja’î said: Sufyân said: “It is like *Shahin-shah* (a Persian title signifying “king of kings”).”

الأشعثي : أخبرنا ، وقال الآخران : حَدَّثَنَا سُفيانُ بْنُ عُييْنَةَ عَنْ أَبِي الزَّنَادِ ، عَنْ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ : إِنَّ أَخْنَعَ اسْمٍ عِنْدَ اللَّهِ رَجُلٌ يُسَمَّى مَلِكَ الْأَمْلَاكِ - زَادَ أَبْنُ أَبِي شَيْعَةَ فِي رِوَايَتِهِ لَا مَالِكَ إِلَّا اللَّهُ [عَزَّ وَجَلَّ] .

قال الأشعثي : قال سفيان : مثل شاهان شاه .

وقال أَحْمَدُ بْنُ حَنْبَلٍ : سَأَلْتُ أَبَا عَمْرِو عَنْ أَخْنَعَ ؟ فَقَالَ : أَوْضَعَ .

[5611] 21 - (...) Ma’mar narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ - and he narrated a number of *Ahâdîth*, including the following: “The Messenger of Allâh ﷺ said: ‘The most hated of men before Allâh on the Day of Resurrection, and the most wretched, and the most hated to Him, will be a man who was called *Malik Al-Amlâk*, for there is no King but Allâh.’”

Chapter 5. It Is Recommended To Perform *Tahnîk* For The Newborn When He Is Born And To Take Him To A pious Man To Perform *Tahnîk* For Him ; It Is Permissible To Name Him On The Day He Is Born, And It Is Recommended To Use The Names ‘Abdullâh, Ibrâhîm, And The Names Of All Other Prophets, Peace Be Upon Them

[5612] 22 - (2144) It was

ابن رافع : حَدَّثَنَا عَبْدُ الرَّزَاقِ : أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامَ بْنِ مُنْبِهِ قَالَ : هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ ، فَذَكَرَ أَحَادِيثَ ، مِنْهَا : وَقَالَ رَسُولُ اللَّهِ ﷺ : أَغْيِظُ رَجُلًا عَلَى اللَّهِ يَوْمَ الْقِيَامَةِ ، وَأَخْبُثُهُ وَأَغْيِطُهُ عَلَيْهِ ، رَجُلٌ كَانَ يُسَمَّى مَلِكَ الْأَمْلَاكِ ، لَا مَالِكَ إِلَّا اللَّهُ .

(المعجم ٥) - (باب استحباب تحنيك المولود عند ولادته وحمله إلى صالح يحنكه، وجواز تسميته يوم ولادته، واستحباب التسمية بعد الله وإبراهيم وسائر أسماء الأنبياء عليهم السلام)

(التحفة ٥)

[5612] 22 - (2144) حَدَّثَنَا عَبْدُ

narrated that Anas bin Mâlik said: "I took 'Abdullâh bin Abî Talhah Al-Ansârî to the Messenger of Allâh ﷺ when he was born, and the Messenger of Allâh ﷺ was wearing a cloak and daubing pitch on a camel of his. He said: 'Do you have any dates with you?' I said: 'Yes.' I gave him some dates and he put them in his mouth and softened them, then he opened the baby's mouth and put some in his mouth, and the baby started to smack his lips. The Messenger of Allâh ﷺ said: 'How the *Ansâr* love dates,' and he named him 'Abdullâh.'

[5613] 23 - (...) It was narrated that Anas bin Mâlik said: "A son of Abû Talhah fell sick; Abû Talhah went out and the boy died. When Abû Talhah returned he said: 'What happened to my son?' Umm Sulaim said: 'He is quieter than he was.' She brought him his dinner and he ate, then he had intercourse with her, and when it was over she said: 'Bury the boy.' The next morning Abû Talhah went to the Messenger of Allâh ﷺ and told him what had happened. He said: 'Did you spend the night together?' He said: 'Yes.' He said: 'O Allâh, bless them.' She gave birth to a boy and Abû Talhah said to me: 'Take him to the Prophet ﷺ, [So he took him to the Prophet ﷺ.] And she sent some dates with him. The Prophet ﷺ took him and said: 'Is there anything with him?' They said: 'Yes, some dates.' The

الأَعْلَى بْنُ حَمَادٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَائِبِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: ذَهَبْتُ بِعِنْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ الْأَنْصَارِيِّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ وُلِدَ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَبَّاَةَ يَهْنَأُ بَعِيرًا لَهُ، فَقَالَ: «هَلْ مَعَكَ تَمْرٌ؟» فَقُلْتُ: نَعَمْ، فَنَاوَلْتُهُ تَمَرَاتٍ، فَأَلْقَاهُنَّ فِيهِ، فَلَا كَهْنَ ثُمَّ فَغَرَ فَأَ الصَّبِيُّ فَمَجَّهَ فِيهِ، فَجَعَلَ الصَّبِيُّ يَتَلَمَّظُهُ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «حُبُّ الْأَنْصَارِ التَّمْرُ وَسَمَاءُهُ عَبْدُ اللَّهِ». [انظر: ٦٣٢٢]

[٥٦١٣] ٢٣ - (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرْوَنَ: أَخْبَرَنَا أَبْنُ عَوْنَى عَنْ أَبْنِ سَبِيلِنَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ أَبْنُ لِأَبِي طَلْحَةَ يَسْتَكِي، فَخَرَجَ أَبُو طَلْحَةَ، فَقُبِضَ الصَّبِيُّ، فَلَمَّا رَجَعَ أَبُو طَلْحَةَ قَالَ: مَا فَعَلَ ابْنِي؟ قَالَتْ أُمُّ سَلَيْمَ: هُوَ أَسْكَنُ مِمَّا كَانَ، فَقَرَبَتْ إِلَيْهِ الْعَشَاءُ فَتَعَشَّى، ثُمَّ أَصَابَ مِنْهَا، فَلَمَّا فَرَغَ قَالَتْ: وَارُوا الصَّبِيَّ، فَلَمَّا أَضَبَحَ أَبُو طَلْحَةَ أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ، فَقَالَ: «أَعْرَسْتُمُ الْلَّيْلَةَ؟» قَالَ: نَعَمْ. قَالَ: «اللَّهُمَّ! بَارِكْ لَهُمَا» فَوَلَدَتْ غُلَامًا، فَقَالَ لَيْ أَبُو طَلْحَةَ: أَخْمَلْهُ حَتَّى تَأْتِي بِهِ النَّيَّرَةَ، [فَأَتَى بِهِ النَّيَّرَةَ]، وَبَعَثْتُ مَعَهُ تَمَرَاتٍ، فَأَخْذَهُ الْبَيْتَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «أَمَعْهُ شَيْءٌ؟» قَالُوا: نَعَمْ.

Prophet ﷺ took them and chewed them, then he took it from his mouth and put it in the child's mouth and rubbed it on his palate (*Tahnîk*) and named him 'Abdullâh.'

[5614] (...) This story was narrated from Anas, like the *Hadîth* of Yazîd (no. 5613).

[5615] 24 - (2145) It was narrated that Abû Mûsâ said: "A son was born to me and I took him to the Prophet ﷺ. He named him Ibrâhîm and rubbed his palate with some dates (*Tahnîk*)."

[5616] 25 - (2146) 'Urwah bin Az-Zubair and Fâtîmah bint Al-Mundhir said: "Asmâ' bint Abî Bakr set out when she migrated, and she was pregnant with 'Abdullâh bin Az-Zubair. She came to Qubâ' and gave birth to 'Abdullâh bin Az-Zubair. When she had given birth, she went to the Messenger of Allâh ﷺ so that he could perform *Tahnîk* for him. The Messenger of Allâh ﷺ took him from her and put him in his lap, then he called for a date." 'Âishah said: "We looked for a while before we found one. He chewed it, then he spat it into his mouth, so the first thing that entered his stomach was the saliva of the Messenger of Allâh

تَمَرَاتُ، فَأَخْدَهَا النَّبِيُّ ﷺ فَمَضَعَهَا، ثُمَّ أَخْدَهَا مِنْ فِيهِ، فَجَعَلَهَا فِي الصَّبِيِّ، ثُمَّ حَنَّكَهُ، وَسَمَّاهُ عَبْدَ اللَّهِ.

[5614] حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ: حَدَّثَنَا ابْنُ عَوْنَى عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِهِ لِهِ الْقِصَّةُ، نَحْوَ حَدِيثِ يَزِيدَ.

[5615] 24 - (2145) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ بَرَادَ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: وُلِدَ لِي غُلَامٌ، فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ، فَسَمَّاهُ إِبْرَاهِيمَ، وَحَنَّكَهُ بِتَمَرَةَ.

[5616] 25 - (2146) حَدَّثَنَا الْحَكَمُ ابْنُ مُوسَى أَبُو صَالِحٍ: حَدَّثَنَا شَعِيبٌ يَعْنِي ابْنَ إِسْحَاقَ: أَخْرَنِي هِشَامُ بْنُ عُرْوَةَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبِيرِ وَفَاطِمَةُ بْنُتُ الْمُنْذِرِ ابْنُ الزُّبِيرِ أَهْمَاهَا فَالَا: خَرَجْتُ أَسْمَاءَ بْنَتِ أَبِي بَكْرٍ، حِينَ هَاجَرْتُ، وَهِيَ حُلْبَى بِعِبْدِ اللَّهِ بْنِ الزُّبِيرِ، فَقَدِمْتُ قُبَاءَ، فَنَفَسَتْ بِعِبْدِ اللَّهِ بْنِ قُبَاءَ، ثُمَّ خَرَجْتُ حِينَ نَفَسَتْ إِلَيَّ رَسُولُ اللَّهِ ﷺ لِيَحْنَكَهُ، فَأَخْدَهُ رَسُولُ اللَّهِ ﷺ مِنْهَا فَوَصَعَهُ فِي حَجْرِهِ، ثُمَّ دَعَا بِتَمَرَةَ، قَالَ: قَالَتْ عَائِشَةُ: فَمَكَثْنَا سَاعَةً نَلْتَمِسُهَا قَبْلَ أَنْ نَجِدَهَا، فَمَضَعَهَا، ثُمَّ

ﷺ.” Then Asmâ’ said: “Then he patted him and prayed for him and named him ‘Abdullâh. Then when he was seven or eight years old, he came and swore allegiance to the Messenger of Allâh ﷺ, as Az-Zubair told him to do that. The Messenger of Allâh ﷺ smiled when he saw him coming to him and accepted his oath of allegiance from him.”

[5617] 26 - (...) It was narrated from Asmâ’ that she became pregnant with ‘Abdullâh bin Az-Zubair in Makkah. She said: “I set out when I was in the late stages of pregnancy, and headed for Al-Madînah. I stopped in Qubâ’ and gave birth to him in Qubâ’. Then I came to the Messenger of Allâh ﷺ, who put him in his lap and called for a date. He chewed it then he spat into his mouth, so the first thing that entered his stomach was the saliva of the Messenger of Allâh ﷺ. Then he rubbed his palate with a date then he supplicated for him and blessed him. He was the first child to be born in Islam.”

[5618] (...) It was narrated from Asmâ’ bint Abî Bakr Aş-Siddîq that she migrated to join the Messenger of Allâh ﷺ when she was pregnant with ‘Abdullâh bin Az-Zubair - and he mentioned a *Hadîth* like that of Abû Usâmah (no. 5615).

بَصَقَهَا فِي فِيهِ، فَإِنَّ أَوَّلَ شَيْءٍ دَخَلَ بَطْنَهُ لَرِيقُ رَسُولِ اللَّهِ ﷺ، ثُمَّ قَالَتْ أَسْمَاءُ: ثُمَّ مَسَحَهُ وَصَلَّى عَلَيْهِ وَسَمَّاهُ عَبْدُ اللَّهِ، ثُمَّ جَاءَ، وَهُوَ ابْنُ سَبْعِ سِنِينَ أَوْ ثَمَانِ، لِيُبَايعَ رَسُولَ اللَّهِ ﷺ، وَأَمْرَهُ بِذَلِكَ الرُّبُّيرِ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَأَهُ مُقْبِلاً إِلَيْهِ، ثُمَّ بَأَيْعَةً.

[٥٦١٧] ٢٦ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ، أَنَّهَا حَمَلَتْ بَعْدَ إِلَهَ بْنِ الرَّبِّيرِ، بِمَكَّةَ، قَالَتْ: فَخَرَجْتُ وَأَنَا مُتَمِّمٌ، فَأَتَيْتُ الْمَدِينَةَ، فَنَزَّلْتُ بِقَبْيَاءَ، فَوَلَدْتُهُ بِقَبْيَاءَ، ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَوَضَعَهُ فِي حَجْرِهِ، ثُمَّ دَعَاهُ بِتَمْرَةٍ فَمَضَغَهَا ثُمَّ تَفَلَّ فِي فِيهِ، فَكَانَ أَوَّلَ شَيْءاً دَخَلَ حَجْفَةً رِيقُ رَسُولِ اللَّهِ ﷺ، ثُمَّ حَسَكَهُ بِتَمْرَةٍ ثُمَّ دَعَاهُ لَهُ وَبَرَّكَ عَلَيْهِ، وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الإِسْلَامِ.

[٥٦١٨] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِيهِ شَيْيَةً: حَدَّثَنَا خَالِدُ بْنُ مَخْلِدٍ عَنْ عَلَيِّ بْنِ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بْنِتِ أَبِيهِ بَكْرٍ الصَّدِيقِ: أَنَّهَا هَاجَرَتْ إِلَى رَسُولِ اللَّهِ ﷺ، وَهُنَّيْ حُبْلَى بِعَبْدِ اللَّهِ بْنِ الرَّبِّيرِ - فَذَكَرَ نَحْوَ حَدِيثِ أَبِيهِ أُسَامَةَ.

[5619] 27 - (2147) It was narrated from ‘Âishah that infants would be brought to the Messenger of Allâh ﷺ, and he would bless them and perform *Tahnîk* for them.

[٥٦١٩]-٢٧ (٢١٤٧) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ نُعَيْرٍ: حَدَّثَنَا هِشَامٌ [يَعْنِي ابْنَ عُرْوَةَ]; عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتِي بِالصَّيْانِ، فَيُبَرِّكُ عَلَيْهِمْ، وَيُحَنِّكُهُمْ.

[5620] 28 - (2148) It was narrated that ‘Âishah said: “We brought ‘Abdullâh bin Az-Zubair to the Messenger of Allâh ﷺ so that he could perform *Tahnîk* for him. He asked us for a date and we had a hard time finding one.”

[٥٦٢٠]-٢٨ (٢١٤٨) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَ: جَئْنَا بِعَبْدِ اللَّهِ بْنِ الزُّبَيرِ إِلَى النَّبِيِّ ﷺ يُحَنِّكُهُ، فَطَلَّبَنَا تَمَرًةً، فَعَرَّ عَلَيْنَا طَلَبَهَا.

[5621] 29 - (2149) It was narrated that Sahl bin Sa‘d said: “Al-Mundhir bin Abî Usaïd was brought to the Messenger of Allâh ﷺ when he was born. The Prophet ﷺ put him on his thigh and Abû Usaïd was sitting there. The Prophet ﷺ was occupied with some matter so Abû Usaïd ordered that his son be lifted from the Prophet’s thigh and they took him away. When the Messenger of Allâh ﷺ finished what he was doing, he said: ‘Where is the child?’ Abû Usaïd said: ‘They took him away, O Messenger of Allâh.’ He said: ‘What is his name?’ He said: ‘So-and-so, O Messenger of Allâh.’ He said: ‘No; rather his name is Al-Mundhir.’ So he named him Al-Mundhir that day.”

[٥٦٢١]-٢٩ (٢١٤٩) حَدَّثَنِي مُحَمَّدٌ ابْنُ سَهْلٍ التَّمِيمِيُّ وَأَبُو بَكْرٍ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا ابْنُ أَبِي مَرِيمٍ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ مُطَرِّفٍ أَبُو عَسَانَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلٍ بْنِ سَعْدٍ قَالَ: أُتَيْتَ بِالْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ إِلَى رَسُولِ اللَّهِ ﷺ، حِينَ وُلِدَ، فَوَضَعَهُ النَّبِيُّ ﷺ عَلَى فَخِذِهِ، وَأَبُو أُسَيْدٍ جَالِسٌ، فَلَهِيَ النَّبِيُّ ﷺ بِشَيْءٍ بَيْنَ يَدَيْهِ، فَأَمَرَ أَبُو أُسَيْدٍ بِإِبْرِيْهِ فَأَخْتَمَ مِنْ عَلَى فَخِذِهِ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «أَيْنَ الصَّيْبِيُّ؟» فَقَالَ أَبُو أُسَيْدٍ: أَقْبَلَنَا، يَا رَسُولَ اللَّهِ! قَالَ: «مَا اسْمُهُ؟» قَالَ: فُلَانٌ. [يَا رَسُولَ اللَّهِ!] قَالَ: «لَا، وَلَكِنَ اسْمُهُ الْمُنْذِرُ» فَسَمَّاهُ، يَوْمَئِذٍ الْمُنْذِرَ.

Chapter... It Is Permissible To Give A *Kunyah* To One Who Has No Child, Or To A Minor

[5622] 30 - (2150) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ was the best of people in attitude. I had a brother who was called Abû 'Umair." - He (the narrator) said: "I think he said: 'He was a weanling.'" - "When the Messenger of Allâh ﷺ came and saw him, he said: 'Abû 'Umair, what happened to the *Nughair* (nightingale)?' He used to play with it."

Chapter 6. It Is Permissible To Say: 'O My Son' To Someone Other Than One's Son, And It Is Recommended To Speak Kindly

[5623] 31 - (2151) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said to me: 'O my son.'"

[5624] 32 - (2152) It was narrated that Al-Mughîrah bin Shu'bah said: "No one asked the Messenger of Allâh ﷺ about the

(المعجم . . .) - (باب جواز تكنية من لم يولد له. وكنية الصغير) (التحفة . . .)

[٥٦٢٢]-[٢١٥٠] حَدَّثَنَا أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ حَدَّثَنَا أَبُو التَّيَّاحَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ وَحَدَّثَنَا شَيْبَانُ بْنُ فَرْوَحَ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ خُلُقًا، وَكَانَ لَيْ أَخْ يُقَالُ لَهُ أَبُو عُمَيْرٍ، قَالَ: أَحَسِبْتُهُ فَالَّذِي كَانَ فَطِيمًا، قَالَ: فَكَانَ إِذَا جَاءَ رَسُولُ اللَّهِ ﷺ فَرَأَهُ قَالَ: «أَبَا عُمَيْرٍ! مَا فَعَلَ التَّغْيِيرُ؟» قَالَ: وَكَانَ يَلْعَبُ بِهِ.

(المعجم ٦) - (باب جواز قوله لغير ابنه: يا بنى، واستحبابه للملاطفة) (التحفة ٦)

[٥٦٢٣]-[٢١٥١] حَدَّثَنَا مُحَمَّدُ ابْنُ عُبَيْدِ الْعُبَيْرِيِّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي عُثْمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ لَيْ رَسُولُ اللَّهِ ﷺ: «يَا بُنَيَّ».

[٥٦٢٤]-[٢١٥٢] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالَ: حَدَّثَنَا يَزِيدُ

Dajjâl more than I did. He said to me: 'O my son, why are you so worried about him? He will never harm you.' I said: 'They say that he has with him rivers of water and mountains of bread.' He said: 'He is more insignificant before Allâh than that.'"

ابن هرُونَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ،
عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ الْمُغَيْرَةِ بْنِ
شُعْبَةَ قَالَ: مَا سَأَلَ رَسُولَ اللَّهِ ﷺ أَحَدًا
عَنِ الدَّجَّالِ أَكْثَرَ مِمَّا سَأَلْتَهُ عَنْهُ، فَقَالَ
لِي: «أَيْ بُنَيَّ! وَمَا يُنْصِبُكَ مِنْهُ؟ إِنَّهُ لَنْ
يَضُرَّكَ» قَالَ: قُلْتُ: إِنَّهُمْ يَزْعُمُونَ أَنَّ
مَعَهُ أَنَّهَا الرَّمَادُ وَجِبَالُ الْحُبْزِ، قَالَ: «هُوَ
أَهُونُ عَلَى اللَّهِ مِنْ ذَلِكَ».

[5625] (...) It was narrated from Ismâ‘îl with this chain of narrators (a *Hadîth* similar to no. 5624), but it does not mention in the *Hadîth* of any of them the words of the Prophet ﷺ to Al-Mughîrah: "O my son," except the *Hadîth* of Yazîd (no. 5624).

[٥٦٢٥] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي
شَيْبَةَ وَابْنُ تُمِيرَ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي
سُرِيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ؛ وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنِي
مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ
عَنْ إِسْمَاعِيلَ بْنِ هَذَا الْإِسْنَادِ، وَلَيْسَ فِي
حَدِيثٍ أَحَدٌ مِنْهُمْ قَوْلُ النَّبِيِّ ﷺ لِلْمُغَيْرَةِ
«أَيْ بُنَيَّ! إِلَّا فِي حَدِيثٍ يَزِيدَ وَحْدَهُ».

(المعجم ٧) - (باب الاستئذان)

(التحفة ٧)

Chapter 7. Seeking Permission To Enter A House

[5626] 33 - (2153) Abû Sa‘eed Al-Khudrî said: "I was sitting in Al-Madînah, in a gathering of the *Anṣâr*, when Abû Mûsâ came to us, in a panic, or trembling with fear. We said: 'What is the matter with you?' He said: 'Umar sent for me to come to him, and I came to his door and said *Salâm* three times,

[٥٦٢٦] - [٣٣-٢١٥٣] وَحَدَّثَنِي عَمْرُو
ابْنُ مُحَمَّدٍ بْنِ بُكَيْرٍ النَّاقِدِ: حَدَّثَنَا سُفِيَّانُ بْنُ
عُيَيْنَةَ: حَدَّثَنَا وَاللَّهُ! يَزِيدُ بْنُ خُصَيْفَةَ عَنْ سُبْرِ
ابْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا سَعِيدِ الْخُدْرِيَّ
يَقُولُ: كُنْتُ جَالِسًا بِالْمَدِينَةِ فِي مَجْلِسِ
الْأَنْصَارِ، فَأَتَانَا أَبُو مُوسَى فَرِعَا أَوْ

but he did not answer me, so I went back.' He said: 'What kept you from coming to us?' I said: 'I did come, and I said *Salâm* three times at your door, but you did not answer me, so I went back, because the Messenger of Allâh ﷺ said: "If one of you asks permission to enter three times and permission is not given to him, let him go back.'" 'Umar said: 'Bring proof (of the Prophet ﷺ saying that), otherwise I will take you to task.'

Ubayy bin Ka'b said: 'No one should go with him but the youngest of the people.'" Abû Sa'eed said: "I said: 'I am the youngest of the people.' He said: 'Go with him."

[5627] (...) It was narrated from Yazid bin Khuzaifah with this chain of narrators (a *Hadîth* similar to no. 5626). Ibn Abî 'Umar added in his *Hadîth*: "Abû Sa'eed said: 'So I went with him to 'Umar and I bore witness.'"

[5628] 34 - (...) Abû Sa'eed Al-Khudrî said: "We were in a gathering with Ubayy bin Ka'b, when Abû Mûsâ Al-Ash'arî came, looking angry. He stood there and said: 'I adjure you by Allâh, did anyone among you hear the Messenger of Allâh ﷺ say: "Permission is to be sought three times, then if permission is given to you, (enter) otherwise go back"?' Ubayy said: 'Why is that?' He said: 'I asked permission to enter upon 'Umar bin Al-Khatîb three times

مَذْعُورًا، قُلْنَا: مَا شَأْنُكَ؟ قَالَ: إِنَّ عُمَرَ أَرْسَلَ إِلَيَّ أَنْ آتِيهِ، فَأَتَيْتُ بَابَهُ فَسَلَّمْتُ ثَلَاثًا فَلَمْ يَرْدَعْ عَلَيَّ، فَرَجَعْتُ فَقَالَ: مَا مَعَكَ أَنْ تَأْتِنَا؟ فَقُلْتُ: إِنِّي أَتَيْتُكَ، فَسَلَّمْتُ عَلَى بَابِكَ ثَلَاثًا، فَلَمْ تَرْدُوا عَلَيَّ، فَرَجَعْتُ، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلَاثًا فَلَمْ يُؤْذَنْ لَهُ، فَلْيَرْجِعْ". فَقَالَ عُمَرُ:

أَقِمْ عَلَيْهِ الْبَيْتَةَ، وَإِلَّا أَوْجَعْتُكَ.

فَقَالَ أَبْيَهُ بْنُ كَعْبٍ: لَا يَقُومُ مَعَهُ إِلَّا أَصْغَرُ إِذْمَرْ، قَالَ أَبْوُ سَعِيدٍ: قُلْتُ: أَنَا أَصْغَرُ النَّوْمَ، قَالَ: فَادْهَبْ بِهِ.

[5627] (...) حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ وَابْنُ أَبِي عُمَرَ فَالَا: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ بِهَذَا الْإِسْنَادِ، وَرَأَدَ ابْنُ أَبِي عُمَرَ فِي حَدِيثِهِ: قَالَ أَبْوُ سَعِيدٍ: فَقُمْتُ مَعَهُ، فَدَهَبْتُ إِلَى عُمَرَ، فَشَهَدْتُ.

[5628] 34 - (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشْجَرِ، أَنَّ بُشَّرَ بْنَ سَعِيدَ حَدَّثَهُ، أَنَّهُ سَمِعَ أَبَا سَعِيدِ الْخُدْرِيَّ يَقُولُ: كُنَّا فِي مَجْلِسٍ عِنْدَ أَبِي بْنِ كَعْبٍ، فَأَتَى أَبُو مُوسَى الْأَشْعَرِيَّ مُعْضِبًا حَتَّى وَقَفَ، فَقَالَ: أَنْشُدُكُمُ اللَّهَ! هَلْ سَمِعْ أَحَدٌ مِنْكُمْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الاِسْتِئْذَانُ ثَلَاثٌ، فَإِنْ أُذِنَ لَكَ». وَإِلَّا

yesterday, but permission was not given to me, so I went back.' Then I came to him today and entered upon him, and I told him that I had come to him yesterday and said *Salâm* three times, then I went away. He said: 'We heard you but we were busy with something at that time. Why didn't you keep asking for permission until permission was given to you?' He said: 'I asked permission as I heard the Messenger of Allâh ﷺ (say we should ask permission).' He said: 'By Allâh, I will beat you on your back and your stomach if you do not bring someone to bear witness to that.'

'Ubayy bin Ka'b said: 'By Allâh, no one will go with you but the youngest of us. Get up, O Abû Sa'eed!' So I got up and went to 'Umar, and I said: 'I heard the Messenger of Allâh ﷺ say that.'

[5629] 35 - (...) It was narrated from Abû Sa'eed that Abû Mûsâ went to 'Umar's door and asked for permission to enter. 'Umar said: "One." He asked permission a second time and 'Umar said: "Two." He asked permission a third time, and 'Umar said: "Three." Then he went away. 'Umar sent someone after him to bring him back. He ('Umar) said: "If this is something that you learned from the Messenger of Allâh ﷺ, all well and good, otherwise I will make an example of you." Abû Sa'eed said: "He came to us and said: 'Do you not know that the Messenger of

فَارْجِعْ». قَالَ أُبَيْ: وَمَا ذَاكَ؟ قَالَ: اسْتَأْذَنْتُ عَلَىٰ عُمَرَ بْنِ الْخَطَّابِ أَمْسِ ثَلَاثَ مَرَاتٍ، فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ، ثُمَّ حَتَّىٰ الْيَوْمَ فَدَخَلْتُ عَلَيْهِ، فَأَخْبَرَهُ أَنِّي جِئْتُ أَمْسِ فَسَلَّمْتُ ثَلَاثًا، ثُمَّ انْصَرَفْتُ، قَالَ: قَدْ سَمِعْنَاكَ وَنَحْنُ حِينَئِذٍ عَلَىٰ شُغْلٍ، فَلَوْ مَا اسْتَأْذَنْتَ حَتَّىٰ يُؤْذَنَ لَكَ؟ قَالَ: اسْتَأْذَنْتُ، كَمَا سَوْعَتْ رَسُولُ اللَّهِ ﷺ قَالَ: فَوَاللَّهِ! لَا وَجْهَنَّمَ ظَهَرَكَ وَبَطْنَكَ، أَوْ لَتَأْتِنَّ بِمَنْ يَشْهُدُ لَكَ عَلَىٰ هَذَا.

فَقَالَ أُبَيْ بْنُ كَعْبٍ: فَوَاللَّهِ! لَا يَقُولُ مَعَكَ إِلَّا أَحَدْنَا سِنًا، قُمْ، يَا أَبَا سَعِيدِ! فَقَمْتُ حَتَّىٰ أَتَيْتُ عُمَرَ، فَقُلْتُ: قَدْ سِمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ هَذَا.

[5629-35] حَدَّثَنَا نَصْرُ بْنُ عَلَيِّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ مُفْضَلٍ: حَدَّثَنَا سَعِيدُ بْنُ بَرِيزِيدٍ عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدٍ: أَنَّ أَبَا مُوسَى أَتَى بَابَ عُمَرَ، فَاسْتَأْذَنَ، فَقَالَ عُمَرُ: وَاحِدَةٌ، ثُمَّ اسْتَأْذَنَ الثَّالِثَةَ، فَقَالَ عُمَرُ: ثَلَاثَةٌ، ثُمَّ اسْتَأْذَنَ الثَّالِثَةَ، فَقَالَ عُمَرُ: ثَلَاثَ، ثُمَّ انْصَرَفَ فَأَبْعَهُ فَرَدَهُ، فَقَالَ: إِنْ كَانَ هَذَا شَيْئًا حَفِظْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ فَهَا، وَإِلَّا، فَلَا جُعْلَتَكَ عِظَةً، قَالَ أَبُو سَعِيدٍ: فَاتَّانَا فَقَالَ: أَلَمْ تَعْلَمُوا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الإِسْتِئْدَانُ

Allâh ﷺ said: “Permission is to be sought three times?” They started laughing and I said: ‘Your Muslim brother comes to you upset and you laugh? Let’s go, and I will be your partner in this trouble.’ He said: ‘This is Abû Sa‘eed.’”

[5630] (...) A *Hadîth* like that of Bishr bin Mufaddal (no. 5629) was narrated from Abû Sa‘eed Al-Khudrî, from Abû Maslamah.

[5631] 36 - (...) It was narrated from ‘Ubaid bin ‘Umair that Abû Mûsâ asked permission to enter upon ‘Umar three times, and it was as if he found him busy, so he went back. ‘Umar said: “Didn’t we hear the voice of ‘Abdullâh bin Qais? Let him in.” He was called and he said: “What made you do what you did?” He said: “That was enjoined upon us.” He said: “Either you bring us proof for that or I will do such-and-such.” He went to a gathering of the *Anṣâr* and they said: “No one will bear witness to that except the youngest of us.” Abû Sa‘eed stood up and said: “This was enjoined upon us.” ‘Umar said: “I missed out on this command of the Messenger of

ثَلَاثٌ؟” قَالَ: فَجَعَلُوا يَضْحَكُونَ، قَالَ:
فَقُلْتُ: أَتَاكُمْ أَخُوْكُمُ الْمُسْلِمُ قَدْ أُفْزِعَ،
وَتَضْحَكُونَ؟ انْطَلَقَ فَأَنَا شَرِيكُكَ فِي هَذِهِ
الْعُقوَةِ، فَأَتَاهُ فَقَالَ: هَذَا أَبُو سَعِيدٍ.

[٥٦٣٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُئَنِّي
وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شُبْهَةُ عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي
سَعِيدٍ؛ وَحَدَّثَنِي أَحْمَدُ بْنُ الْحَسَنِ بْنُ خِرَاشِ:
حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُبْهَةُ عَنْ الْجَرَبِيِّ وَسَعِيدٍ
ابْنِ تَرِيدَ، كَلَامُهَا عَنْ أَبِي نَضْرَةَ قَالَا: سَمِعْنَا
يُحَدِّثُ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، بِمَعْنَى حَدِيثٍ
بِشَرِّ بْنِ مُفَضْلٍ عَنْ أَبِي مَسْلَمَةَ.

[٥٦٣١] (...) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانِ
عَنْ ابْنِ جَرْبِحٍ: حَدَّثَنَا عَطَاءُ عَنْ عَبْدِ اللَّهِ بْنِ
عُمَيْرٍ: أَنَّ أَبَا مُوسَى اسْتَأْذَنَ عَلَى عُمَرَ
ثَلَاثًا، فَكَانَهُ وَجَدُهُ مَشْغُولًا، فَرَجَعَ، فَقَالَ
عُمَرُ: أَلَمْ نَسْمَعْ صَوْتَ عَبْدِ اللَّهِ بْنِ قَيْسٍ،
الَّذِنُوا لَهُ، فَدُعِيَ لَهُ، فَقَالَ: مَا حَمَلْتَ عَلَى
مَا صَنَعْتَ، قَالَ: إِنَّا كُنَّا نُؤْمِرُ بِهَذَا، قَالَ:
لَتُقْبِمَنَّ عَلَى هَذَا بَيْنَهُ أَوْ لَاقْعَلَنَّ، فَخَرَجَ
فَانْطَلَقَ إِلَى مَجْلِسٍ مِنَ الْأَنْصَارِ، فَقَالُوا:
لَا يَشْهُدَ لَكَ عَلَى هَذَا إِلَّا أَصْعَرُنَا، فَقَامَ
أَبُو سَعِيدٍ فَقَالَ: كُنَّا نُؤْمِرُ بِهَذَا، فَقَالَ

Allâh ﷺ because of my business in the marketplace.”

[5632] (...) Ibn Juraij narrated a similar report (as no. 5631) with this chain of narrators, but in the *Hadîth* of An-Nâdîr it does not mention (the phrase): “I missed out on this command of the Messenger of Allâh ﷺ because of my business in the marketplace”

[5633] 37 - (2154) It was narrated that Abû Mûsâ Al-Ash'ârî said: “Abû Mûsâ came to ‘Umar bin Al-Khattâb and said: ‘As-Salâmu ‘alaikum, this is ‘Abdullâh bin Qais,’ but permission was not given to him to enter. He said: ‘As-Salâmu ‘alaikum, this is Abû Mûsâ; As-Salâmu ‘alaikum, this is Al-Ash'ârî.’ Then he left. He (‘Umar) said: ‘Bring him back,’ so they brought him back. He said: ‘O Abû Mûsâ, why did you go back? We were busy with something.’ He said: ‘I heard the Messenger of Allâh ﷺ say: “Permission is to be sought three times, then if permission is given to you (go in), otherwise go back.”’ He said: ‘Bring proof of this, or I will do such-and-such. So Abû Mûsâ went away.’

“Umar said: ‘If there is any proof, you will find it by the *Minbar* this evening. If there is no proof, you will not find it.’ When evening came, he found it. He said: ‘O Abû Mûsâ,

عمر: خفني على هذا من أمر رسول الله ﷺ، الهاني عنه الصدق بالأسواق.

[٥٦٣٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ؛ وَحَدَّثَنَا حُسَيْنُ بْنُ حُرَيْثَ قَالَ: حَدَّثَنَا النَّضْرُ يَعْنِي ابْنَ شَمِيلٍ، قَالَ جَمِيعًا: حَدَّثَنَا ابْنُ جُرَيْجٍ بِهَذَا إِلَى السَّنَادِ، نَحْوَهُ، وَلَمْ يَذْكُرْ فِي حَدِيثِ النَّضْرِ: الْهَانِي عَنْهُ الصَّدْقَ بِالْأَسْوَاقِ.

[٥٦٣٣] [٢١٥٤]-[٣٧] حَدَّثَنَا حُسَيْنُ بْنُ حُرَيْثَ أَبُو عَمَّارٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى: أَخْبَرَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: جَاءَ أَبُو مُوسَى إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ: السَّلَامُ عَلَيْكُمْ، هَذَا عَبْدُ اللَّهِ بْنُ قَيْسٍ، فَلَمْ يَأْذِنْ لَهُ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، هَذَا الْأَشْعَرِيُّ، مُوسَى، السَّلَامُ عَلَيْكُمْ، هَذَا الْأَشْعَرِيُّ، ثُمَّ انْصَرَفَ، فَقَالَ: رُدُوا عَلَيَّ، رُدُوا عَلَيَّ، فَجَاءَ فَقَالَ: يَا أَبَا مُوسَى! مَا رَدَكَ؟ كُنَّا نَبِيًّا شُغْلٌ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْأَسْيَثُونَ تَلَاثٌ، إِنْ أُذِنَ لَكَ، وَإِلَّا فَارْجِعْ»، قَالَ: لَتُائِيَنِي عَلَى هَذَا بَيْتَهُ، وَإِلَّا فَعَلَتُ وَفَعَلْتُ، فَذَهَبَ أَبُو مُوسَى.

قال عمر: إن وجد بيته تجده عند المتبشر عشيئه، وإن لم يجد بيته فلم تجده، فلما أن جاء بالعشيئ وجده، قال: يا أبا موسى! ما

what do you say? Did you find it?" He said: 'Yes, Ubayy bin Ka'b.' He said: 'He is of good character.' He said: 'O Abû At-Tufail, what does this one say?' He said: 'I heard the Messenger of Allâh ﷺ say that, O son of Al-Khaṭṭâb, so do not punish the Companions of the Messenger of Allâh ﷺ.' He said: 'Subhân Allâh, I heard something and I wanted to be sure of it."

[5634] (...) It was narrated from Talhah bin Yahya with this chain of narrators, except that he said: "He said: 'O Abul-Mundhir, did you hear this from the Messenger of Allâh ﷺ?' He said: 'Yes, so do not be a torment to the Companions of the Messenger of Allâh ﷺ, O son of Al-Khaṭṭâb.'" And he did not mention the word of 'Umar; "Subhân Allâh," etc.

Chapter 8. It Is Disliked For The Person Who Is Seeking Permission To Say 'Me' When Asked 'Who Is It?'

[5635] 38 - (2155) It was narrated that Jâbir bin 'Abdullâh said: "I came to the Prophet ﷺ and called out, and the Prophet ﷺ said: 'Who is this?' I said: 'Me.'" He (ﷺ) came out saying: 'Me? Me?'"

[5636] 39 - (...) It was narrated

تقولُ؟ أَقْدَ وَجَدْتَ؟ قَالَ: نَعَمْ، أُبَيْ بْنَ كَعْبٍ، قَالَ: عَذْلٌ، قَالَ: يَا أَبَا الطَّفَيْلِ! مَا يَقُولُ هَذَا؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ذَلِكَ يَا ابْنَ الْخَطَابَ! فَلَا تَكُونَ عَذَابًا عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ. قَالَ: سُبْحَانَ اللَّهِ! إِنَّمَا سَمِعْتُ شَيْئًا، فَأَحْبَبْتُ أَنْ أَتَبَتَّ.

[٥٦٣٤] (...) وَحَدَّثَاهُ عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدٍ بْنِ أَبَيْنَ: حَدَّثَنَا عَلَيُّ بْنُ هَاشِمٍ عَنْ طَلْحَةَ بْنِ يَحْيَى بِهَذَا الإِسْنَادِ غَيْرَ أَنَّهُ قَالَ: فَقَالَ: يَا أَبَا الْمُنْذِرِ! أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: نَعَمْ، فَلَا تَكُنْ، يَا ابْنَ الْخَطَابَ! عَذَابًا عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَذْكُرْ مِنْ قَوْلِ عُمَرَ: سُبْحَانَ اللَّهِ، وَمَا بَعْدَهُ.

(المعجم ٨) - (باب كراهة قول المستاذن أنا، إذا قيل من هذا)
(التحفة ٨)

[٥٦٣٥]-٣٨ [٢١٥٥] حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نَمِيرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ شُعبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ أَبْنِ عَبْدِ اللَّهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ، فَدَعَوْتُ، فَقَالَ النَّبِيُّ ﷺ: «مَنْ هَذَا؟» قُلْتُ: أَنَا، قَالَ: فَخَرَجَ وَهُوَ يَقُولُ: «أَنَا، أَنَا».

[٥٦٣٦]-٣٩ [٠٠٠] حَدَّثَنَا يَحْيَى بْنُ

that Jâbir bin ‘Abdullâh said: “I asked permission to enter upon the Prophet ﷺ and he said: ‘Who is this?’ I said: ‘Me.’ The Prophet ﷺ said: ‘Me? Me?’”

يَحْمِي وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ يَحْمِي: أَخْبَرَنَا، وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا - وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَرِ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ قَالَ: اسْتَأْذَنْتُ عَلَى النَّبِيِّ ﷺ، فَقَالَ: «مَنْ هَذَا؟» قَلْتُ: أَنَا، فَقَالَ النَّبِيُّ ﷺ: «أَنَا، أَنَا!» .

[5637] (...) It was narrated from Shu‘bah with this chain of narrators (a *Hadîth* similar to no. 5636). In their *Hadîth* it says: “As if he disliked that.”

[٥٦٣٧] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا التَّضْرُّرُ بْنُ شُمِيلٍ وَأَبُو عَامِرٍ الْعَقْدِيُّ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُشْنَى: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ؛ وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ إِسْرَئِيلٍ: حَدَّثَنَا بَهْرٌ، كُلُّهُمْ عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ - وَفِي حَدِيثِهِمْ: كَانَهُ كَرِهً ذَلِكَ.

Chapter 9. The Prohibition Of Looking Into A House

[5638] 40 - (2156) Sahl bin Sa‘d As-Sâ‘idî narrated that a man looked through a crack in the door of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ had a comb with which he was scratching his head. When the Messenger of Allâh ﷺ saw him he said: “If I had known that you were looking at me I would have poked you in the eye with it.” And the Messenger of Allâh ﷺ said: “Seeking permission is enjoined because of looking.”

[5639] 41 - (...) Sahl bin Sa‘d

[٤٠-٤١] (باب تحرير النظر في بيت غيره) (التحفة ٩) [٥٦٣٨] (٢١٥٦) وَحَدَّثَنَا يَحْمِي بْنُ يَحْمِي وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا الْلَّيْثُ - وَاللَّفْظُ لِيَحْمِي -؛ وَحَدَّثَنَا قَيْمِيَّةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ أَبْنِ شَهَابٍ، أَنَّ سَهْلَ بْنَ سَعْدِ السَّاعِدِيَّ أَخْبَرَهُ: أَنَّ رَجُلًا اطْلَعَ فِي جُحْرٍ فِي بَابِ رَسُولِ اللَّهِ ﷺ، وَمَعَ رَسُولِ اللَّهِ ﷺ مُدْرِي يَحْكُمُ بِهِ رَأْسُهُ، فَلَمَّا رَأَهُ رَسُولُ اللَّهِ ﷺ قَالَ: «لَوْ أَعْلَمْ أَنَّكَ تَنْظُرُنِي لَطَعَنْتُ بِهِ فِي عَيْنِكَ» وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا جَعَلَ الْإِذْنَ مِنْ أَجْلِ الْبَصَرِ» .

[٤١-٤٢] (٢١٥٦) وَحَدَّثَنِي حَرْمَلَةُ

As-Sâ‘idî Al-Anṣârî narrated that a man looked through a crack in the door of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ had a comb with which he was combing his hair. The Messenger of Allâh ﷺ said to him: “If I had known that you were looking at me I would have poked you in the eye with it. Allâh has only enjoined seeking permission because of looking.”

[5640] (...) A *Hadîth* like that of Al-Laith and Yûnus (no. 5638) was narrated from Sahl bin Sa‘d, from the Prophet ﷺ.

[5641] 42 - (2157) It was narrated from Anas bin Mâlik that a man looked into one of the apartments of the Prophet ﷺ, and he (ﷺ) got up, with one or more arrowheads in his hand. It is as if I can see the Messenger of Allâh ﷺ trying to stab him.

[5642] 43 - (2158) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever looks

ابن يَحْمَى : حَدَّثَنَا ابْنُ وَهْبٍ : أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ ؛ أَنَّ سَهْلَ بْنَ سَعْدِ الْأَنْصَارِي أَخْبَرَهُ ؛ أَنَّ رَجُلًا اطَّلَعَ مِنْ حُجْرٍ فِي بَابِ رَسُولِ اللَّهِ ﷺ ، وَمَعَ رَسُولِ اللَّهِ ﷺ مُدْرَى يُرَحِّلُ بِهِ رَأْسَهُ ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ : أَلَوْ أَعْلَمُ أَنَّكَ تَنْتَظِرُ ، طَعَنْتُ بِهِ فِي عَيْنِكَ ، إِنَّمَا جَعَلَ اللَّهُ الْإِذْنَ مِنْ أَجْلِ الْبَصَرِ .

[5640] (...) وَحَدَّثَنَا أَبُو بَكْرُ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَرَهْبَرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرٍ قَالُوا : حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ ؛ وَحَدَّثَنَا أَبُو كَامِلُ الْجَمْدَرِيُّ : حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ : حَدَّثَنَا مَعْمَرٌ ، كِلَاهُمَا عَنِ الرُّهْرِيِّ ، عَنْ سَهْلِ بْنِ سَعْدٍ ، عَنِ النَّبِيِّ ﷺ ، نَحْوَ حَدِيثِ الْيَثِّ وَيُونُسَ .

[5641] حَدَّثَنَا يَحْمَى ابْنُ يَحْمَى : وَأَبُو كَامِلٍ فُضْلَيْ بْنُ حُسَيْنٍ وَقُتَيْبَةَ بْنُ سَعِيدٍ - وَاللَّفْظُ لِيَحْمَى وَأَبُو كَامِلٍ - قَالَ يَحْمَى : أَخْبَرَنَا ، وَقَالَ الْأَخْرَانُ : حَدَّثَنَا - حَمَادُ بْنُ زَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ، عَنْ أَنَّسِ بْنِ مَالِكٍ ؛ أَنَّ رَجُلًا اطَّلَعَ مِنْ بَعْضِ حُجْرِ النَّبِيِّ ﷺ ، فَقَامَ إِلَيْهِ يَمْشَقُصِّي أَوْ مَشَاقِصَ ، فَكَانَيْ أَنْظَرُ إِلَيْهِ رَسُولُ اللَّهِ ﷺ ، يَخْتَلُهُ لِيَطْعَنَهُ .

[5642] حَدَّثَنِي زُهَيرٌ ابْنُ حَرْبٍ : حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ ، عَنْ

into a house without the people's permission, it is permissible for them to put out his eyes."

[5643] 44 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If a man were to look in at you without your permission, and you threw a pebble at him and put out his eye, there would be no blame on you."

Chapter 10. An Accidental Glance

[5644] 45 - (2159) It was narrated that Jarîr bin 'Abdullâh said: "I asked the Messenger of Allâh ﷺ about an accidental glance and he ordered me to avert my gaze."

[5645] (...) A similar report (as no. 5644) was narrated from Yûnus with this chain of narrators.

أَيْهُ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ :
«مَنْ اطَّلَعَ فِي بَيْتٍ قَوْمٍ بِغَيْرِ إِذْنِهِمْ، فَقَدْ
حَلَّ لَهُمْ أَنْ يَفْقُؤُوا عَيْنَهُ». .

[٥٦٤٣] ٤٤ - (...) حَدَّثَنَا ابْنُ أَبِي
عُمَرَ : حَدَّثَنَا سُفِّيَانُ عَنْ أَبِي الرَّنَادِ، عَنْ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ : «لَوْ أَنَّ رَجُلًا اطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنِ
فَخَدْفَتُهُ بِحَصَّةِ، فَفَقَاتَ عَيْنَهُ، مَا كَانَ
عَلَيْكَ مِنْ جُنَاحٍ».

(المعجم ١٠) - (باب نظر الفجاءة)
(التحفة ١٠)

[٥٦٤٤] ٤٥ - (٢١٥٩) حَدَّثَنَا قُتْبَيْهُ بْنُ
سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرْيَعٍ؛ وَحَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ،
كِلَاهُمَا عَنْ يُونُسَ؛ وَحَدَّثَنِي زُهَيرُ بْنُ
حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يُونُسُ عَنْ
عَمِّرٍ وَبْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ، عَنْ جَرِيرٍ
ابْنِ عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ
نَظْرَةِ الْفُجَاءَةِ، فَأَمْرَنِي أَنْ أَضْرِفَ بَصَرِيِّ.

[٥٦٤٥] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْأَعْلَى، - وَقَالَ
إِسْحَاقُ: أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفِّيَانُ
كِلَاهُمَا عَنْ يُونُسَ يَهْلَدَا إِلَيْهِنَادِ، مِثْلَهُ .